Digitized by Google

Educ T 1246.655.897

Harvard College
Library

By Exchange

Digitized by Google

3 2044 102 855 087

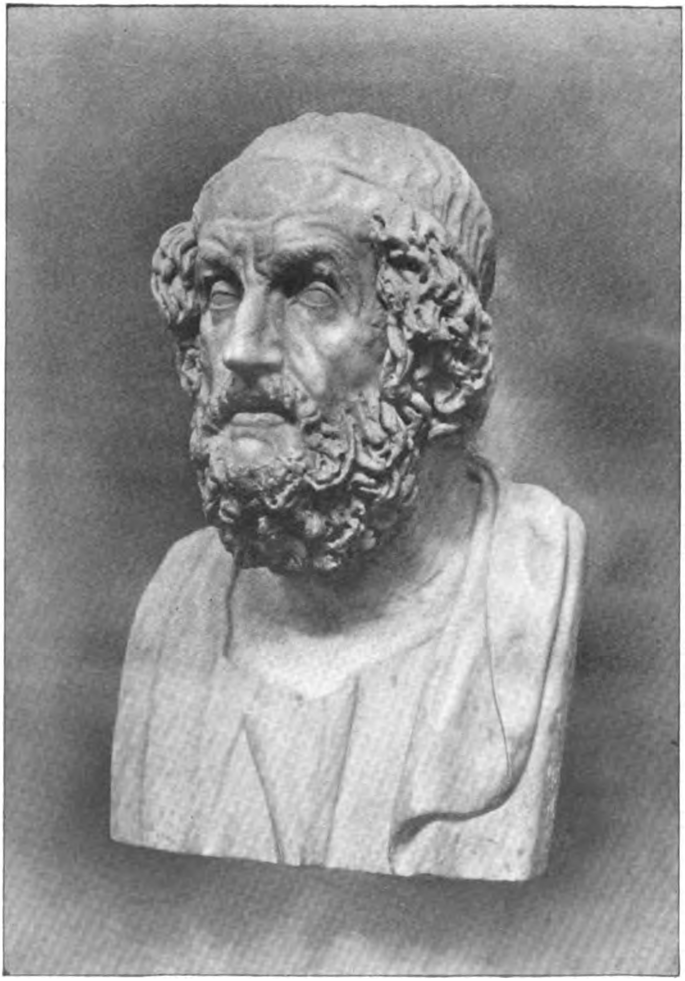
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google



HOMER.

(National Museum, Naples.)

Digitized by Google

15-6 8

EIGHT BOOKS OF

HOMER'S ODYSSEY

WITH

INTRODUCTION, COMMENTARY, AND VOCABULARY

FOR THE USE OF SCHOOLS

BY

BERNADOTTE PERRIN
PROFESSOR OF GREEK IN YALE COLLEGE

AND

THOMAS DAY SEYMOUR
HILLHOUSE PROFESSOR OF GREEK IN YALE COLLEGE

BOSTON, U.S.A., AND LONDON
PUBLISHED BY GINN & COMPANY
The Athenæum Press
1897

Digitized by Google

Educ T 1240.6... 877

HARVARD COLLEGE LIBRARY
BY EXCHANGE FROM
OBERLIN COLLEGE LIBRARY
JAN. 30, 1926

COPYRIGHT, 1897
BY GINN & COMPANY

ALL RIGHTS RESERVED

Digitized by Google

PREFACE.

The Text of this edition is substantially that of Dindorf-Hentze, as used in the College Series of Greek Authors, issued by the same publishers.

The Introduction is by Professor Seymour, with a free use of the introduction to his edition for schools of the *First Six Books of the Iliad*, and of his *Introduction to Homeric Language and Verse*.

The Commentary is freely adapted by Professor Perrin, for the use of schools, from his commentary in the College Series, which is based upon the German work of Ameis-Hentze.

The Vocabulary has been prepared by Professor Seymour from the poem itself, with the aid of Gehring's *Index Homericus*, Dunbar's *Concordance*, Ebeling's *Lexicon Homericum*, Capelle's *Wörterbuch*, and Professor Perrin's commentary in the College Series. It is intended to be a complete word-list for the first twelve books of the *Odyssey*.

Of the illustrations, the photographs of Ithaca and Mycenae were taken by Professor Perrin; Dr. Dörpfeld kindly allows the use of three before unpublished from Troy; a few are reproduced from the *Aeneid* and *Bucolics of Vergil*, by the kind consent of the editors, Professor Greenough and Professor Kittredge; others are from Baumeister's *Denkmäler*.

In order to give completeness to the Phaeacian Episode, the first 189 verses of the Thirteenth Book of the *Odyssey* have been added to the text, and have been regarded in the Commentary, Introduction, and Vocabulary.

YALE UNIVERSITY, July 2, 1897.

Digitized by Google

INDEX TO THE INTRODUCTION.

Adjectives § 41.
Adverbs § 59.
Analysis of *Iliad* § 9.
Analysis of *Odyssey* § 12.
Anastrophe § 58 *c*.
Anomalous Forms § 40.
Aorists of *μι*-form § 56.
Apocope § 32.
Asyndeton § 18.
Augment § 46.
Batrachomachia § 4 *a*.
Bibliographical Note p. lxix.
Books, division into, § 13.
Bucolic diaeresis § 61 *h*.
Caesural Pauses § 61.
Change of meanings § 20.
Chiasmus § 19 *c*.
Comparison of Adjectives § 43.
Comparisons § 17.
Conjugation of Verbs §§ 46–57.
Consonants § 33.
Contract Verbs § 50.
Contraction § 27.
Crasis § 29.
Dactyls § 60 *c*.
Declension of Nouns §§ 36–40.
Dialect, General Remarks, § 25.
Digamma § 35.
Direct Discourse § 14 *e*.
Elision § 31.
Epanalepsis § 19 *a*.
Epexegesis § 15 *d*.
Epic Poetry § 1.
Epithets § 15 *a*.
Family Trees pp. lxvii f.
Feminine Caesura § 61 *c*, *f*.
First Aorist § 51.
First Declension § 37.
Future § 51.
Genitive Absolute § 22 *f*.
Hexameter Verse § 60.
Hiatus § 30.
'Homeric Question' p. vi.
Homeric Hymns § 4 *b*.
Hysteron Proteron § 19 *g*.
Iliad, Story of, § 8.
Iterative Forms § 57.
Life in the Homeric Age § 6.
Litotes § 19 *d*.
Map of Homeric Greece p. lxx.
Masculine Caesura § 61 *f*.
Metathesis § 34.
μι-verbs § 55.
Middle Voice § 55.
Numerals § 44.
Odyssey, Story of, § 11.
Optative Mode § 49.
Order of Words § 14 *g*.
Parataxis § 24.
Parechesis § 16.
Particles § 23.
Passive Voice § 54.
Patronymics § 42.
Periphrasis § 19 *e*.
Perfect Tense § 52.
Prepositions §§ 22 *b*, 58.
Pronouns § 45.
Quantity § 62.
Reduplication § 46.
Second Declension § 38.
Special Case Endings § 36.
Spondees § 60 *c*.
Stereotyped Expressions § 15 *f*.
Style § 14.
Subjunctive Mode § 48.
Synizesis § 28.
Synonymous Expressions §§ 15 *c*, 25 *f*.
Syntax § 21.
Tenses §§ 51 f.
Third Declension § 39.
Trojan War, Story of, §§ 7 ff.
Troy § 5 *b*.
Verb Endings § 47.
Verse § 60.
Vowels § 26.
Zeugma § 19 *f*.

Digitized by Google

INTRODUCTION.

EPIC POETRY.

§ 1. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey.* Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Odyssey,* and to whom its unity is due) in the composition of the *Odyssey* and again, after him, additions were made by other bards. The *Odyssey* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts not too long to be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate suc-

Digitized by Google

cession nor on the same occasion. He would not begin his work with the plan of composing a poem of 12,110 verses (like the *Odyssey*), or 15,693 verses (like the *Iliad*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Odyssey* doubtless were not composed in the order in which they stand in our texts. The First Book is the general introduction to the rest of the poem, although scholars are not agreed that it is now in its original form; but Books II.–IV. (the *Telemachia*), which contain an account of the journey of Odysseus's son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book. The First Book of the *Iliad* unquestionably was composed before the rest of the poem, but the Eleventh Book is pretty certainly older than Books II.–X. Critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Odyssey*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.[1]

[1] The famous 'Homeric Question,' as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now — holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application

Digitized by Google

§ 2. a. Scholars now do not ask where Homer was born,[1] but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' Ὀλύμπια δώματ' ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

to literary purposes was very much later. Just when poets began to write their lays is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.*, on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* (§ 3 *d*), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer *nowhere else recalls his statement*, — οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτόν. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a 'fortuitous concurrence of atoms,' and are more disposed to favor the idea of a natural and organic development, — such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Νόστος of Odysseus (with some omissions, — 1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. 3561 verses, according to Kirchhoff, formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition.

[1] The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

'Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.'

Digitized by Google

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

c. The poems were recited by rhapsodists (ῥαψῳδοί),[1] who were at first themselves poets, but in later times were merely reciters. We read of a guild of these Homeridae on the island of Chios. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced. He had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. He is said to have had audiences of 20,000 people. This Ion must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when Epic recitations were an important part of the chief festival of the city; and regulations were adopted in order to ensure the presentation of the poems in due form and order.

§ **3.** **a.** An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself. This device was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the

[1] The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode Ὁμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί, *singers of stitched songs.* Perhaps this means no more than *carefully contrived songs; cf.* μύθους ὕφαινον Γ 212 *wove* (*i.e. put together*) *words.*

Digitized by Google

Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his poem with **arma virumque cano**, — the **arma** being for the *Iliad*, and the **virum** for the *Odyssey*. Vergil is self-conscious, too, in the use of **cano**, — he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, **ἄειδε θεά**, *Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (*τὰ Κύπρια, sc. ἔπη*, — assigned to Stasīnus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (*Αἰθιοπίς, sc. ποίησις*, — assigned to Arctīnus of Miletus), told of the events which followed the action of the *Iliad*. The *Iliupersis* (Ἰλίου Πέρσις, — assigned to Arctīnus) and the *Little Iliad* (Ἰλιὰς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The **Νόστοι** (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and

Digitized by Google

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

c. The poems were recited by rhapsodists (*ῥαψῳδοί*),[1] who were at first themselves poets, but in later times were merely reciters. We read of a guild of these Homeridae on the island of Chios. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced. He had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. He is said to have had audiences of 20,000 people. This Ion must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when Epic recitations were an important part of the chief festival of the city; and regulations were adopted in order to ensure the presentation of the poems in due form and order.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself. This device was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the

[1] The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode Ὁμηρίδαι, ῥαπτῶν ἐπέων ἀοιδοί, *singers of stitched songs*. Perhaps this means no more than *carefully contrived songs*; *cf.* μύθους ὕφαινον Γ 212 *wove* (*i.e. put together*) *words*.

Digitized by Google

Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his poem with arma virumque cano, — the arma being for the *Iliad*, and the virum for the *Odyssey*. Vergil is self-conscious, too, in the use of cano, — he remembers that he is the court poet of Augustus, and borrows the word 'sing,' although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, **ἄειδε θεά**, *Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. 'The capital distinction of Homeric poetry,' as Professor Jebb has well said, 'is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the "childhood of the world"; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.'

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (*τὰ Κύπρια, sc. ἔπη*, — assigned to Stasīnus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (*Αἰθιοπίς, sc. ποίησις*, — assigned to Arctīnus of Miletus), told of the events which followed the action of the *Iliad*. The *Iliupersis* (*Ἰλίου Πέρσις*, — assigned to Arctīnus) and the *Little Iliad* (*Ἰλιὰς Μικρά*, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The **Νόστοι** (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and

Digitized by Google

Odyssey. Probably all together were not much longer than the *Iliad* alone.

§ 4. **a.** The *Batrachomyomachia* ('Battle of the Frogs and Mice'), a burlesque 'epyl,' which was once thought to be one of Homer's Minor Poems, was composed probably not far from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It is only 303 verses in length.

b. The *Homeric Hymns* (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer's blindness, for the poet of that 'hymn' says that he is a blind bard of Chios. The shorter 'hymns' are a kind of 'grace before meat,' being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

§ 5. **a.** Homer's story of the Siege of Troy certainly was not intended to be a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios (as *εὖ ναιόμενον πτολίεθρον* I 402, *πολύχρυσον*, *πολύχαλκον* Σ 289), and Mycenae (*ἐυκτίμενον πτολίεθρον* B 569, *πολυχρύσοιο Μυκήνης* γ 304), and make more probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. Mycenae may have been the chief city of Peloponnesus, at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. But certainly most of the incidents and names of

Digitized by Google

heroes were invented. The traditional date of the Fall of Troy, 1184 B.C., is not historical, but will answer as well as another.

LIFE IN THE HOMERIC AGE.

§ 6. a. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaäns.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica,' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorians and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, *institutions* (θέμιστες). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large

Digitized by Google

gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

THE STORY OF THE TROJAN WAR.

§ 7. *Before the Action of the* Iliad. **a**. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visited Thessaly and enlisted Achilles (son of Peleus and the sea-goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the Strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies.

b. The siege was not very close. The Greek camp was at a considerable distance from the city, and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

HISSARLIK. SITE OF ILIOS.

(View from the West. From a Photograph.)

Digitized by Google

women were often brought to the Greek camp before Troy. When the action of the *Iliad* opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favored the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favored the Trojans.

§ 8. a. The *Iliad* begins early in the tenth year of the war. Chrysēïs, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some seer be questioned of the cause of the god's anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarrelled. At last Agamemnon sent Chrysēïs home to her father, but took from Achilles his prize of honor, Briseïs. Achilles begged his mother, the sea-goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son's might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis.

b. At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem's action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena.

Digitized by Google

A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces, — the 'Catalogue of the Ships,' — which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen, — the wronged Menelaus and the offending Paris, — were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from Troy, and a truce was struck. If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes. If Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Trojan ally to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with the aid of Athena.

f. In the Sixth Book, the Trojans were hard pressed, and Hector returned to the city in order to bid the matrons supplicate Athena's mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night

Digitized by Google

put a stop to a single combat between Hector and Telamonian Ajax. The armies struck a truce for one day, for the bûrial of the dead. The Greeks spent another day in building a wall about their camp — a wall which was not needed as long as Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus continually interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*, — a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus who were also disabled.

l. The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

m. At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

n. The previous action continues through the Fourteenth Book.

o. At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.

Digitized by Google

p. At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take the Myrmidons and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp, — hard pressed by the enemy.

r. In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector, — stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

s. In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge.

t. The fourth of the battles of the *Iliad* begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

u. At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

v. On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or within the walls of the city. But Hector did not yield to the entreaties of his father and mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

Digitized by Google

w. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

x. In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achaean camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.

§ 9. *Concise Analysis of the* Iliad.

a. Introduction. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the 21st day.

b. The Four Battles before Troy.

I. B–H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381–K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. Λ–Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T–X. Fourth battle, on the 27th day. Achilles killed Hector.

c. Conclusion. Ψ, Ω. Achilles abused the body of Hector on days 27–38 (twelve days, see *a* above). Lament for Hector in Troy on days 39–47 (nine days). Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but about seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 10. *The Story after the Action of the* Iliad. For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons came to the help of the Trojans. Their queen Penthesilēa was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithōnus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain

Digitized by Google

by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deïphobus. Philoctētes, the bearer of the bow of Heracles, was brought from Lemnos where he had been left (§ 7 *a*, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Scyrus. Odysseus entered the city of Troy as a spy, in the guise of a beggar. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned and Troy was sacked.

b. Agamemnon reached home in safety, but was treacherously murdered by his wife and her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Aegypt, and wandered for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of Oïleus, was wrecked and drowned.

d. Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete, see *b* above) to the land of the Lotus-eaters, thence to the island of Polyphemus (ι), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (κ). Then they went to Hades (λ) to consult the old seer Teiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offence against the Sun. He was borne to the island of Calypso (μ), where he remained for eight years. Then he returned to his home on Ithaca, enduring many

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

WALLS OF ILIOS.

(From a Photograph.)

Digitized by Google

sufferings on the way. He found his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

THE STORY OF THE *ODYSSEY*.

§ **11**. The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus's only son. But just as the widow of the elder Hamlet carried the sceptre of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

a. Early in the First Book, Odysseus's patron saint, the goddess Athena, took occasion in the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus's son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus's release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentes, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achaean chieftains, at Pylus, and Menelaus at Sparta, who had recently returned from an eight years' wandering. These might advise him with regard to his father's return.

Digitized by Google

b. In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus. This boat, with Telemachus and a few companions, set out at evening.

c. As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus's valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea-god Proteus in Aegypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

e. With the Fifth Book begins the *Odyssey* proper, the **Νόστος Ὀδυσσῆος**. This book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea-goddess Leucothea.

Digitized by Google

f. In the Sixth Book Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

g. The story of Odysseus's reception in the palace of Alcinoüs — in the evening of the thirty-second day — occupies the Seventh Book.

h. In the Eighth Book, Odysseus was introduced to the Phaeacian nobles, — on the thirty-third day of the action of the poem.

i. On the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,' — the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (*a*) at Ismarus with the Ciconians (39–61), (*b*) with the Lotus-eaters (62–104), and (*c*) in the cave of Polyphemus (105–566). This last adventure alone is designated by the Greek caption of the Book, **Κυκλώπεια.** (See § 10 *d*, above.)

j. In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

k. The Eleventh Book is occupied by Odysseus's story of his journey to the land of Hades, in order to consult the soul of the Theban seer Teiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles.

l. The Twelfth Book tells of Odysseus's adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' killing one of the cattle of the Sun, — in return for which their ship was wrecked, and Odysseus alone was brought by the waves in safety to Calypso's island.

m. In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca, — in the night following the thirty-fourth day.

n. In the Fourteenth Book, Odysseus sought the remote dwelling of his faithful swineherd Eumaeus, — in the morning of the thirty-fifth day.

Digitized by Google

o. In the Fifteenth Book, Odysseus remained with Eumaeus; and Telemachus, returning from Sparta, proceeded at once to the swineherd's hut, — on the thirty-seventh day.

p. In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

q. In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors, — on the thirty-eighth day.

r. In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus ill-treated.

s. In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope, — in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclēa, who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

t. In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

u. In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumaeus the swineherd, and Philoetius the neatherd, and to whom the bow was borne by Eumaeus against the suitors' will) bent the bow, and proved his skill in archery.

v. In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumaeus, and Philoetius.

w. In the Twenty-third Book, Odysseus was recognized by Penelope, — at the close of the thirty-ninth day.

x. In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle, — even Laërtes arming for the fray, — but peace was made by Athena. Thus the story ends.

Digitized by Google

§ 12. *Concise Analysis of the* Odyssey.

A. α–μ. *What happened before the return of Odysseus to Ithaca.*

I. α–δ. Adventures of Telemachus.

II. ε–θ. Adventures of Odysseus on leaving Calypso's island.

III. ι–μ. Adventures of Odysseus on leaving Troy.

B. ν–ω. *What happened after the return of Odysseus to Ithaca.*

IV. ν–π. Odysseus at the hut of Eumaeus.

V. ρ–υ. Return of Odysseus to his palace.

VI. φ–ω. Odysseus slays the suitors and regains his kingdom.

N.B. This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact, and no one should suppose that the Greek poet had such a division in his mind.

§ 13. The division of the *Iliad* and *Odyssey* each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered*, not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

HOMERIC STYLE.

§ 14. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble,—*οὔ πως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι.* The beginner can at least be simple; he should aim to attain the other qualities also.

Digitized by Google

b. Pope says in his preface: 'That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers. To preserve in the more active or more descriptive parts a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the speeches, a fulness and perspicuity; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.'

'The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer's poems into one which is but a fourth part as large as his.'

c. Cowper says in his preface: 'My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult

Digitized by Google

also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

d. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44–53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing. . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέοις ἥλοισι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet

would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse;* he has no long passages in *oratio obliqua,* in the manner of the reported speeches in Caesar's *Commentaries.* He passes quickly from indirect to direct discourse, as ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς | μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν, | ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται κτλ. α 37 ff., *since we told him beforehand not to slay the man himself and not to woo his wife, for from Orestes shall* (for *should*) *vengeance come,* etc. *Cf. Acts of the Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, which *ye have heard of me.*'

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὃς μάλα πολλὰ πλάγχθη . . . πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα α 1 ff., *who was driven on many wanderings . . . and he suffered many woes upon the sea. Cf.* Xen. *An.* i. 1. 2.

g. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is; no one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word, but often to the word before the principal caesural pause (§ 61).

Digitized by Google

h. The first words of successive verses occasionally carry the burden of thought; *cf.* α 11–16, where the last half of each line adds only an incident or subordinate thought.

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than with those in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, as πέδιλα | ἀμβρόσια χρύσεια α 97, ἔγχος | βριθὺ μέγα στιβαρόν α 100, θρόνον . . . | καλὸν δαιδάλεον α 130. This adjective frequently serves to form a closer connection with a following amplifying clause, as ἀμφ' Ὀδυσῆι . . . δαΐεται ἦτορ, | δυσμόρῳ ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει α 48 f., where the relative clause explains δυσμόρῳ: the man was ill-fated, wretched, because he had been long in suffering, far from his friends. So, a few verses later, Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης | πάσης βένθεα οἶδεν α 52 f., the position of the adjective ὀλοόφρονος is explained by its connection with the thought of the following clause. αὐτόν thus often contrasts a man with his companions or possessions, as ἔγχος μέν ῥ' ἔστησε . . . αὐτὴν δ' ἐς θρόνον εἷσεν α 127 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom was allowed as at the end of the verse (§ 62 *a* 3).

l. Adnominal genitives, like adjectives, generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a caesural pause is often to be regarded as in apposition with the noun, as in Ὀλυμπίου α 27, δαΐφρονι α 48. A preposition often stands between the adjective and noun, as ὃν κατὰ θυμόν α 4, νήσῳ ἐν ἀμφιρύτῃ α 50, νῆσον ἐς Ὠγυγίην α 85, ὁπποίης ἐπὶ νηός α 171.

Digitized by Google

m. The infinitive generally follows the verb on which it depends.

n. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as μέσσην ἀγορὴν πολύφημον β 150. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.' *Cf.* Milton's 'His ponderous shield, massy, large, and round,' with ἄλκιμον ἔγχος | βριθὺ μέγα στιβαρόν α 99 f. Of three modifiers, frequently all follow, never do all precede, the noun. *Cf. j* above.

§ **15.** *Epithets.* **a.** Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θοαί) even when they are drawn up on land (δ 255 and *passim*). The heaven is *starry* even in broad daylight, ι 527. Clothing is σιγαλόεντα even when it is soiled, ζ 26. Homer calls milk λευκόν (ι 246), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 25 *b* f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκῶπις, and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐυκνήμιδες Ἀχαιοί 36 times, κάρη κομόωντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, υἷες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κοῦροι Ἀχαιῶν 9 times. Agamemnon is ἄναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης δῖος Ἀχιλλεύς 21 times, πόδας ὠκὺς Ἀχιλλεύς 30 times, ποδώκεος Αἰακίδαο 10 times, ποδώκεα Πηλείωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἕκτωρ 30 times. *Cf.* pius Aeneas, fidus Achates, and Longfellow's 'gentle Evangeline,' 'Basil the blacksmith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.'

c. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which

Digitized by Google

remind the reader of redundant legal expressions, as καί μιν φωνήσας . . . προσηύδα α 122 *lifted up his voice and addressed her*, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν β 302 *spoke a word and called upon him.*

d. *Epexegesis.* A clause or word is often added epexegetically, to explain a preceding clause or word, as Ὀδυσῆι . . . | δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει α 48 f., ταῦτα . . . | νῆα καὶ ἐξαίτους ἐρέτας β 307, ἄλλων | μνηστήρων α 132, μὶν . . . | σὸν πατέρα α 194 f., νόστον, ὥς κε νέηται α 87; *cf.* α 83. For explanatory asyndeton, see § 18 *b*.

e. The species often follows in apposition with the genus, as ἴρηξ | κίρκος *hawk, falcon*, ν 86 f. *Cf.* the explanatory use of the infinitive.

f. *Stereotyped Expressions.* The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as καί μιν (or σφεας) φωνήσας ἔπεα πτερόεντα προσηύδα α 122, and in fifty other places; ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν β 160, and in fourteen other places, while the second hemistich is found several times in other combinations. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz, — each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 16. *Parechesis, Onomatopoeia, etc.* **a.** The poet seems to have looked with indifference on the similarity of sound in neighboring unrelated words. He does not appear to have designed the rhyme in αἴθρη, αἴγλη ζ 44 f., ἐόντι, ἔχοντι ζ 60 f., αὐγῇ, αὐτῇ ζ 98 f.; nor between the two halves of a verse in cases like Ἀργὼ πᾶσι μέλουσα παρ' Αἰήταο πλέουσα μ 70.

Most examples of parechesis (παρήχησις) and alliteration are probably accidental, as ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ, | δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει α 48, κεῖνός γε ἐοικότι κεῖται α 46.

Digitized by Google

b. Related words are often placed side by side for rhetorical emphasis, as ἐθέλων ἐθέλουσαν γ 272, οὐκ ἐθέλων ἐθελούσῃ ε 155, θεὰ θεόν ε 97, ὄψιμον ὀψιτέλεστον β 325.

c. The trick is well known which Odysseus played on Polyphemus by assuming the name Οὖτις, ι 366, 408; *cf.* the pun on μή τις and μῆτις, ι 410, 414. But it is improbable that the similarity of sound is intentional between ποσίν (*feet*) and πόσιν (*husband*) δ 136 f., or between λέκτο (*counted*) δ 451 and λέκτο (*lay down*) δ 453.

d. Occasionally an onomatopoetic (ὀνοματοποιία) imitative expression is used, giving a kind of echo in the sound, as αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Contrast with Vergil's *illi inter sese magna vi bracchia tollunt*, *Aen.* viii. 452, and Pope's 'With many a weary step and many a groan | Up the high hill he heaves a huge round stone.'

e. The poet plays occasionally on the names of his heroes, as in α 62, οὔ νύ τ' Ὀδυσσεύς | . . . τί νύ οἱ τόσον ὠδύσαο, Ζεῦ; The same name is explained (with doubtless incorrect etymology) where the grandfather bestows it, ὀδυσσάμενος τόδ' ἱκάνω | . . . τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον τ 407 ff.; *cf.* ὀδύσαντο γὰρ αὐτῷ (*sc.* Odysseus) | Ζεύς τε καὶ Ἠέλιος τ 275; also ε 339 f.

§ **17.** *Comparisons.* **a.** A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snowstorm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

Digitized by Google

c. The *Iliad* has 182 detailed comparisons, 17 briefer, and 28 of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Odyssey* has only one comparison, and that of the briefest, ὄρνις δ' ὣς ἀνοπαῖα διέπτατο α 320.

d. Comparisons are introduced by ὥς τε, ὡς εἰ, ὡς ὅτε, ὥς περ κτλ.

e. The simple praepositive ὡς is not used in comparisons. In the briefest comparisons postpositive ὡς is often used, oxytone and generally lengthening the preceding syllable (§ 62 *j*), as ἀθάνατος ὣς ζ 309.

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ **18**. *Asyndeton*. **a.** In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, *i.e.* 'asyndeton' (H. 1039) was allowed more freely, as α 331. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form, as τίς πόθεν εἷς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; . . . πῶς δέ σε ναῦται | ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; α 170 ff.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μέν in the second clause, as δ 195.

d. The absence of a conjunction often gives rapidity to the style, and thus occurs often where the second sentence begins with αὐτίκα or αἶψα, as ἔνθ' αὖτ' ἄλλ' ἐνόησεν . . . | αὐτίκ, ἄρ' εἰς οἶνον βάλε φάρμακον δ 220.

§ **19**. *Epanalepsis*. **a.** Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. *Cf.* Milton's 'For Lycidas is dead, dead ere his prime, | Young Lycidas, and hath not left his peer,' *Lycidas* 8 f., and 'But O the heavy change, now thou art gone, | Now thou art gone and never must return,' *ib.* 37 f. The only example of this repetition in the *Odyssey* is ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας, | Αἰθίοπας, τοὶ διχθὰ δεδαίαται α 22 f.

Digitized by Google

b. Similar to 'epanalepsis' is the so-called ἐπιπλοκή, where the finite verb is repeated in a participle, as τέρποντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν, | τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν α 422 f.

c. *Chiasmus.* For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative or contrasted with each other, as παῖδά τέ σοι ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην Α 443, where παῖδα and ἑκατόμβην, σοί and Φοίβῳ respectively are contrasted; βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής Γ 179, where the adjectives are brought together. *Cf.* Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* iv. 641, 'Adam the goodliest man of men since born, | His sons, the fairest of her daughters, Eve,' *ib.* iv. 323 f., Shakspere's 'Malice domestic, foreign levy,' *Macbeth* iii. 2. 25.

d. *Litotes* (λιτότης or μείωσις), a *simplicity* of language or *understatement of the truth* (usually a strong affirmation, by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet.* Homeric examples abound, as οὐδ' ἄρ' ἔτι δὴν ἧστο β 36, *nor did he remain long in his seat,* οὐκ ἀέκοντε πετέσθην γ 484, *the two not unwilling flew,* οὔ τι νέον γε | οὐδ' ὀλίγον γ 367 f., *not at all recent, nor small,* οὐχ ἑκὰς οὗτος ἀνήρ β 40, *not far away is this man.*

e. *Periphrasis.* **α.** Certain periphrases occur frequently, as μετέφη ἱερὴ ἲς Τηλεμάχοιο β 409, *the strength of Telemachus, etc.,* μένος ἡμιόνοιιν η 2, *the might of the mules, i.e. the sturdy pair of mules,* ἱερὸν μένος Ἀλκινόοιο η 167, *the vigorous might of Alcinoüs, i.e. the vigorous and mighty Alcinoüs. Cf.* 'First, noble friend, let me embrace thine age,' Shakspere *Tempest* V. i.; 'the majesty of buried Denmark,' *Hamlet, init.;* Milton's 'Meanwhile . . . where the might of Gabriel fought,' *Par. Lost* vi. 355; 'the violence | Of Ramiel scorcht and blasted overthrew,' *Par. Lost* vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' *Par. Lost* ii. 965.

β. Some of these periphrases were simply for metrical convenience. βίη Ἡρακληείη is equivalent to Ἡρακλέης (— — ⏑ —), which was not suited to the Homeric verse. ἱερὴ ἲς Τηλεμάχοιο β 409 follows the masculine caesura of the third foot (§ 61 *c* f.), while its equivalent Ὀδυσσῆος φίλος υἱός β 415 follows the feminine caesura of the same foot.

Digitized by Google

γ. **νόστιμον ἦμαρ** α 9 is simply a poetic expression for **νόστος**, *return*, **κακὸν ἦμαρ** κ 269 for *distress*. In the *Iliad* **δούλιον ἦμαρ** is used for *slavery*, and **ἐλεύθερον ἦμαρ** for *freedom*.

f. *Zeugma*. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as **Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων, | καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν** ι 166 f. *Cf.* Shakspere, *Sonnet* 55, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

g. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as **ὁμοῦ τράφεν ἠδὲ γένοντο** δ 723, *were bred and born with her*; **γαμέοντί τε γεινομένῳ τε** δ 208; *cf.* ε 229, 264, ι 178. *Cf.* Shakspere, *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place,' and Vergil's *moriamur et in media arma ruamus*, *Aen.* ii. 353. In some expressions, metrical convenience may have determined the order of expression.

§ **20.** *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus **ἀγορή** and **ἀγών** are used in Homer of an *assembly*, *gathering*, not of *market* and *contest*. **Ἀίδης** is always the name of a person, not of a place. **ἀοιδός, ἀοιδή**, are used for the Attic **ποιητής, ὕμνος**, — **ἔπος** is used for **λόγος, κοσμέω** for **τάσσω**. **βλάπτω** is to *injure by detaining*, *detain*. **δεινός** means *terrible*, not *skilful*. **δεῖπνον** is the principal meal of the day, whenever it is taken. **δίκη** is *manner* rather than *justice*; **δίκαιος** is *well-mannered*, *courteous*. **ἔγχος** means *spear*, never *sword*. **ἔμπης** is used for the Attic **ὅμως**, *nevertheless*. **ἕπομαι** is to *accompany* rather than to *follow*. **ἥρως** is used of any warrior; it does not mean a *hero* in the English sense. The **θεράπων** was nearly the Spartan **θεράπων**, not a menial servant. **ἡγέομαι** is to *lead*, not to *think*. **κρίνω** is *select*, *discriminate*, rather than *judge*. **λίσσομαι** is used only in I 501 of entreaty addressed to the gods. **μέλλω** never means *delay*. **νόμος** is not used for *law*; and indeed even Solon used **θέσμος**, not **νόμος**. **νοέω** often has the sense of **αἰσθάνομαι** (which is not Homeric), *perceive*. **ὄνομαι** is not *blame* in a general way, but *think insufficient*, *despise*. **οὐτάζω** is *wound with a weapon held in the hand*, not with a missile. **πέμπω** is *escort*, *attend*, as well as

Digitized by Google

send; cf. πομπή, *convoy.* πόλεμος is often *battle* rather than *war.* πρήσσω is *carry through* rather than *do* as in Attic. σχεδόν is *near*, of place, not *almost.* σῶμα is used only of a *dead body*, δέμας being used of the living form, and αὐτός and περὶ χροΐ taking some of the Attic uses of σῶμα. τάχα always means *quickly*, never *perhaps* as in later Greek. τίθημι is often used like ποιέω, *make.* τιμωρός, *avenger*, is not used, though its meaning is suited to the poems. τλήμων is *bold, daring*, rather than *wretched*, as in later Greek. φιλέω is often to *entertain hospitably* (*i.e.* as a friend). φόβος is not *fright* but *flight*; φοβέομαι is not *fear* but *flee.* ὡς does not mean *since.* κίνδυνος, ὀργή, and στρατηγός are not used.

With these changes the student may compare the changes in meaning of many words between Shakspere's time and our own, as *honest, charity, convenient.*

HOMERIC SYNTAX.

§ 21. a. In syntax as in forms where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions. *Cf.* § 25 *a.*

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with ἄν were

(1) the subjunctive as a less vivid future, as σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω β 222, *I will heap up a mound for him and pay him funeral honors.* (H. 868; G. 1321.)

(2) the subjunctive with κέν or ἄν, as a potential mode, as τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς α 396, *some one of them may have this honor, now that Odysseus is dead.*

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers εἰ with the subjunctive to εἴ κεν (αἴ κεν) or εἰ ἄν with the subjunctive. εἰ ἄν is not used in general conditions. The subjunctive is used also in conditional relative sentences, without κέν or ἄν, as η 202.

Digitized by Google

β. εἴ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἄν is used with the optative but once.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions, as η 17, ι 89, 332, κ 110; δ 789.

δ. In four passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as οὔ κε θανόντι περ ὧδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἑτάροισι δάμη α 236 f., *I should not have grieved so much for him if he had died, etc.*

e. The potential optative is used sometimes without ἄν, as ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι γ 231, *easily could a god, if he desired, bring a man home in safety, even from a distant land.*

f. *a*. The infinitive is often (in about two hundred cases) used as an imperative, as α 290 ff.

β. The *final* use of the infinitive is frequent, as ὄφρα οἱ εἴη (*sc.* φάρμακον) | ἰοὺς χρίεσθαι α 261 f.; *cf.* α 138, γ 47.

g. κέν is used four times more frequently than ἄν.

h. The imperfect is much used, and is often associated with the aorist.

i. The 'historical present' is not used.

j. The 'verbal' in -τέος is not Homeric.

k. A participle is often used to add a mere incidental circumstance, as α 127, 130, 139.

§ **22**. **a**. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablatival genitive in λεῖος πετράων ε 443, *smooth from rocks;* and the true genitive of place in οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος α 24; *cf.* γ 251. The dative of place is often found without a preposition, as μίμνει ἀγρῷ λ 187; α 366, 433; β 37.

b. *a*. Many 'cognate accusatives' are on their way to become adverbs.

β. Accusatives of the 'whole and part' are common, as α 64.

γ. The accusative is often used to denote the limit of motion, (*cf.* Milton's 'Arrive the happy isle,' *Par. Lost* ii. 409; Tennyson's

Digitized by Google

'Arrive at last the blessed goal,' *In Mem.* 83), as ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο α 332.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 58). Scholars once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tmesis;* but the fact is that the preposition was still free.

e. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

f. α. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word. In α 16 and δ 717 the genitive may be explained as partitive; in δ 646 the genitive may depend on the idea of separation, *i.e.* may be ablatival; in ζ 157 the participle in the genitive may agree with the genitival idea contained in σφισί ζ 155.

γ. ἀκούω and πυνθάνομαι are followed by a genitive of the person about whom one learns, as πευσόμενος πατρός α 281.

g. The dative of interest is often used with the verb where the English idiom prefers a possessive pronoun or a genitive with a noun, as ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ | δεισάντων φθόγγον ι 256 f., *but our* (lit. *for us*) *dear heart sank, fearing his voice,* where the genitive of the participle shows that the dative was thought of as equivalent to the genitive; or is used instead of an ablatival genitive with a preposition, as ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ α 9, *he took away from* (*for*) *them the day of their return;* or instead of a genitive with verbs of ruling and leading, as Ταφίοισι φιληρετμοῖσιν ἀνάσσω α 181, *I reign over* (lit. *am the king for*) *the Taphians;* or instead of an adverbial expression, as τοῖσι δ' ἀνέστη

Digitized by Google

β 224, *for them rose* (not to be taken as a local dative, *among them*).

h. ὑπό is used with the dative in almost the same sense as with the genitive in Attic, as ἤ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη δ 790, *whether he be slain by the suitors*, with perhaps more of the original local force of the preposition.

i. The use of ἤ after a comparative is rare; only 19 instances are found in Homer.

j. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic, as β 156. No other ancient language is so free in its 'agreements.'

§ 23. a. *Particles.* **α.** The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate ῥά *as was natural* (or even *you see*) or γέ *at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. τέ is used far more freely than in Attic prose.

γ. ὄφρα is the usual particle to introduce a final clause.

b. *Interrogative Particles.* **α.** The general interrogative particle in Homer is ἦ, but in a double question (where the Attic Greek uses πότερον . . . ἤ) ἤ or ἠέ stands in the first member, ἤ or ἦε in the second, as α 174 ff.

β. When ἦ introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as α 391.

§ 24. *Parataxis.* **a.** The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and

Digitized by Google

principal; they were simply added one to the other. To use the technical terms, *co-ordination* or *parataxis* (παράταξις) was the rule, —not *subordination* or *hypotaxis* (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called 'parenthetical demonstrative sentences.' Thus δέ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as αὐτάρ and ἀλλά are used with stronger emphasis than δέ, but often correlative with μέν.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος . . . | καὶ τότε δή τις ἔειπε β 107 f., *but when the fourth year came, (and) then some one told, etc.* Thus also τέ was freely used in subordinate clauses, and τέ — τέ is found in both protasis and apodosis, marking their correlation.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows.

d. The apodosis is frequently marked by δέ, καὶ τότε, or ἄρα (ῥά, ἄρ). See α 333, ι 57, 308.

e. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for, although, when, while,* or *since,* is more frequent in these poems than in later Greek, as ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκεν η 171, *who sat near him, for (but) he was his favorite.* *Cf.* ζ 108, 321, β 238, 312 f.

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μέν.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as πεντάετές γε καὶ ἑξάετες γ 115, τρὶς μάκαρες καὶ τετράκις ε 306 (*O terque quaterque beati,* Verg. *Aen.* i. 94), in which prominence is given to the second member; τριχθά τε καὶ τετραχθά ι 71.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος β 10, for ἔβη ἔχων κτλ.; *cf.* α 339, β 14, 20.

Digitized by Google

i. Conversely, the participle, as in later Greek, often contains the principal idea, as τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν α 423, which is equivalent to *they made merry until dark evening came on; cf.* α 310 f.

THE HOMERIC DIALECT.

§ 25. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be best understood when we think of them as derived from the Homeric forms.

c. The dialect is essentially Ionic, and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech but certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their camp-fires the Ionian songs of Tyrtaeus.

d. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning them.

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; *e.g.* for the infinitive of the verb *to be*, Homer could use ἔμμεναι as dactyl, — ⏑ ⏑; ἔμεναι as anapaest, ⏑ ⏑ —; ἔμμεν as trochee, — ⏑; ἔμεν as pyrrhic, ⏑ ⏑; εἶναι as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms

Digitized by Google

should be used. Metrical convenience often or generally decided between the use of Ἀχαιοί, Ἀργεῖοι, or Δαναοί. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργεῖοι *must* be used. On the other hand, the verse can close with Ἀχαιοί, but not with Δαναοί or Ἀργεῖοι, — with Ἀργείοισιν, but not with Ἀχαιοῖσιν. Metrical convenience decided also between λευκοῖο γάλακτος ι 246 and γλυκεροῖο γάλακτος δ 88; between ἅμα πνοιῇς ἀνέμοιο α 98 and μετὰ πνοιῇς ἀνέμοιο β 148.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἄναξ ἀνδρῶν Ἀγαμέμνων is used after the feminine caesura (§ 61 *f*) of the third foot, but εὐρὺ κρείων Ἀγαμέμνων, Ἀγαμέμνονος Ἀτρείδαο, or Ἀγαμέμνονα ποιμένα λαῶν after the masculine caesura of the same foot. Πηληιάδεω Ἀχιλῆος is used after the penthemimeral caesura (§ 61 *e*), πόδας ὠκὺς Ἀχιλλεύς after the hephthemimeral caesura (§ 61 *g*), but ποδάρκης δῖος Ἀχιλλεύς, ποδώκεος Αἰακίδαο or ἀμύμονος Αἰακίδαο, ποδάρκεϊ Πηλείωνι, ποδώκεα Πηλείωνα, ἀμύμονα Πηλείωνα, or Ἀχιλλῆα πτολίπορθον, after the feminine caesura of the third foot, with δῖος Ἀχιλλεύς as a tag when the verse is filled up to the Bucolic diaeresis (§ 61 *h*). After the masculine caesura of the third foot, we find ἱερὴ ἲς Τηλεμάχοιο β 409; but after the feminine caesura of the same foot, Ὀδυσσῆος φίλος υἱός β 415. Καλυψοῦς ἠυκόμοιο θ 452 is the genitive of Καλυψὼ δῖα θεάων α 14. πατρίδος αἴης α 75 is the genitive, and πατρίδα γαῖαν γ 117 the accusative of πατρὶς ἄρουρα α 407. See § 15 *b*.

g. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the usage of the people, and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the metre, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.

Digitized by Google

VOWELS AND VOWEL CHANGES.

§ **26**. **a**. η is regularly used for ᾱ, as ἀγορή, ὁμοίη, except in θεά, *goddess*, λαός, *people*, and some proper names (as Ναυσικάᾱ). Occasionally, as λ 344, μάν is found, instead of the less frequent μήν (the strong form of μέν). ᾱ remains when it is the product of contraction or 'compensative lengthening,' as ὁρᾷ, πάσας (H. 30 D).

b. The final ᾱ of the stem is retained in the genitive endings -ᾱο and -ᾱων of the first declension, as Ἀτρείδαο α 40, γαιάων θ 284.

c. ᾱο is often changed to εω by transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. *Cf.* βασιλῆος with Attic βασιλέως. But the frequent λᾱός never has the Attic form λεώς.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξεῖνος (ξένϝος), εἵνεκα (Lesbian ἔννεκα), κούρη (κόρϝα), μοῦνος, οὖρος (ὅρϝος), δουρός, — but it is omitted in ἐβόλοντο α 234.

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεί, αἰετός, πνοιή, χρύσειος.

f. But ι is lost before a vowel in ὠκέα (ὠκεῖα) μ 374, in -οο for -οιο as genitive-ending of the second declension (§ 38 *b*), and in σέο for σεῖο [σοῦ], *etc.; cf.* χρύσειον γ 50 with χρύσεον θ 431. As in Attic, the penult is sometimes short in υἱός (as λ 270). In these cases ι has turned into *y*. Thus υ is sometimes lost before a vowel; *cf.* ἀλέασθε δ 774 with ἀλεύασθαι μ 159.

§ **27**. *Contraction*. **a**. Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, πάις (in nominative and vocative singular), ὄις (ὄϝις = *ovis*, *ewe*) ἱερόν, ὠδύσαο. Attic εὖ is regularly ἐύ before two consonants, and the adjective is always ἐύς or ἠύς. Patronymics from nouns in -ευς form -είδης, -είων, as Ἀτρείδης γ 248, Πηλείωνα λ 470 (§ 42). These uncontracted vowels were originally separated by a consonant.

b. When contraction occurs, it follows the ordinary rules, except that εο and εου generally give ευ, as θέρευς η 118, φιλεῦντας γ 221, γεγώνευν ι 47.

§ **28**. *Synizesis*. **a**. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἀτρείδεω — ⏑ ⏑ —, ἢ οὐκ ἀίεις α 298, μὴ ἄλλοι δ 165, εἰλαπίνη ἠὲ γάμος α 226, δὴ αὖ μ 116, Αἰγυπτίους δ 83, in which ι must have had very nearly

its cognate *y*-sound. The genitives of the first declension in -εω, -εων are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. ἡμέων did not differ in metrical quantity from ἡμῶν.

§ **29**. *Crasis* is not frequent. Note προὔχοντο γ 8, προὔφαινε ι 145, τἆλλα γ 462, καὐτός γ 255. (H. 76; G. 42 ff.)

§ **30**. *Hiatus* (H. 75 D; G. 34) is allowed —

a. After the vowels ι and υ, as νηλέϊ ὕπνῳ μ 372.

b. When the two vowels between which it occurs are separated by a caesura (τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα κτλ. γ 175) or by a diaeresis (§ 61 *h*): seldom after the first foot (Μέντορα ἠὲ θεόν δ 654), more frequently after the fourth foot (πίνουσί τε αἴθοπα οἶνον β 57). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 61 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 60 *a*), as ἀντιθέῳ Ὀδυσῆι α 21. See § 62 *k*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 *k*), as πλάγχθη ἐπεί α 2, νήπιοι, οἳ κατά α 8. Here the final and initial vowels may be said to be blended in the first example; while in the second, the final letter of νήπιοι may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as νύμφη πότνι' ἔρυκε α 14.

f. N.B. Hiatus before words which formerly began with a consonant (§ 32) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word (§ 27).

§ **31.** *Elision.* (H. 79; G. 48 f.) **a.** ᾰ (in inflectional endings and in ἄρα and ῥά), ε, ῐ, ο may be elided. αι is sometimes elided in the verb endings. οι is elided seven or eight times in μοί (as δ 367), half a dozen times in τοί (as α 60), once in σοί.

b. τό, πρό, ἀντί, περί, τί, and the conjunction ὅτι do not suffer elision; ὅτ' is for ὅτε (either the temporal conjunction or the relative ὅ with τέ affixed, § 45 *q*), τ' is for τέ or τοί.

Digitized by Google

c. ι is seldom elided in the dative singular, where it seems originally to have been long. It is frequently elided in σφί.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as λεύκ' [λευκὰ] ὀστέα α 161. (H. 107; G. 120.)

Observe that elision is not left to the reader as in Latin poetry.

§ **32.** *Apocope.* (H. 84 D; G. 53.) **a.** Before a consonant, the short final vowel of ἄρα and of the prepositions ἀνά, κατά, παρά may be cut off (ἀποκοπή, ἀποκόπτω). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the ν of ἀνά and τ of κατά follow the usual rules for consonant changes: ἀγκρεμάσασα α 440, ἀλλύεσκεν β 105, κὰδ δέ (κατὰ δέ) frequently, κάλλιπε λ 279, κάββαλε [κατέβαλε].

c. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

CONSONANTS AND CONSONANT CHANGES.

§ **33.** **a.** Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older and justified etymologically, as ποσσί, ποσί (from ποδ-σι); τελέσσαι and τελέσαι (τέλος, τελεσ-), ὅππως (ὀκϝως, *cf.* Latin *quis*, *etc.*), ὅττι, κτλ.

b. Single initial consonants, especially λ, μ, ν, ρ, σ, are often doubled (as ρ is in Attic) when by inflexion or composition a short vowel is brought before them (see § 62 *h*), as ἐλλισσάμην λ 35, ἔλλαβε α 298.

c. But sometimes ρ is not doubled where it would be in Attic, as ἔρεξα δ 352.

d. Palatal and lingual mutes often remain unchanged before μ, as ἴδμεν, ἀκαχμένος.

e. Lingual mutes are commonly assimilated to a following σ, as ποσσί (ποδ-σι). σ is sometimes assimilated to μ or ν: ἔμμεναι (εἶναι) for ἐσμεναι, ἔννεπε α 1, *tell*, for ἐν-σεπε (Lat. *insece*), ἐραννήν η 18, *lovely*, ἕννυμι for ϝεσνυμι, *cf.* ἕσσα δ 253. *Cf.* the aorist ὀφέλλειεν β 334, for ὀφελ-σειεν. See § 51 *e*.

Digitized by Google

f. σ is frequently retained before σ, as **ἔσσομαι** (from the stem **ἐσ-**), **ἐτέλεσσε** (**τέλος**, stem **τελεσ-**).

g. Between μ and λ or ρ, β is sometimes developed, as **ἄμβροτος** from stem **μρο** or **μορ** (Latin *mors*, *morior*), while in **βροτός** *mortal*, the μ of the stem is lost.

h. **κάμβαλε** is found occasionally in the Mss. as a variant reading, a softer pronunciation for **κάββαλε** (§ 32 *b*), as ζ 172.

i. A parasitic τ appears in **πτόλις**, **πτόλεμος** for **πόλις**, **πόλεμος**. *Cf.* **διχθά**, **τριχθά** with Attic **δίχα**, **τρίχα**. The proper names *Neoptolemus* (**Νεοπτόλεμος**) and *Ptolemy* (**Πτολεμαῖος**) preserved this τ to a late period.

j. The *rough breathing* (*h*) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as **ἄμμε** (**ἡμᾶς**), **ἦμαρ** (**ἡμέρα**), **ἠέλιος** (**ἥλιος**), **Ἀΐδης** (**Ἅιδης**), **ἠώς** (**ἕως**).

k. The ν movable was written by some ancient critics after the ending **-ει** of the pluperfect, as **μεμήλειν** α 151; *cf.* **ὁμίλειν** β 381 (**ὁμίλεεν**). It is freely used before consonants to make a syllable long by position (§ 62 *f*).

l. The final σ of adverbs is omitted more often than in prose; not merely **ἐξ** and **ἐκ**, **οὕτως** and **οὕτω**, but also **πώς** and **πώ**, **πολλάκις** and **πολλάκι**, **ἀμφίς** and **ἀμφί** (adverbial) are found as collateral forms.

§ **34.** *Metathesis* of α and ρ is frequent (H. 64; G. 64): **κάρτος** δ 415, **κράτος** α 359. *Cf.* **τραπείομεν** [**ταρπῶμεν**] θ 292 from **τέρπω**, **τερπικέραυνος** from **τρέπω**.

For the shifting of quantity from **-ᾱο** to **-εω**, see § 26 *c*.

§ **35.** *The Digamma.* (H. 72 D; G. 90 f.) **a.** The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma (*vau*, ϝ, pronounced as English *w*): —

ἄγνυμι *break*, **ἅλις** *enough*, **ἁλῶναι** *to be captured*, **ἄναξ** *king*, **ἁνδάνω** *please*, **ἀραιός** *thin*, **ἀρνός** *lamb*, **ἄστυ** *city*, **ἕ**, **οὗ**, **οἷ** *him*, *etc.* with a possessive pronoun **ὅς**, **ἥ**, **ὅν** (**ἑός** **κτλ.**), **ἔαρ** *spring*, **ἕδνα** *wedding gifts*, **ἔθνος** *tribe*, **εἴκοσι** *twenty*, **εἴκω** *yield*, **εἴρω** *say* (future **ἐρέω**), **ἑκάς** *far*, **ἕκαστος** *each*, **ἑκυρός** *father-in-law*, **ἑκών** *willing*, **ἔλδομαι** *desire*, **ἑλίσσω** *wind*, **ἔλπομαι** *hope*, **ἕννυμι** (**ϝεσ-νυμι**) *clothe*, **ἐσθής**, **εἵματα** *clothes*, **ἔπος** *word*, **ἔργον**, **ἔρδω** *work*, **ἐρύω** *draw*, **ἕσπερος** (*vesper*) *evening*, **ἔτος** *year*,

Digitized by Google

ἕξ *six*, ἔτης *companion*, ἡδύς *sweet* (ἁνδάνω *please*), ἦθος *haunt*, ἦρα *favor*, ἰάχω *cry aloud*, ἰδεῖν *see*, and οἶδα, εἶδος, ἴκελος *like*, ἔοικα *am like*, Ἴλιος *Ilium*, ἴον *violet*, ἴς *strength*, *sinew*, ἶφι *mightily*, ἴσος (and ἐϝισος) *equal*, ἰτέη *willow*, οἶκος *house*, οἶνος *wine*, ὥς *as*.

b. Probably several other words, also, were pronounced with initial ϝ.

c. ἁνδάνω, ἕ, ἕξ, and others seem to have begun originally with two consonants, σϝ.

d. In more than 2000 cases 'apparent hiatus' (§ 30 *f*) is caused by the omission of initial ϝ. Less frequently a ϝ must be supplied in order to make an apparently short syllable long by 'position' (§ 62 *j*).

e. The verse alone affords no sufficient criterion for the former existence of ϝ in any word; it only indicates the loss of some consonant. This is not conclusive evidence for ϝ, since σ and *j* (*y*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions, from a few notes of ancient grammarians, and from other cognate languages; *cf.* ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus*, ἔπος and ὄψ with *vox*.

f. The sound of ϝ evidently was going out of use in the Homeric period; it is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself; but ϝ can be restored in many passages by minor changes.

g. That the sound of ϝ was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

h. A neighboring vowel seems sometimes lengthened in order to compensate for the loss of ϝ (§ 62 *c*).

i. An ε was sometimes prefixed to a digammated word, and remained after the ϝ was lost, as ἐέλδωρ, ἐείκοσι, ἔεδνα, ἐέρση.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σϝ, as ἁνδάνω κτλ., *cf. c* above), as ἑκών, ἕσπερος. Often the same root varies in breathing, as ἁνδάνω and ἡδύς, but ἦδος, — ἕννυμι, but ἐσθής.

k. For the augment and reduplication of digammated verbs, see § 46 *d*.

l. For δϝείδω, δϝήν, see § 62 *h*.

Digitized by Google

DECLENSION.

§ **36**. *Special Case Endings.* (H. 217; G. 292 f.) **a**. The suffix -φι(ν), a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural. *Cf.* δ 533, ε 433.

b. The suffix -θι is added to the stem to denote *place where.*

c. The suffix -θεν is added to the stem to denote *place whence:* οὐρανόθεν *from heaven.* It forms a genitive with the pronominal stems, as ἐμέθεν δ 592, σέθεν γ 213.

d. The enclitic -δε is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε and οἶκαδε *homeward,* ὅνδε δόμονδε *to his own house,* ἅλαδε *seaward,* πόλινδε *to the city.*

§ **37**. *First Declension.* (H. 134 ff.; G. 168 ff.) **a**. η is found for final α of the stem with the exceptions mentioned in § 26.

b. The nominative singular of some masculines ends in -τᾰ for -της: νεφεληγερέτα Ζεύς, ἱππότα Νέστωρ, κυανοχαῖτα Ποσειδων, εὐρύοπα Ζεύς. *Cf.* the Latin *poetă, naută.*

c. The genitive singular of masculines ends in -ᾱο or (by transfer of quantity, § 26 *c*) -εω. This ending -εω is always pronounced as one syllable by synizesis (§ 28). The Attic ending -ου (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in -αων or -εων: θεάων, βουλέων. -εων is regularly pronounced as one syllable. Before ι, this αων may be contracted, as παρειῶν, δ 198.

e. The dative plural ends in -ησι(ν) or rarely in -ης, three times in -αις, as θεαῖς ε 119.

§ **38**. *Second Declension.* (H. 151 ff.; G. 189 ff.) **a**. The genitive singular has preserved the old ending -ιο, which affixed to the stem-vowel makes -οιο.

b. The termination -οο is indicated by the metre in certain places where all the Mss. give a corrupt form, as ὅο (ordinarily printed ὅου) κράτος ἐστὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλου) μεγαλήτορος κ 36.

For the loss of ι in the change from -οιο to οο, see § 26 f.

The -οο was afterwards contracted to ου.

c. The genitive and dative dual end in -οιιν: τοῖιν, ὤμοιιν.

d. The dative plural ends in -οισι(ν) or -οις. As in the first

Digitized by Google

declension, the long ending is the rule; the short ending is very rare before a consonant.

§ **39**. *Third Declension.* (H. 163 ff.; G. 205 ff.) **a.** The ending ι of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the ictus-syllable of the foot, as τέκεῑ ᾧ δ 175, Ἀρτέμιδί σε ζ 151.

b. The dative plural has the Aeolic ending -εσσι(ν) as well as the Attic -σι(ν): πόδεσσι, ποσσί (§ 33 *e*), ποσί, — ἄνδρεσσι, ἀνδράσι, — κύνεσσι, κυσί, — ἔπεσσι.

c. Nouns in -ις and -υς usually retain ι or υ throughout, but in its stead may insert ε, which is sometimes lengthened, as πόληος (πόλεως).

d. Nouns in -ευς generally lengthen ε to η in compensation (§ 62 *c*) for the υ which between two vowels becomes ϝ and is lost, as βασιλεύς, βασιλῆος.

§ **40**. *Anomalous Forms.* **a.** As verbs appear in the present system with a variety of collateral forms derived from the same root (*cf.* ἵκω, ἱκάνω, ἱκνέομαι, — πεύθομαι, πυνθάνομαι, — μένω, μίμνω, μιμνάζω, — τείνω, τανύω, τιταίνω), so nouns of different declensions are sometimes formed from the same root, and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: γαστήρ ζ 133, but γάστρην Σ 348; ἐρίηρος ἑταῖρος Δ 266, but ἐρίηρες ἑταῖροι ι 555; *cf.* πολιήτας Β 806 with πολῖται η 131; πατροφονῆα α 299 with Attic πατροφόνος Ι 461.

c. Of υἱός three stems are found: (1) υἱός, υἱόν, υἱέ. (The other forms of this declension are very rare.) (2) υἱέος, υἱέϊ, υἱέα, as if from υἱύς. (3) υἷος, υἷι, υἷα, as from a nominative υἷς.

In this word the first syllable is sometimes short (§ 26 *f*), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: Ἀθήνην η 80, but Ἀθήνας Β 546; *cf.* Μάλειαν ι 80, but Μαλειάων γ 287.

ADJECTIVES.

§ **41**. **a.** Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: ὀλοώτατος ὀδμή δ 442, where ὀλοωτάτη was metrically

Digitized by Google

possible; ὑλήεσσα Ζάκυνθος ι 24, but ὑλήεντι Ζακύνθῳ α 246; πουλὺν ἐφ' ὑγρήν δ 709; θῆλυς ἀυτή ζ 122.

b. The feminine of adjectives in -υς, ends in -ειᾰ (gen. -ειης), -εᾰ (§ 26 *f*), or -εη: ὠκέα, — βαθεῖα, βαθείης, βαθέης, βαθέην.

c. πολύς (πουλύς) has in the masculine and neuter both stems πολυ-(πουλυ-) and πολλο- (for πολυο-, § 40 *a*), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

PATRONYMICS.

§ **42**. (H. 559; G. 846 f.) **a**. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανίωνες Α 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Ζ 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι Β 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσαι Β 484.

b. Patronymics are frequently used as proper names, *cf.* Κρονίδη α 45, Λαερτιάδη ε 203, Ἀτρεΐδαο α 35. *Cf.* the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, *etc.*

A. c. The patronymic is formed from stems of the first declension by adding -δα-: Ἱπποτάδης κ 2, or more frequently by adding -ιαδα-: Λαερτιάδη ε 203.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the second declension, and also by stems of the third declension: Πηληιάδεω λ 467, as well as Πηλεΐδης (*cf.* θ 75), Πηλεΐων (*cf.* ε 310).

e. The suffix -ιδα- is added to stems in ο, and the ο is lost as in *d* above: Κρονίδης, — also to stems in ευ, which lose their υ between two vowels (*cf.* 26 *f*), as Ατρεΐδης, — also to consonantal stems, as Ἀγαμεμνονίδης α 30.

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρεΐδης, Ἀτρεΐων, as tetrasyllables, not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιαδ- which loses δ before the nominative sign. Ἀχαιιάδων β 101 corresponds to κοῦροι Ἀχαιῶν Β 562.

Digitized by Google

B. h. Patronymics are formed also by the suffix -ιον-: Κρονίων α 386 (with genitive Κρονΐωνος or Κρονίονος), Πηλείων. In these last forms from nouns in -ευς the ι is always short.

i. Some adjectives in ιος are used as patronymics, as Φιλοκτήτην, Ποιάντιον (= Ποίαντος) ἀγλαὸν υἱόν γ 190.

j. The patronymics in -δης are far more numerous than those in -ιων.

COMPARISON OF ADJECTIVES.

§ 43. a. Comparatives and superlatives end in -ῑων, -ιστος more frequently than in Attic. (H. 253; G. 357 f.)

b. ἀγαθός has comparatives ἀρείων (*cf.* ἄριστος), βέλτερον, κρείσσων, λώιον, λωίτερον, φέρτερος.

c. In some comparatives in -τερος, the poet has no thought of a greater or less degree, but of a contrast, as θεώτεραι ν 111 *of the gods* as opposed to men, θηλύτεραι θ 324, *female* as opposed to male. *Cf.* the use of the same ending in ἡμέτερος *our* (as opposed to all others), *etc.*

NUMERALS.

§ 44. (H. 288; G. 372 ff.) a. δύω, δύο is indeclinable. It has the collateral forms δοιώ, δοιοί, κτλ.

b. The Aeolic πίσυρες, for τέσσαρες, is found occasionally, as ε 70.

c. The Aeolic πέμπε (*quinque*) is preserved in πεμπώβολα γ 460, πεμπάσσεται δ 412.

PRONOUNS.

§ 45. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the third personal pronoun when enclitic are 'anaphoric,' like αὐτοῦ κτλ. in Attic; when accented they have their original reflexive use, like Attic ἑαυτοῦ, ἐμαυτοῦ, σεαυτοῦ, κτλ., which compounds are post-Homeric.

b. μίν, σφωέ, σφωίν, σφί, σφάς, and σφέ are always enclitic.

c. For the relation of the form ἐμεῖο to ἐμέο, of σεῖο to σέο, κτλ., see § 26 *f.*

d. α. The possessive of the third personal pronoun singular is ὅς, ἥ, ὅν (or ἑός, ἑή, ἑόν) — carefully to be distinguished from the relative, from which it is generally differentiated with ease, since it originally began with a consonant, ϝ.

Digitized by Google

β. The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.

e. **αὐτός** regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. The presumption is always strongly in favor of this original use; but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use as a simple personal pronoun is particularly common after prepositions. Since the article is not necessary, **αὐτὴν ὁδόν** is equivalent to the Attic **τὴν αὐτὴν ὁδόν**. *Cf.* *θ* 107, *κ* 263.

f. For αὔτως in the sense of ὡσαύτως, see *h* below. In this use it has a variety of meanings, most of which are derived from *in the same way as before*, the connection determining the special sense of each passage. **αὔτως** is the adverb of **αὐτός**, and **ὧς αὐτῶς** the adverb of **ὁ αὐτός**.

g. The Attic article, **ὁ, ἡ, τό**, generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, **ὁ, ἡ, οἱ, αἱ** are best written **ὅ, ἥ, οἵ, αἵ**. — **τοί, ταί** are used besides **οἵ, αἵ**.

h. Thus the absence of the article does not mark a noun as indefinite; *cf.* ἄνδρα μοι ἔννεπε, Μοῦσα *α* 1, with arma virumque cano. Frequently **αὔτως** is equivalent to Attic ὡσαύτως (ὥς being the adverb of the article, see § 59 *c*) while **ὧς δ' αὔτως** *γ* 64 is equivalent to Attic **οὕτω δ' ὡσαύτως**.

i. The demonstrative article is often followed by a noun in apposition with it, as **ἡ δ' ἕσπετο Παλλὰς Ἀθήνη** *α* 125, **ἡ δ' ἤ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικές,** | **δῖα Κλυταιμνήστρη** *γ* 265 f.

j. The forms with initial **τ** often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).

k. **τῷ**, the dative of the article (sometimes written **τῶ**), is often used as an inferential particle, *so, then, in that case.*

l. **κεῖνος** is found more frequently than its longer form **ἐκεῖνος**, and **κεῖσε** for **ἐκεῖσε** *thither.*

m. **οὗτος** is not frequent, and is never used after prepositions.

Digitized by Google

n. ὅδε is 'deictic,'—*this here.* Its dative plural is τοίσδε(σ)σι in β 47, 165, κ 268.

o. Besides the Attic forms of the relative, ὅ is used for ὅς, ὅου (better ὅο, § 38 *b*) for οὗ.

p. The forms ὅς and ὅ have also a demonstrative use, especially ὅς with οὐδέ, μηδέ, καί, and γάρ.

For the relative use of the article, see *j* above.

q. The neuter ὅ is frequently used as a conjunction, like quod, as γ 166. So also ὅτι and ὅ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέο, τεῦ.

s. In ὅ τις for ὅς τις (*cf.* ὅ for ὅς, *k* above), the first stem often remains uninflected, as θ 204. The genitive is ὅττεο, ὅττευ, or ὅτευ.

t. *No one* is οὔ τις or μή τις, not μηδείς or οὐδείς. οὐδέν is used seldom.

CONJUGATION.

§ **46.** *Augment and Reduplication.* (H. 354 ff.; G. 510 ff.) **a.** The augment was for a time considered unessential: whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as πλάγχθη α 2, πάθεν α 4, ἴδεν α 3, ὄλοντο α 7. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and never has been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη.

c. Sometimes initial ρ is not doubled after the augment, as ἔρεξα δ 352; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε α 298, ἔσσυο ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ἔειπον, ἑήνδανε, ἔαξαν, ἔοικα. The stem of ὁράω takes no augment.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἔτετμε, τετύκοντο, λελαβέσθαι, κεχάροιτο.

Digitized by Google

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἤγαγον), as ἤραρε, ἀκαχοίμην α 236, ἀλάλκοιεν.

g. δείδοικα and δείδια have irregular reduplication; probably these are to be explained as for δεδϝοικα, δεδϝια.

h. ἔμμορα (from μείρομαι) and ἔσσυμαι (σεύω) double the initial consonant and prefix ε, as if they began with two consonants. *Cf.* συνέρρηκται θ 137; but ῥερυπωμένα ζ 59.

§ 47. *Endings.* (H. 375 ff.; G. 551 ff., 777.) a. The singular endings, -μι, -σθα, -σι, occur more frequently than in Attic; especially -σι in the subjunctive, as ἄγησιν [ἄγῃ] ζ 37, ἐθέλησιν α 349. These endings are rare in the subjunctive of the contracted μι-forms.

b. The second singular imperative ending is retained in some presents, as ἵληθι γ 380, δίδωθι γ 380, and in some perfects, as τέθναθι X 365.

c. In the pluperfect, the older endings -εα κτλ. are preserved: πεποίθεα δ 434, ἠνώγεα ι 44. The third person singular ends in -ειν, as ἐβεβρύκειν μ 242 (*cf.* § 33 *k*).

d. The second and third persons singular of the first aorist optative active end in -ειας, -ειε(ν), as πέμψειας, καλέσειεν. The second person in -αις occurs thrice, as δ 547. The third person in -αι occurs ten times. The third person plural ends in -ειαν.

e. The third person plural optative active of μι-verbs ends in -ιεν, as εἶεν, δοῖεν.

f. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν), as ἔστων α 273.

g. α. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel (and almost always before a vowel) to -μεν, as ἔμμεναι, ἔμμεν, ἐλθέμεν(αι).

β. The shortening of -μεναι to -μεν occurs generally before a vowel, where it may be called elision.

γ. The ending -ναι is found only after a long vowel, as δοῦναι.

h. Aorist passive infinitives end in -μεναι or -ναι.

i. Some second perfect participles retain in the oblique cases the ω of the nominative, as τεθνηῶτος α 289, βεβαῶτα ε 130.

Digitized by Google

j. The second person singular of the middle generally remains uncontracted (§ 27), as *ὑποθήσεαι, ὠδύσαο*. Contracted forms are used occasionally, as *παύσῃ* δ 35.

k. In the perfect middle, *-σαι* regularly loses its *σ*.

l. *-σο* retains its *σ* only in the imperative, as *ἔσσο, ἵστασο*.

m. The first person plural middle often ends in *-μεσθα*, as *ἐσόμεσθα* β 61.

n. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in *-αται, -ατο* for *-νται, -ντο*.

o. The third person plural indicative of the aorist passive generally ends in *-εν* instead of *-ησαν*, as *τράφεν* δ 723, *δάμεν* [*ἐδάμησαν*] δ 495. *Cf.* the active *ἔ-λυ-σα-ν, ἔ-λυο-ν*.

p. Similarly, *ν* is used for the later *-σαν* in the imperfect and second aorist of *μι*-verbs, as *ἔφυν* ε 481, *ἔβαν* α 211, *ἔσταν* ζ 211, *ἔφαν* ι 413, *πρότιθεν* [*προετίθεσαν*] α 112.

q. For the optative ending of *μι*-verbs, in *-ιεν* not *-ιησαν*, see *e* above.

§ **48.** *Subjunctive Mode.* **a.** The variable vowel of the subjunctive is generally short in the present of verbs in *-μι*, the first aorist, second aorist of *μι*-forms, second aorist passive, second perfect of primitive formation: as *βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπείομεν, εἴδομεν, πεποίθομεν, ἱμείρεται*. (H. 373 D; G. 780.)

This short vowel is found before the endings *-μεν, -τον, -τε*, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present.

c. There are no certain examples of the short mode vowel in the present of verbs in *-ω*.

N.B. Several forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ **49.** *Optative Mode.* **a.** For the optative endings, see 47 *d, e*.

b. After *ι* or *υ*, the mode sign disappears: *ἀποφθίμην* κ 51, *φθῖτο* λ 330, *ἀναδύῃ* ι 377.

§ **50.** *Contract Verbs.* (H. 409 D; G. 784.) **a.** Verbs in *-αω* exhibit unchanged, assimilated, and contracted forms. The poet's choice between contracted and uncontracted forms seems to have

Digitized by Google

been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely in our texts, as ναιετάουσι ζ 153, ἀοιδιάει κ 227. Probably such forms were more frequent when the poems were composed.

c. The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η, but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage. ἐλάαν γ 484 is midway between ἔλαεν and ἐλᾶν. ἀλόω ε 377 seems to be for ἀλάε-ο, contracted to ἀλᾶο, with assimilation of vowels ἀλωο, and by transposition of quantity (§ 26 *c*) ἀλόω.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage.

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables, § 62 *e*). εω is never contracted but is often pronounced as one syllable by synizesis (§ 28).

f. Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination, as μυθεῖαι θ 180, αἰδεῖο (αἰδέεο) ι 269, νεῖαι λ 114. One of these vowels is sometimes dropped, as μυθέαι β 202, πωλέαι δ 811.

g. The older form of these verbs, in -ειω, is sometimes preserved, as τελείει ζ 234, οἰνοβαρείων ι 374. See § 26 *e*.

h. Verbs in -αω and -εω may have a present infinitive in -ημεναι, like μι-verbs, as ποθήμεναι μ 110.

i. Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as ἀρόωσιν (ἀροῦσιν) ι 108, ὑπνώοντας ε 48, δηιόῳεν (δηιόοιεν?) δ 226. With these forms may be compared φόως (φάος, φῶς) ε 2.

TENSES.

§ 51. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) **a.** Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double σ in the future and first aorist, active and middle.

Digitized by Google

b. In the future the σ of the before-mentioned verbs often disappears, as ἀντιόων α 25.

c. Stems in δ often show double σ in the aorist.

d. Most of these forms with σσ may be explained as original or assimilated, as νείκεσσε from the theme νεικεσ (*cf.* νεῖκος), κομίσσατο for κομιδσατο (*cf.* κομιδή). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as ἄρσας α 280, ἐκέλσαμεν ι 546, ὦρσαν ι 154.

f. Some verbs have a future without tense-sign, as δήω *find*, εἶμι, κακκείοντες *to lie down*, ἔδομαι, νέομαι, πίομαι. Most of these verbs are old presents which acquired a future signification. εἶμι is not often future in Homer.

g. Some verbs form the first aorist, active and middle, without σ, as ἤνεικαν (Attic ἤνεγκαν) δ 784, ἔχευεν β 395, ἀλέασθε δ 774, ἔκηε γ 273.

h. The first aorist often has the variable vowel of the second aorist ο/ε, as ἷξον, δύσετο. So in the imperative, as οἰσέτω θ 255; infinitive, οἰσέμεναι θ 399; participle, δυσομένου α 24.

i. Verbs in -ζω often have themes in γ, and consequently futures and first aorists in -ξω and -ξα, as μερμήριξε β 93.

§ 52. *Perfect.* (H. 446 ff., 490; G. 682 ff.) **a.** The so-called first perfect in -κα is formed from only 20 vowel-stems. It is almost as rare as the first aorist in -κα (ἔδωκα, ἧκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as πεφύκασι η 114, but πεφύασιν η 128; τέθνηκεν α 196, τεθνηκυῖαν δ 734, but τεθνηῶτος α 289.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάασι, γεγαῶτας, δείδιθι, ἐίκτην, ἴδμεν, κεκμηώς, ἐπέπιθμεν, τέτλαθι.

d. ἤνωγον (as ζ 216), μέμηκον (as ι 439), γέγωνε (as θ 305), and πέπληγον θ 264, are inflected as imperfects.

e. ἀλάλησθαι, ἀκαχήμενος, ἀκάχησθαι, and ἐσσύμενος are accented irregularly as presents.

f. A 'periphrastic' perfect is found in α 18, ι 455, θ 196, λ 443.

Digitized by Google

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence ἰκυῖα [ϝεϝικυῖα] not εἰκυῖα β 383, λελακυῖα μ 85, *etc.*

VOICES.

§ **53**. *Middle.* **a.** The active and middle forms ὁρᾶν (about 40 times) and ὁρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. *Cf.* ἔφατο α 381, ἔφη β 377; ὀίω α 201, ὀίομαι α 173.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο, γ 481, ἔβη α 427; ἐδύσετο δ 425, ἔδυ γ 329.

c. The future middle is sometimes used as passive. *Cf.* 54 *e*.

d. The aorist middle is often used as passive, as λιπέσθαι γ 196, equivalent to λειφθῆναι. *Cf.* ἀμφέχυτο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπιμνησθείς α 31; ὀίσατο α 323 with ὠίσθη δ 453.

N.B. The passive formation in Greek is comparatively late.

§ **54**. *Passive.* **a.** For the ending of the aorist passive infinitive see § 47 *h*.

b. For the ending of the third person plural indicative, see § 47 *o*.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of μι-verbs (§ 55 *c*).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 48 *a*), as δαείω ι 280, τραπείομεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δαήσεαι γ 187 and μιγήσεσθαι K 365. The future middle form was used for the future passive just as freely as the perfect middle form for the perfect passive.

f. Some verbs have both first and second aorists passive, as τάρπησαν γ 70; τάρφθεν ζ 99.

g. The so-called second aorist passive form is closely related with the intransitive aorist active. *Cf.* ῥύη *flowed*, γ 455, ἐφάνη ε 279, ἐδάην δ 267, with ἔβη, ἔστη, κτλ.

h. The 'verbal adjective' is not always passive: ἄκλαυτος δ 494, *without tears*; ἄπυστος δ 675, *without learning, ignorant*; ἄπνευστος ε 456, *breathless*.

Digitized by Google

§ **55**. *Verbs in* -MI. (H. 476 ff.; G. 794 ff.) **a**. Some verbs in -μι have forms in the present and imperfect indicative which follow the analogy of contract verbs: τιθεῖ, διδοῖ, διδοῦσι. These are more common than the μι-forms.

b. For the ending -ν for -σαν, see § 47 *p*.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (*cf.* §§ 48 *a*, 54 *d*), as θείω α 89, θείομεν ν 364.

d. Instead of κεράννυμι *mix*, πετάννυμι *spread out*, and σκεδάννυμι *scatter*, Homer uses κίρνημι, πίτνημι, and σκίδνημι.

§ **56**. *Second Aorists without Variable Vowel*. (H. 489; G. 798 f.) Far more frequently than in Attic, second aorists, active and middle, are found without variable vowel, following the analogy of verbs in -μι, as ἔμικτο α 433, κλῦθι β 262, ἐπέπλως γ 15 (πλώω), φθίσθαι β 183, λέκτο δ 453, ἐδέγμην ι 513.

§ **57**. *Iterative Forms*. (H. 493; G. 778.) **a**. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix -σκ, and have the inflection of the imperfect of verbs in -ω. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost, as in ἔσκε, which is equivalent to ἦν.

b. Verbs in -ω add the endings -σκον or -σκομην to the ε-form of the stem of the present or second aorist, as ἔσκε, εἴπεσκε, ἴδεσκε, or to the stem of the first aorist, as ὤσασκε (ὠθέω) λ 599.

PREPOSITIONS.

§ **58**. **a**. Prepositions often retain their original local adverbial force (as ἐν δέ *but therein*, παρὰ δέ *and beside him*), *cf.* ζ 292. They may be placed after the verbs or nouns with which they are connected. See § 22 *d*. Not infrequently an editor must be in doubt whether to print the preposition as part of the verb, or independently. (H. 785; G. 1222.)

b. The preposition is often separated from the verb which it modifies, as μέλας ἐπὶ ἕσπερος ἦλθεν α 423, where ἐπί modifies ἦλθεν; κατὰ βοῦς Ὑπερίονος Ἠελίοιο | ἤσθιον α 8, where κατά modifies ἤσθιον.

Digitized by Google

c. *Anastrophe.* (H. 109; G. 116.) α. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά.

β. ἔνι is used for ἔνεισι or ἔνεστι, ἔπι for ἔπεστι, μέτα for μέτεστι, πάρα for πάρεισι.

γ. In order to avoid ambiguity, adverbial περί is accented as πέρι when it stands before a noun.

δ. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied.

d. α. ἐν has the parallel forms εἰν, ἐνί, εἰνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀίδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρός, προτί, and ποτί, ὑπό and ὑπαί, παρά and παραί.

e. ἀμφί, ἀνά, and μετά are used also with the dative.

ADVERBS.

§ 59. (H. 257 ff.; G. 364 ff.) a. α. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἤλυθες β 262, *didst come yesterday*, ἠέριοι ι 52, *early in the morning*, παννύχιος α 443, *all night long*, πρηνής ε 374 (*pronus*), *on his face*.

β. An adjective formed from a preposition and a substantive, is equivalent to the preposition with the substantive. Thus μεταδόρπιος δ 194 is equivalent to μετὰ δόρπῳ *during supper*.

γ. πρόφρων *willing*, is used only predicatively, where the English idiom uses *willingly*, as β 230.

b. Adverbs ending in -α are common: σάφα, τάχα, ὦκα. These seem to have been originally neuter cognate accusatives, and many are such still; *cf.* πόλλ' ἐπέτελλε, πολλὰ ἠρᾶτο, μέγα νήπιε, μεγάλ' εὔχετο, κτλ.

c. Adverbs in -ως are not common; they are most frequent from o-stems: οὕτως (οὗτος), ὥς (ὅ), αὕτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63.

Digitized by Google

HOMERIC VERSE.

§ 60. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1620 f., 1669.) **a.** The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. Each verse has six feet (bars or measures); hence the name *hexameter.* Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much *time* though not so much *stress* as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{2}{4}$ time in modern music. (N.B. The English hexameter, found *e.g.* in Longfellow's *Evangeline,* is generally read as of $\frac{6}{8}$ time.)

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse ictus and word-accent may coincide, as in **ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον ὃς μάλα πολλά α 1**, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl[1] (♩ ♪ ♪ or — ◡ ◡), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee[2] or heavy dactyl (♩ ♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone, and 77 in the first book of the *Odyssey.* Many frequently recurring verses have this rhythm; as **τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς,—αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο.** Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as **ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν.**

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short

[1] This name is borrowed from δάκτυλος *finger*, and the fanciful explanation was given that the finger (like this metrical foot) has *one long and two short* joints!

[2] This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (σπονδή) to the gods.

Digitized by Google

vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 30 *b*).

g. The Bucolic diaeresis (§ 61 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (*ἔπη σπονδειακά*). They are more common in Homer than in the Latin poets, — about 4 *per cent.* of the verses of the *Iliad* and *Odyssey* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative, and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure. In about half of the cases a single word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a single word of two syllables.

j. The last foot in each verse is strictly a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 62 *l*). A heavy or consonantal ending is preferred; hence the ν-movable is often used.

k. The student need not concern himself about elision as in Latin poetry, — that is already done in the text; but he must be watchful for 'synizesis' (§ 28).

CAESURAL PAUSES.

§ **61.** (H. 1081; G. 1642 f.) **a.** Each verse has one or more caesural pauses (*caesura* = *τομή cutting*), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation; but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no break there. It

Digitized by Google

occurs either after the ictus syllable (as μῆνιν ἄειδε θεά ∧ Πηληιάδεω Ἀχιλῆος A 1 — ⏑ ⏑ | — ⏑ ⏑ | — ∧ — | — ⏑ ⏑ | — ⏑ ⏑ | — — |), or between the two short syllables (as ἄνδρα μοι ἔννεπε Μοῦσα ∧ πολύτροπον ὃς μάλα πολλά α 1, — ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ∧ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus (§ 30 *b*) is allowed there, and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as πατὴρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομμειδὴς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐυκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφιλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότα Νέστωρ κτλ., — all of which must be preceded by the feminine caesura (see *f*) of the third foot; while Ἀγαμέμνονος Ἀτρείδαο, εὐρὺ κρείων Ἀγαμέμνων, ἡγήτορες ἠδὲ μέδοντες, ἀπαμείβετο φώνησέν τε κτλ. must be preceded by the masculine caesura of the third foot. See § 25 *e*, *f*.

e. The pause after the first syllable of the third foot is called the *penthemimeral* caesura (πέντε, ἡμι-, μέρος) because it comes after the fifth half-foot; it divides the verse into 2½ + 3½ feet. The pause between the two short syllables of the third foot divides the verse into 2¾ + 3¼ feet.

f. The pause after an ictus-syllable is called a *masculine* caesura because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine* caesura.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hephthemimeral* caesura (ἑπτά, ἡμι-, μέρος). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into 2½ + 1 + 2½ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most

Digitized by Google

evidently aimed at in the Bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story. This Bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *δῖος Ὀδυσσεύς, ἕρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἕκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεύς, ἰσόθεος φώς*. See § 25 *f*. Hiatus is allowed here occasionally. See § 30 *b*.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ⏑, ⏑ — — (where the comma represents the end of a word) rather than — ⏑ ⏑, — —. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη* or *Φοῖβος Ἀπόλλων* or *δῖος Ὀδυσσεύς*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot. In *οἱ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες* γ 34, the pause at first sight seems to come where the comma stands, after the third foot; but here (and in λ 266) the real pause made by the bard in his recitation probably came before *ἴδον*.

l. Even a slight pause is rare between the two short syllables of the fourth foot.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, together with the interchange of spondees and dactyls, give perfect freedom from monotony, without detracting from the grace and dignity of the measure.[1]

[1] Coleridge's lines with regard to the Homeric verse are worth remembering:

'Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.'

Digitized by Google

QUANTITY.[1]

§ **62.** (H. 92 ff.; G. 98 f., 1623 f.) **a.** Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 25 *e, f*). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ⏑ —, ἀμφί, μακρόν) was avoided often by means of 'apocope,' 'synizesis,' or 'elision.'

The apparent irregularities of metre in the Homeric verse are due principally to the fact that our printed text does not give an exact representation of the poems as they were sung. We may compare the fate of Chaucer's verse, which was considered unrhythmical and unmetrical until a better knowledge was gained of the poet's pronunciation.

Thus most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below); or

(3) that the pause (musical *rest*) of a caesura or diaeresis fills

[1] The beginner will find it convenient to remember concerning α, ι, υ, the vowels of which the quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent;

(2) they are regularly short in inflectional endings, as μάχησι, ἥρωα, τρέπουσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἦμαρ, μέλι, δάκρυ, — in suffixes, except where ν has been lost before σ, as φύσῐς, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἄρα, ἔτι, — and generally in the second aorist stem of verbs;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent;

(4) they are long when they are the result of contraction, as ἐτίμᾱ from ἐτίμαε, ἱρόν from ἱερόν, and as the final vowel of the stem of nouns of the first declension.

Digitized by Google

out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 60 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the ῑ of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant.

d. *α*. A syllable which contains a long vowel or a diphthong is long by *nature*. Final αι and οι are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as Ἀπόλλωνος ι 198, Ἀπόλλωνος ι 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ῖσος, κᾱλός, and φᾶρος became ἴσος, κᾰλός, and φάρος in Attic poetry. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, *i.e.* its quantity was variable.

δ. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς γ 106, Ἀχιλεῦ λ 478; Ὀδυσσεύς α 57, Ὀδυσεύς β 246; ὅππως α 270, ὅπως α 57, μέσσῃ δ 844, μέσον δ 400, κτλ., many of which doubled consonants are known to be justified etymologically.

e. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of ο or ω in the comparison of adjectives (σοφώτερος but κουφότερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἀθάνατος, προσήγορος, ὑπηρέτης). We find ἀνήρ but ἀνέρες, Πρίαμος but Πρῑαμίδης, θῠγάτηρ but θῠγατέρα.

f. *α*. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ, ξ, ψ) or by two or more consonants, whether these are in

Digitized by Google

the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding, as ῡπατε κρειόντων α 45.

g. *α*. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἀφροδίτη, ἀλλοθρόους α 183, πρŏτράπηται, and before Κλυταιμνήστρη. These words could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: ὑλήεντῐ Ζἄκύνθῳ α 246, οἳ δὲ Ζέλειαν Β 824, προχέοντŏ Σκαμάνδριον Β 465, ἔπειτῐ σκέπαρνον ε 237.

h. *α*. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (*cf.* § 33 *b*): κατᾰ μοῖραν θ 496, κᾰλοί τε̄ μεγάλοι τε ι 426, ὑπὸ λιπαροῖσιν β 4, τε̄ λιαρόν τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νευρῆφιν λ 607.

β. So also δ makes position in the stem δϝι- (δεῖσαι *fear*), and always in δήν *long*, as ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν κ 448, οὐδ' ἄρ' ἔτῑ δήν β 296.

γ. φ seems to be used as a double consonant in Ζεφυρίη η 119. Thus ὄφιν Μ 208 is a 'trochee,' — ◡.

i. *α*. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or ϝρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued

until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially **μέγαρον**, and **μέγας** and its kin), not before **μάχεσθαι**, **μένειν**, **μοῦνος**, **κτλ.**

j. One of the consonants which made position has often been lost, as **ἀρνύμενος ϝήν α 5**, **σῡνεχές** (**συν-σεχες** ?) **ι** 74.

k. *α*. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: **πλάγχθη, ἐπεί** (— ⏑ ⏑ | —) **α** 2, **νήπιοι, οἳ κατὰ βοῦς** (— ⏑ ⏑ | — ⏑ ⏑ | —) **α** 8. The shortening of a long vowel is essentially the elision of half the vowel (§ 30 *d*).

β. Final **αι**, **οι**, **ει** are most frequently shortened before an initial vowel. Final **οι** is shortened eight times as often as final **ῃ**.

γ. The diphthongs ending in **υ** seem to have been more firm in retaining their quantity than those ending in **ι**.

δ. This shortening of diphthongs seems to indicate a tendency of the final **ι** or **υ** of the diphthong to go into its cognate *y* (*j*) or *w* (*ϝ*) sound and disappear (*cf.* § 26 *f*). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus when the *j* or *ϝ* was spoken.

ε. Final **ῳ** and **ῃ** are shortened before an initial vowel more rarely than other diphthongs. **ῳ** is seldom shortened except before an **ε** or (less frequently) an **α**.

l. Before a pause (as before the close of the verse, see § 60 *j*), a short vowel may be used in place of a long vowel: **ἐκ γὰρ Ὀρέσταο α** 40 — ⏑ ⏑ | — — | ⏓ ∧, **εἶατ' ἀκούοντες α** 326. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as **οἱ μὲν δυσομένου Ὑπερίονος α** 24,—just as a verse may close with a short vowel although the next following verse begins with a vowel, as **βοῦς Ὑπερίονος Ἠελίοιο | ἤσθιον α** 8 f.

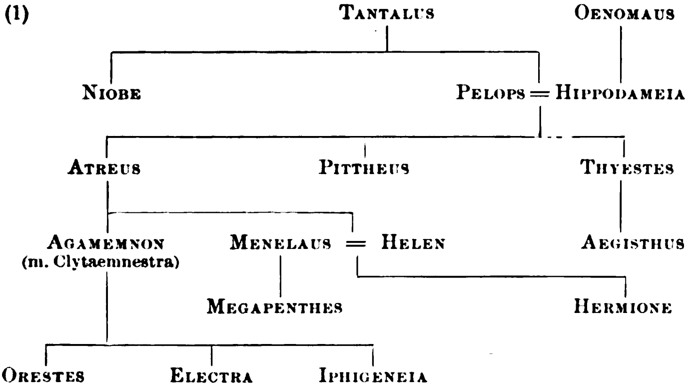
m. A few verses seem to begin with a short syllable, as **ἐπειδὴ** (probably **ἐπϝειδη**) **τὸ πρῶτον δ** 13.

Digitized by Google

FAMILY TREES.

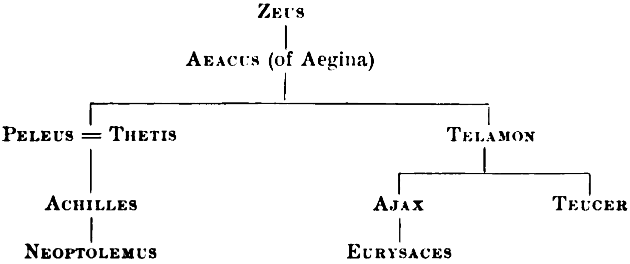
THE PELOPIDS.

(1)



THE AEACIDS.

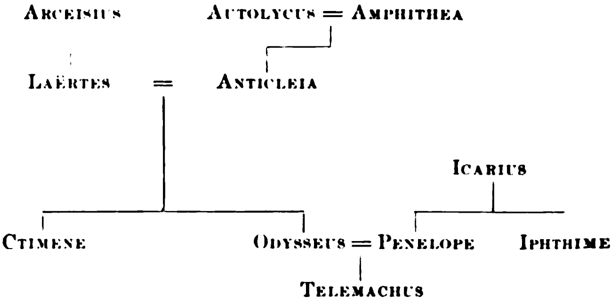
(2)



Digitized by Google

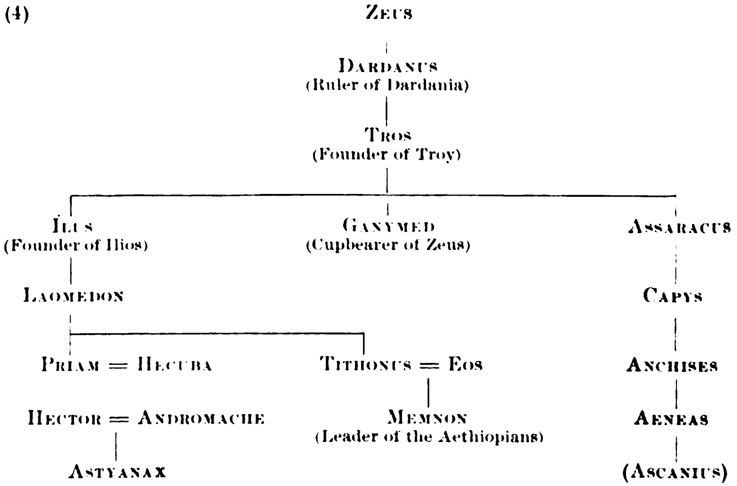
THE ROYAL FAMILY OF ITHACA.

(3)



THE ROYAL FAMILY OF TROY.

(4)



Note. According to a later story, Autolycus, Odysseus's grandfather, was son of Hermes, and Icarius, Penelope's father, was brother of Tyndareüs who was father of Clytaemnestra, and putative father of Helen.

Digitized by Google

BIBLIOGRAPHICAL NOTE.

The Homeric Manuscripts are better and more ancient than those of any other Greek secular author. In all, more than one hundred are known and described. No Ms. of the *Odyssey* is so pre-eminent as *Venetus A* of the *Iliad.* Some verses of the poem have been preserved on fragments of papyrus in Egypt from the early centuries of our era, but these have little critical value. The oldest complete Mss. of the *Odyssey* are two on parchment in the Library of San Lorenzo at Florence, of the tenth century of our era. A noted Ms. (Harleianus) of the British Museum and one (No. 613) of the Library of San Marco at Venice are assigned to the thirteenth century.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, Florence, 1488.

The most important critical edition of the *Odyssey* is that of Ludwich, Leipzig, 1889.

Convenient text editions are those of Dindorf-Hentze, Ludwich, and Cauer (all published in Leipzig). The interesting edition of Nauck (Berlin, 1877) has a selection of critical notes, and is independent of current tradition, in which respect Cauer's resembles it.

The most scholarly English edition of the entire Odyssey is that of Henry Hayman, in three volumes, London, 1866–82.

The most convenient small work treating of (*a*) the general literary characteristics of the poems, (*b*) the Homeric world, (*c*) Homer in Antiquity, and (*d*) the Homeric Question, is *Homer; An Introduction to the Iliad and the Odyssey* by Richard Claverhouse Jebb.

Matthew Arnold's Essay *On translating Homer*, in his *Essays in Criticism*, makes distinct the most prominent characteristics of Homeric style.

Monro's *Grammar of the Homeric Dialect*, Second Edition, Oxford, 1891, is the best book on the subject in any language.

Andrew Lang's *Homer and the Epic*, London, 1893, is a readable book, and treats its subject from the point of view of the literary man rather than from that of the professional scholar. Agnes M. Clerke's *Familiar Studies in Homer*, London, 1892, will interest many pupils, though it is not of high authority.

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

ITHACA.

(Northern Part, from Mt. Aëtos. From a Photograph.)

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν,
πολλῶν δ᾽ ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω·
πολλὰ δ᾽ ὅ γ᾽ ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἑταίρων.
ἀλλ᾽ οὐδ᾽ ὣς ἑτάρους ἐρρύσατο ἱέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἠελίοιο
ἤσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἁμόθεν γε, θεὰ θύγατερ Διός, εἰπὲ καὶ ἡμῖν.
ἔνθ᾽ ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ᾽ οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφη πότνι᾽ ἔρυκε Καλυψὼ δῖα θεάων
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ᾽ ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ᾽ ἔνθα πεφυγμένος ἦεν ἀέθλων
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ᾽ ἐλέαιρον ἅπαντες
νόσφι Ποσειδάωνος· ὁ δ᾽ ἀσπερχὲς μενέαινεν
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.
ἀλλ᾽ ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ᾽ ἐόντας,
Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,

Digitized by Google

οἱ μὲν δυσομένου Ὑπερίονος οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
ἔνθ' ὅ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἁθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·
"ὢ πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται·
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
σφῇσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὡς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον, ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες ἐΰσκοπον ἀργεϊφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὁππότ' ἂν ἡβήσῃ τε καὶ ἧς ἱμείρεται αἴης.
ὣς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἁθρόα πάντ' ἀπέτισεν."
τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κεῖνός γε ἐοικότι κεῖται ὀλέθρῳ,
ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι·
ἀλλά μοι ἀμφ' Ὀδυσῆι δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης.
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακράς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

Digitized by Google

τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
αἰεὶ δὲ μαλακοῖσι καὶ αἱμυλίοισι λόγοισιν
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς
ἱέμενος καὶ καπνὸν ἀποθρῴσκοντα νοῆσαι
ἧς γαίης θανέειν ἱμείρεται. οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὔ νύ τ' Ὀδυσσεὺς
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης.
ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος."
τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
νοστῆσαι Ὀδυσῆα πολύφρονα ὅνδε δόμονδε,
Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεϊφόντην
νῆσον ἐς Ὠγυγίην ὀτρύνομεν, ὄφρα τάχιστα

Digitized by Google

νύμφῃ ἐυπλοκάμῳ εἴπῃ νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται·
αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἱὸν
μᾶλλον ἐποτρύνω καί οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
μῆλ' ἁδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενον πατρὸς φίλου, ἤν που ἀκούσῃ,
ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."
ὣς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο·
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ,
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος
οὐδοῦ ἐπ' αὐλείου, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ.
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας· οἱ μὲν ἔπειτα
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον
ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.
τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής·
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,

Digitized by Google

ATHENA.

(Vatican, Rome.)

Digitized by Google

τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων μνηστῆρσι μεθήμενος εἴσιδ' Ἀθήνην,
βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρῃσιν ἐφεστάμεν· ἐγγύθι δὲ στὰς
χεῖρ' ἕλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι, ὅττεό σε χρή."
ὣς εἰπὼν ἡγεῖθ', ἡ δ' ἕσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δή ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐυξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἵστατο πολλά,
αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λῖτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθών,
ἠδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπῴχετο οἰνοχοεύων.
ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε,
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισιν,

Digitized by Google

κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλειν,
μολπή τ' ὀρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός·
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
Φημίῳ, ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ.
ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"ξεῖνε φίλ', ἦ καί μοι νεμεσήσεαι, ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
ῥεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
ἀνέρος, οὗ δή που λεύκ' ὀστέα πύθεται ὄμβρῳ
κείμεν' ἐπ' ἠπείρου, ἢ εἰν ἁλὶ κῦμα κυλίνδει.
εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε.
νῦν δ' ὁ μὲν ὣς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἥμιν
θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῇσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἦμαρ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἤγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
οὐ μὲν γάρ τί σε πεζὸν ὀίομαι ἐνθάδ' ἱκέσθαι.
καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐῢ εἰδῶ,
ἠὲ νέον μεθέπεις ἦ καὶ πατρώιός ἐσσι
ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

Digitized by Google

“ τοιγὰρ ἐγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἠδ' ἑτάροισιν
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκόν, ἄγω δ' αἴθωνα σίδηρον.
νηῦς δέ μοι ἧδ' ἕστηκεν ἐπ' ἀγροῦ νόσφι πόληος,
ἐν λιμένι Ῥείθρῳ ὑπὸ Νηίῳ ὑλήεντι.
ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ' ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
γρηὶ σὺν ἀμφιπόλῳ, ἥ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν
ἑρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'· ἀλλά νυ τόν γε θεοὶ βλάπτουσι κελεύθου·
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ
νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
ἄγριοι, οἵ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι ὀίω,
οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
οὔ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
ἔσσεται, οὐδ' εἴ πέρ τε σιδήρεα δέσματ' ἔχῃσιν·
φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἰ δὴ ἐξ αὐτοῖο τόσος πάις εἰς Ὀδυσῆος.
αἰνῶς μὲν κεφαλήν τε καὶ ὄμματα καλὰ ἔοικας
κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,

Digitized by Google

πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
Ἀργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν·
ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμ' ἐκεῖνος."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
οὐκ οἶδ'· οὐ γάρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω.
ὡς δὴ ἐγώ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἔπι γῆρας ἔτετμεν.
νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"οὐ μέν τοι γενεήν γε θεοὶ νώνυμνον ὀπίσσω
θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς δαίς, τίς δὲ ὅμιλος ὅδ' ἔπλετο; τίπτε δέ σε χρέω;
εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ
αἴσχεα πόλλ' ὁρόων, ὅς τις πινυτός γε μετέλθοι."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἐπεὶ ἂρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾷς,
μέλλεν μέν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
ἔμμεναι, ὄφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
νῦν δ' ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
οἳ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὔ κε θανόντι περ ὧδ' ἀκαχοίμην,
εἰ μετὰ οἷς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ
ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν·
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
ἠδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἤρατ' ὀπίσσω.

Digitized by Google

νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο·
οἴχετ' ἄϊστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
κάλλιπεν. οὐδέ τι κεῖνον ὀδυρόμενος στεναχίζω
οἶον, ἐπεί νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
ἡ δ' οὔτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἶκον ἐμόν· τάχα δή με διαρραίσουσι καὶ αὐτόν."
τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
"ὢ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
δεύῃ, ὅ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσιν
σταίη ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐών, οἷόν μιν ἐγὼ τὰ πρῶτα νόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
ᾤχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὔ οἱ
δῶκεν, ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἤ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
ὅππως κε μνηστῆρας ἀπώσεαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων.

Digitized by Google

αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἂψ ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι.
νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἥ τις ἀρίστη,
ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς τοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσῃς
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
ἢ οὐκ ἀίεις, οἷον κλέος ἔλλαβε δῖος Ὀρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα;
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.

Digitized by Google

αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἠδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίῃς χαίρων ἐνὶ θυμῷ,
τιμῆεν, μάλα καλόν, ὅ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."
τὸν δ' ἠμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
"μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.
δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὖτις ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἑλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὣς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας
θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπῴχετο ἰσόθεος φώς.
τοῖσι δ' ἀοιδὸς ἄειδε περικλυτός, οἱ δὲ σιωπῇ
εἵατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδεν
λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἷο δόμοιο,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο

Digitized by Google

ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς
λυγρῆς, ἥ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ' ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ."
ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκειν·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Digitized by Google

PENELOPE.

(Vatican, Rome.)

Digitized by Google

ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ᾽ ἄρα οἱ κεδνὴ ἑκάτερθε παρέστη.
δακρύσασα δ᾽ ἔπειτα προσηύδα θεῖον ἀοιδόν·
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ᾽ ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ᾽ ἀποπαύε᾽ ἀοιδῆς
λυγρῆς, ἥ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
ἀνδρός, τοῦ κλέος εὐρὺ καθ᾽ Ἑλλάδα καὶ μέσον Ἄργος."
τὴν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"μῆτερ ἐμή, τί τ᾽ ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὔ νύ τ᾽ ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ.
τούτῳ δ᾽ οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν·
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ᾽ ἄνθρωποι,
ἥ τις ἀκουόντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ᾽ ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
ἀλλ᾽ εἰς οἶκον ἰοῦσα τὰ σ᾽ αὐτῆς ἔργα κόμιζε,
ἱστόν τ᾽ ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δ᾽ ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ᾽ ἐμοί· τοῦ γὰρ κράτος ἔστ᾽ ἐνὶ οἴκῳ."
ἡ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκειν·
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δ᾽ ὑπερῷ᾽ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
κλαῖεν ἔπειτ᾽ Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Digitized by Google

PENELOPE.

(Vatican, Rome.)

Digitized by Google

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα,
πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
"μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ', οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω
ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
"Τηλέμαχ', ἦ μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν·
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὅ τοι γενεῇ πατρώιόν ἐστιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὖδα
"Ἀντίνο', ἦ καί μοι νεμεσήσεαι, ὅττι κεν εἴπω;
καί κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἦ φῂς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι:
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἶψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί,

Digitized by Google

τῶν κέν τις τόδ᾽ ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ᾽ ἡμετέροιο
καὶ δμώων, οὕς μοι λῃίσσατο δῖος Ὀδυσσεύς."
τὸν δ᾽ αὖτ᾽ Εὐρύμαχος Πολύβου πάις ἀντίον ηὔδα·
"Τηλέμαχ᾽, ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ᾽ αὐτὸς ἔχοις καὶ δώμασιν οἷσιν ἀνάσσοις.
μὴ γὰρ ὅ γ᾽ ἔλθοι ἀνήρ, ὅς τίς σ᾽ ἀέκοντα βίηφιν
κτήματ᾽ ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ᾽ ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνήρ· ποίης δ᾽ ἐξ εὔχεται εἶναι
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα;
ἠέ τιν᾽ ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ᾽ ἱκάνει;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ᾽ ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὦπα ἐῴκειν."
τὸν δ᾽ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ᾽, ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὔτ᾽ οὖν ἀγγελίῃς ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ᾽ οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,
Μέντης δ᾽ Ἀγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."
ὣς φάτο Τηλέμαχος, φρεσὶ δ᾽ ἀθανάτην θεὸν ἔγνω.
οἱ δ᾽ εἰς ὀρχηστύν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ᾽ ἐπὶ ἕσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἕσπερος ἦλθεν·
δὴ τότε κακκείοντες ἔβαν οἶκόνδε ἕκαστος.
Τηλέμαχος δ᾽, ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

Digitized by Google

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
Εὐρύκλει', Ὦπος θυγάτηρ Πεισηνορίδαο,
τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἑοῖσιν
πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,
ἶσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἥ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἑ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα.
ὤϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἕζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσιν,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ.
βούλευε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην.
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τε γένοντο,
βῆ ῥ' ἴμεν εἰς ἀγορήν, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἕποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.
τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ᾔδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέῳ Ὀδυσῆι
Ἴλιον εἰς εὔπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,
Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
ἐν σπῆι γλαφυρῷ, πύματον δ' ὡπλίσσατο δόρπον.
τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμίλειν,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.
ἀλλ' οὐδ' ὧς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὅ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

Digitized by Google

"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω.
οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος,
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσίν.
νῦν δὲ τίς ὧδ' ἤγειρε; τίνα χρειὼ τόσον ἵκει
ἠὲ νέων ἀνδρῶν ἢ οἳ προγενέστεροί εἰσιν;
ἦέ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
ἥν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δήμιον ἄλλο πιφαύσκεται ἠδ' ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ᾗσι μενοινᾷ."
ὣς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός,
οὐδ' ἄρ' ἔτι δὴν ἧστο, μενοίνησεν δ' ἀγορεύειν,
στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
"ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνήρ, τάχα δ' εἴσεαι αὐτός,
ὃς λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἱκάνει.
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἥν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δήμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὅ μοι κακὰ ἔμπεσεν οἴκῳ
δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
τοίσδεσσιν βασίλευε, πατὴρ δ' ὣς ἤπιος ἦεν·
νῦν δ' αὖ καὶ πολὺ μεῖζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.
μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι υἷες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,
οἳ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίη δ', ᾧ κ' ἐθέλοι καί οἱ κεχαρισμένος ἔλθοι·
οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἤματα πάντα,

Digitized by Google

βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας
εἰλαπινάζουσιν πίνουσί τε αἴθοπα οἶνον
μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνήρ,
οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
ἡμεῖς δ' οὔ νύ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς
οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους,
οἳ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
λίσσομαι ἠμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
ἥ τ' ἀνδρῶν ἀγορὰς ἠμὲν λύει ἠδὲ καθίζει·
σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθεϊ λυγρῷ
τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιούς,
τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη·
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."
ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
δάκρυ ἀναπρήσας· οἶκτος δ' ἕλε λαὸν ἅπαντα.
ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἀντίνοος δέ μιν οἶος ἀμειβόμενος προσέειπεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες
ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.

Digitized by Google

σοὶ δ' οὔ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἀλλὰ φίλη μήτηρ, ἥ τοι πέρι κέρδεα οἶδεν.
ἤδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἶσι τέταρτον,
ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
πάντας μέν ῥ' ἔλπει καὶ ὑπίσχεται ἀνδρὶ ἑκάστῳ
ἀγγελίας προϊεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.
ἡ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·
στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινεν,
λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος
ἐκτελέσω, μή μοι μεταμώνια νήματ' ὄληται,
Λαέρτῃ ἥρωι ταφήιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ,
αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἠματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
ὣς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιούς·
ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἣ σάφα ᾔδη,
καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
ὣς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης·
σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ, ὅτεῴ τε πατὴρ κέλεται καὶ ἁνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον υἷας Ἀχαιῶν,
τὰ φρονέουσ' ἀνὰ θυμόν, ὅ οἱ πέρι δῶκεν Ἀθήνη
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

Digitized by Google

κέρδεά θ', οἷ' οὔ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων, αἳ πάρος ἦσαν ἐυπλοκαμῖδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκήνη·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείῃ
ᾔδη· ἀτὰρ μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησεν.
τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρίν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι,
ἥ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἴ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσετ' ἐρινῦς
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὣς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
εἰ δ' ὔμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἑνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἴ κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὄλοισθε."
ὣς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύοπα Ζεὺς
ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
τὼ δ' ἕως μέν ῥ' ἐπέτοντο μετὰ πνοιῇς ἀνέμοιο

Digitized by Google

πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πυκνά,
ἐς δ' ἰδέτην πάντων κεφαλάς, ὄσσοντο δ' ὄλεθρον·
δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
δεξιὼ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.
θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
ὥρμηναν δ' ἀνὰ θυμόν, ἅ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἁλιθέρσης
Μαστορίδης· ὁ γὰρ οἶος ὁμηλικίην ἐκέκαστο
ὄρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω·
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
δὴν ἀπάνευθε φίλων ὢν ἔσσεται, ἀλλά που ἤδη
ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἐστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐὺ εἰδώς·
καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἑταίρους
ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."
τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ηὔδα·
"ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

Digitized by Google

ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἠελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
ὤλετο τῆλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ὤφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης,
σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρῃσιν.
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα· παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται,
[πρῆξαι δ' ἔμπης οὔ τι δυνήσεται εἵνεκα τῶνδε·]
σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἥν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρα ἣν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἕπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι ὀίομαι υἷας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης,
οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἐόντα,
οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σύ, γεραιέ,
μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἶσα
ἔσσεται, ὄφρα κεν ἥ γε διατρίβῃσιν Ἀχαιοὺς
ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἤματα πάντα
εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
ἐρχόμεθ', ἃς ἐπιεικὲς ὀπυιέμεν ἐστὶν ἑκάστῳ."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·

Digitized by Google

ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἤν τίς μοι εἴπῃσι βροτῶν ἢ ὄσσαν ἀκούσω
ἐκ Διός, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεΐξω
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."
ἦ τοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὅς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
καί οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω·
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι·
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι μεγαίρω
ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἅπαντες
ἧσθ' ἄνεῳ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσι
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες."

Digitized by Google

τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ηὔδα·
"Μέντορ ἀταρτηρέ, φρένας ἠλεέ, ποῖον ἔειπες
ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ
ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἑὸν μνηστῆρας ἀγαυοὺς
ἐξελάσαι μεγάροιο μενοινήσει' ἐνὶ θυμῷ,
οὔ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα
ἐλθόντ', ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἁλιθέρσης,
οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.
ἀλλ' ὀίω, καὶ δηθὰ καθήμενος ἀγγελιάων
πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὔ ποτε ταύτην."
ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἑὰ πρὸς δώμαθ' ἕκαστος,
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.
Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
χεῖρας νιψάμενος πολιῆς ἁλὸς εὔχετ' Ἀθήνῃ·
"κλῦθί μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἠεροειδέα πόντον
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορέοντες."
ὣς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων.
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἠύ,
οἷος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε·

Digitized by Google

οὔ τοι ἔπειθ' ἁλίη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσὶ γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾷς.
παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων
οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα.
τῷ νῦν μνηστήρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὃς δή σφι σχεδόν ἐστιν, ἐπ' ἤματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς·
τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώιός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ' ἕψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὅπλισσόν τ' ἤια καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιτα, μυελὸν ἀνδρῶν,
δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
αἶψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἠδὲ παλαιαί·
τάων μέν τοι ἐγὼν ἐπιόψομαι, ἥ τις ἀρίστη,
ὦκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ."
ὣς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν.
βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιημένος ἦτορ,
εὗρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν
αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῇ.
Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο

ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἀλλά μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀντίνο', οὔ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἕκηλον.
ἦ οὐχ ἅλις, ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμός,
πειρήσω, ὥς κ' ὔμμι κακὰς ἐπὶ κῆρας ἰήλω,
ἠὲ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
εἶμι μέν, οὐδ' ἁλίη ὁδὸς ἔσσεται, ἣν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
γίγνομαι· ὥς νύ που ὔμμιν ἐείσατο κέρδιον εἶναι."
ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσατ' Ἀντινόοιο
ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.
ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"ἦ μάλα Τηλέμαχος φόνον ἧμιν μερμηρίζει.
ἤ τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος
ἢ ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ ἵεται αἰνῶς·
ἠὲ καὶ εἰς Ἐφύρην ἐθέλει πίειραν ἄρουραν
ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσῃ."
ἄλλος δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων·
"τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλης ἐπὶ νηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

Digitized by Google

κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἠδ' ὅς τις ὀπυίοι."
ὣς φάν, ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρὸς
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθής τ' ἐν χηλοῖσιν ἅλις τ' εὐῶδες ἔλαιον.
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο
ἕστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες
ἑξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἦμαρ
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυϊδρείῃσιν,
Εὐρύκλει' Ὦπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
"μαῖ', ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
κεῖνον ὀιομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφιτα χεῦον ἐυρραφέεσσι δοροῖσιν·
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἴη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
ἑσπέριος γὰρ ἐγὼν αἱρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδηται·
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἠμαθόεντα
νόστον πευσόμενος πατρὸς φίλου, ἤν που ἀκούσω."
ὣς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαῖαν
μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης

διογενὴς Ὀδυσεὺς ἀλλογνώτων ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"θάρσει, μαῖ', ἐπεὶ οὔ τοι ἄνευ θεοῦ ἥδε γε βουλή.
ἀλλ' ὄμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρίν γ' ὅτ' ἂν ἐνδεκάτη τε δυωδεκάτη τε γένηται,
ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ."
ὣς ἄρ' ἔφη, γρῆυς δὲ θεῶν μέγαν ὅρκον ἀπώμνυ.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦεν ἐυρραφέεσσι δοροῖσιν.
Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ᾤχετο πάντῃ,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἑσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγειν.
ἡ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ᾔτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
καὶ τότε νῆα θοὴν ἅλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἐτίθει, τά τε νῆες ἐύσσελμοι φορέουσιν.
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἀθρόοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν,
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

Digitized by Google

οἱ δ' εὗδειν ὤρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἵατ', ἐπεί σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων,
Μέντορι εἰδομένη ἠμὲν δέμας ἠδὲ καὶ αὐδήν·
"Τηλέμαχ', ἤδη μέν τοι ἐυκνήμιδες ἑταῖροι
εἵατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο."
ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἲς Τηλεμάχοιο·
"δεῦτε, φίλοι, ἤια φερώμεθα· πάντα γὰρ ἤδη
ἀθρό' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὔ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἴη μῦθον ἄκουσεν."
ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὡς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἕζετο· ἄγχι δ' ἄρ' αὐτῆς
ἕζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον.
τοῖσιν δ' ἴκμενον οὖρον ἵει γλαυκῶπις Ἀθήνη,
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἑτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἕλκον δ' ἱστία λευκὰ ἐυστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα

Digitized by Google

στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτῃσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
  παννυχίη μέν ῥ' ἥ γε καὶ ἠῶ πεῖρε κέλευθον,

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ

ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐυκτίμενον πτολίεθρον,
ἷξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἕδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
εἵατο καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχνα πάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς ἐίσης
στεῖλαν ἀείραντες, τὴν δ' ὅρμισαν, ἐκ δ' ἔβαν αὐτοί.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν.
τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθηαι
πατρός, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἴδομεν, ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἂρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν·
αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."

Digitized by Google

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε."
ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
ἷξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας,
ἔνθ' ἄρα Νέστωρ ἧστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι
δαῖτ' ἐντυνόμενοι κρέα τ' ὤπτων ἄλλα τ' ἔπειρον.
οἱ δ' ὡς οὖν ξείνους ἴδον, ἁθρόοι ἦλθον ἅπαντες,
χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον.
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἕλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἁλίῃσιν
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ.
δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·
"εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὔξεαι, ἣ θέμις ἐστίν,
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὁμηλικίη δ' ἐμοὶ αὐτῷ·
τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον."
ὣς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
οὕνεκα οἷ προτέρῃ δῶκε χρύσειον ἄλεισον.
αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι·
"κλῦθι, Ποσείδαον γαιήοχε, μηδὲ μεγήρῃς

Digitized by Google

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

WALLS OF ILIOS.

(From a Photograph.)

Digitized by Google

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.
Νέστορι μὲν πρώτιστα καὶ υἱάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."
ὣς ἄρ' ἔπειτ' ἠρᾶτο καὶ αὐτὴ πάντα τελεύτα.
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὣς δ' αὔτως ἠρᾶτο Ὀδυσσῆος φίλος υἱός.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἵ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.
ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;"
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἠδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν]·
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι, ὁππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·
πρῆξις δ' ἥδ' ἰδίη, οὐ δήμιος, ἣν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἤν που ἀκούσω,
δίου Ὀδυσσῆος ταλασίφρονος, ὅν ποτέ φασιν
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.
ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,

Digitized by Google

πευθόμεθ', ᾗχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων·
οὐ γάρ τις δύναται σάφα εἰπέμεν, ὁππόθ' ὄλωλεν,
εἴ θ' ὅ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· πέρι γάρ μιν ὀιζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"ὦ φίλ', ἐπεί μ' ἔμνησας ὀιζύος, ἣν ἐν ἐκείνῳ
δήμῳ ἀνέτλημεν μένος ἄσχετοι υἷες Ἀχαιῶν,
ἠμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
πλαζόμενοι κατὰ ληίδ', ὅπῃ ἄρξειεν Ἀχιλλεύς,
ἠδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·
ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,
ἔνθα δὲ Πάτροκλος θεόφιν μήστωρ ἀτάλαντος,
ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἠδὲ μαχητής·
ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα
πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;
οὐδ' εἰ πεντάετές γε καὶ ἑξάετες παραμίμνων
ἐξερέοις, ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί, —
πρίν κεν ἀνιηθεὶς σὴν πατρίδα γαῖαν ἵκοιο.

Digitized by Google

Digitized by Google

NAUPLIA.

(From a Photograph.)

Digitized by Google

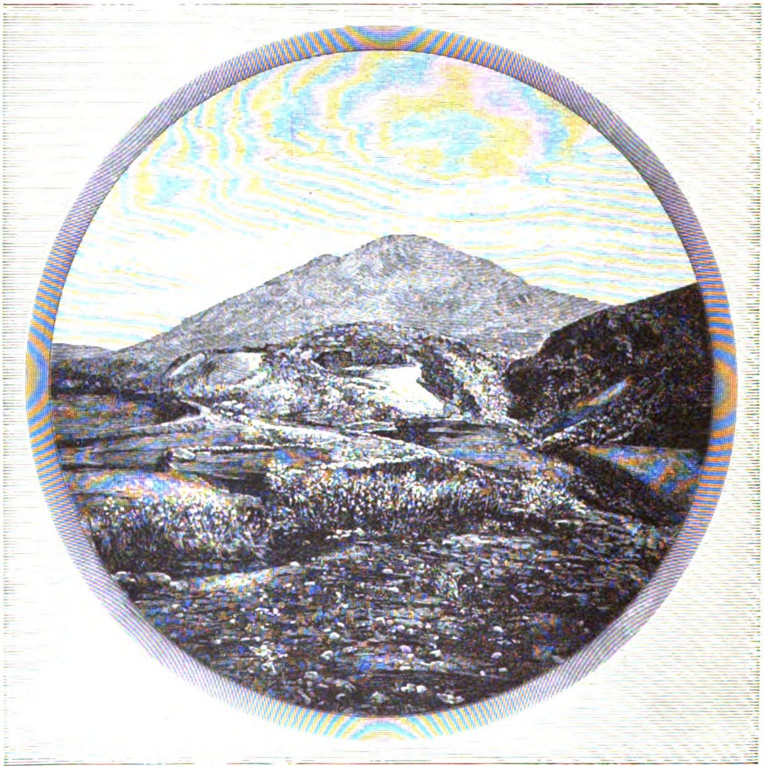
εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
ἔνθ' οὔ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἤθελ'. ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
ἦ τοι γὰρ μῦθοί γε ἐοικότες, οὐδέ κε φαίης
ἄνδρα νεώτερον ὧδε ἐοικότα μυθήσασθαι.
ἔνθ' ἦ τοι εἵως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἕνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν, ὅπως ὄχ' ἄριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιούς,
καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μήνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.
τὼ δὲ καλεσσαμένω ἀγορὴν ἐς πάντας Ἀχαιούς,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἠέλιον καταδύντα,
οἱ δ' ἦλθον οἴνῳ βεβαρηότες υἷες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἑήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἑκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
νήπιος, οὐδὲ τὸ ᾔδη, ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὣς τὼ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν

Digitized by Google

ἕστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
ἠχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή.
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὁρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
ἠῶθεν δ' οἱ μὲν νέας ἕλκομεν εἰς ἅλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
οἴκαδε ἱέμενοι· Ζεὺς δ' οὔ πω μήδετο νόστον,
σχέτλιος, ὅς ῥ' ἔριν ὦρσε κακὴν ἔπι δεύτερον αὖτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,
αὖτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἵ μοι ἕποντο,
φεῦγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μήδετο δαίμων·
φεῦγε δὲ Τυδέος υἱὸς ἀρήιος, ὦρσε δ' ἑταίρους.
ὀψὲ δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δ' ἔκιχεν δολιχὸν πλόον ὁρμαίνοντας,
ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
νήσου ἔπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
ἦ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.
ᾐτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὅ γ' ἧμιν
δεῖξε καὶ ἠνώγει πέλαγος μέσον εἰς Εὔβοιαν
τέμνειν, ὄφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
ὦρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν
ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.

Digitized by Google

Digitized by Google



Copyrighted, 1897, by Ginn & Co.

MYCENAE.

(From a Photograph.)

Digitized by Google

τέτρατον ἦμαρ ἔην, ὅτ' ἐν Ἄργεϊ νῆας ἐίσας
Τυδεΐδεω ἕταροι Διομήδεος ἱπποδάμοιο
ἵστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
οὖρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὣς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα
κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν, οἵ τ' ἀπόλοντο.
ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν
πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω.
εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμώρους,
οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·
πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὔ τιν' ἀπηύρα.
Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἐόντες,
ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν·
ὡς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
ἀνδρός, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν ὅ οἱ πατέρα κλυτὸν ἔκτα.
καὶ σύ, φίλος, μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐὺ εἴπῃ."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καί οἱ Ἀχαιοὶ
οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·
αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπης."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

Digitized by Google

"ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
εἰπέ μοι, ἠὲ ἑκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ.
τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
ἢ ὅ γε μοῦνος ἐὼν ἢ καὶ σύμπαντες Ἀχαιοί.
εἰ γάρ σ' ὣς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
ὡς τότ' Ὀδυσσῆος περικήδετο κυδαλίμοιο
δήμῳ ἔνι Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·
οὐ γάρ πω ἴδον ὧδε θεοὺς ἀναφανδὰ φιλεῦντας,
ὡς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"ὦ γέρον, οὔ πω τοῦτο ἔπος τελέεσθαι ὀίω·
λίην γὰρ μέγα εἶπες· ἄγη μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὣς ἐθέλοιεν."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὡς Ἀγαμέμνων
ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο.
ἀλλ' ἤ τοι θάνατον μὲν ὁμοίιον οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλησι τανηλεγέος θανάτοιο."
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·
κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

GATE OF LIONS, MYCENAE.

(From a Photograph.)

Digitized by Google

φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
Νέστορ', ἐπεὶ περίοιδε δίκας ἠδὲ φρόνιν ἄλλων·
τρὶς γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν·
ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλά πῃ ἄλλῃ
πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήσας κατέπεφνεν;"
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"τοιγὰρ ἐγώ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
ἦ τοι μὲν τάδε καὐτὸς ὀίεαι, ὥς περ ἐτύχθη·
εἰ ζωόν γ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἑκὰς ἄστεος, οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιιάδων· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἥμεθ'· ὁ δ' εὔκηλος μυχῷ Ἄργεος ἱπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς
δῖα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
πὰρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνήρ, ᾧ πόλλ' ἐπέτελλεν
Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,
δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην
κάλλιπεν οἰωνοῖσιν ἕλωρ καὶ κύρμα γενέσθαι,
τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.

Digitized by Google

πολλὰ δὲ μηρί' ἔκηε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
ἐκτελέσας μέγα ἔργον, ὃ οὔ ποτε ἔλπετο θυμῷ.
ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν
πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
νῆα κυβερνῆσαι, ὁπότε σπέρχοιεν ἄελλαι.
ὣς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
ὄφρ' ἕταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἰὼν ἐπὶ οἴνοπα πόντον
ἐν νηυσὶ γλαφυρῇσι Μαλειάων ὄρος αἰπὺ
ἶξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀυτμένα χεῦεν,
κύματά τε τροφέοντο πελώρια ἶσα ὄρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσεν,
ἧχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
ἐσχατιῇ Γόρτυνος ἐν ἠεροειδέι πόντῳ·
ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ,
ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὄλεθρον
ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρείους
Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ὣς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
ἠλᾶτο ξὺν νηυσὶ κατ' ἀλλοθρόους ἀνθρώπους·
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά.

Digitized by Google

ἑπτάετες δ' ἤνασσε πολυχρύσοιο Μυκήνης,
κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
ἂψ ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὅ οἱ πατέρα κλυτὸν ἔκτα.
ἦ τοι ὁ τὸν κτείνας δαίνυ τάφον Ἀργείοισιν
μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο·
αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
καὶ σύ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν
κτήματα δασσάμενοι, σὺ δὲ τηΰσίην ὁδὸν ἔλθῃς.
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν·
εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
πὰρ δέ τοι υἷες ἐμοί, οἵ τοι πομπῆες ἔσονται
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν."
ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν.
τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·
"ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὥρη.

Digitized by Google

ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν
δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι."
  ἦ ῥα Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
δὴ τότ' Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
ἄμφω ἱέσθην κοίλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·
"Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὡς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
ὥς τέ τευ ἢ παρὰ πάμπαν ἀνείμονος ἠδὲ πενιχροῦ,
ᾧ οὔ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
νηὸς ἐπ' ἰκριόφιν καταλέξεται, ὄφρ' ἂν ἐγώ γε
ζώω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
ξείνους ξεινίζειν, ὅς τίς κ' ἐμὰ δώμαθ' ἵκηται."
  τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἕψεται, ὄφρα κεν εὕδῃ
σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
εἶμ', ἵνα θαρσύνω θ' ἑτάρους εἴπω τε ἕκαστα.
οἶος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·
οἱ δ' ἄλλοι φιλότητι νεώτεροι ἄνδρες ἕπονται,
πάντες ὁμηλικίη μεγαθύμου Τηλεμάχοιο.
ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ

Digitized by Google

νῦν· ἀτὰρ ἠῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὔ τι νέον γε
οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ υἱέϊ· δὸς δέ οἱ ἵππους,
οἵ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."
ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
φήνῃ εἰδομένη· θάμβος δ' ἕλε πάντας ἰδόντας.
θαύμαζεν δ' ὁ γεραιός, ὅπως ἴδεν ὀφθαλμοῖσιν·
Τηλεμάχου δ' ἕλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
"ὦ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δή τοι νέῳ ὧδε θεοὶ πομπῆες ἕπονται.
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ ἄνασσ' ἵληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον
ἀδμήτην, ἣν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ·
τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ,
υἱάσι καὶ γαμβροῖσιν, ἑὰ πρὸς δώματα καλά.
ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἄνακτος,
ἑξείης ἕζοντο κατὰ κλισμούς τε θρόνους τε·
τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν
οἴνου ἡδυπότοιο, τὸν ἑνδεκάτῳ ἐνιαυτῷ
ὤιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσεν·
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀποσπένδων κούρῃ Διὸς αἰγιόχοιο.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

Digitized by Google

τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότα Νέστωρ,
Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ,
πὰρ δ' ἄρ' ἐυμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,
ὅς οἱ ἔτ' ἠίθεος παίδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι Γερήνιος ἱππότα Νέστωρ,
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἔπι μὲν πρὶν
Νηλεὺς ἵζεσκεν θεόφιν μήστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἄιδόσδε βεβήκειν,
Νέστωρ αὖ τότ' ἐφῖζε Γερήνιος, οὖρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἄρητός τε καὶ ἀντίθεος Θρασυμήδης·
τοῖσι δ' ἔπειθ' ἕκτος Πεισίστρατος ἤλυθεν ἥρως·
πὰρ δ' ἄρα Τηλέμαχον θεοείκελον εἷσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἦ τοι πρώτιστα θεῶν ἱλάσσομ' Ἀθήνην,
ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἰὼν ἑτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·
εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
ἐλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω

Digitized by Google

δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ' ἐυποίητόν τε πυράγρην,
οἷσίν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη
ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
ἀσκήσας, ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
ἤλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς
ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
ὀξὺν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνῃ
εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης
ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος. αἱ δ' ὀλόλυξαν
θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
Νέστορος, Εὐρυδίκη πρέσβα Κλυμένοιο θυγατρῶν.
οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,
αἶψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτων δ' ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.
τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
Νέστορος ὁπλοτάτη θυγάτηρ Νηληιάδαο.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
πὰρ δ' ὅ γε Νέστορ' ἰὼν κατ' ἄρ' ἕζετο, ποιμένα λαῶν.
οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
δαίνυνθ' ἑζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
"παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλίτριχας ἵππους
ζεύξαθ' ὑφ' ἅρματ' ἄγοντες, ἵνα πρήσσῃσιν ὁδοῖο."
ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
καρπαλίμως δ' ἔζευξαν ὑφ' ἅρμασιν ὠκέας ἵππους.
ἐν δὲ γυνὴ ταμίη σῖτον καὶ οἶνον ἔθηκεν
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες.
ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
πὰρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν
ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσίν·
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον.
οἱ δὲ πανημέριοι σεῖον ζυγὸν ἀμφὶς ἔχοντες.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
υἱέος Ὀρτιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

Digitized by Google

ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς πὰρ ξείνια θῆκεν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ἵππους τε ζεύγνυντ' ἀνά θ' ἅρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
ἷξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,

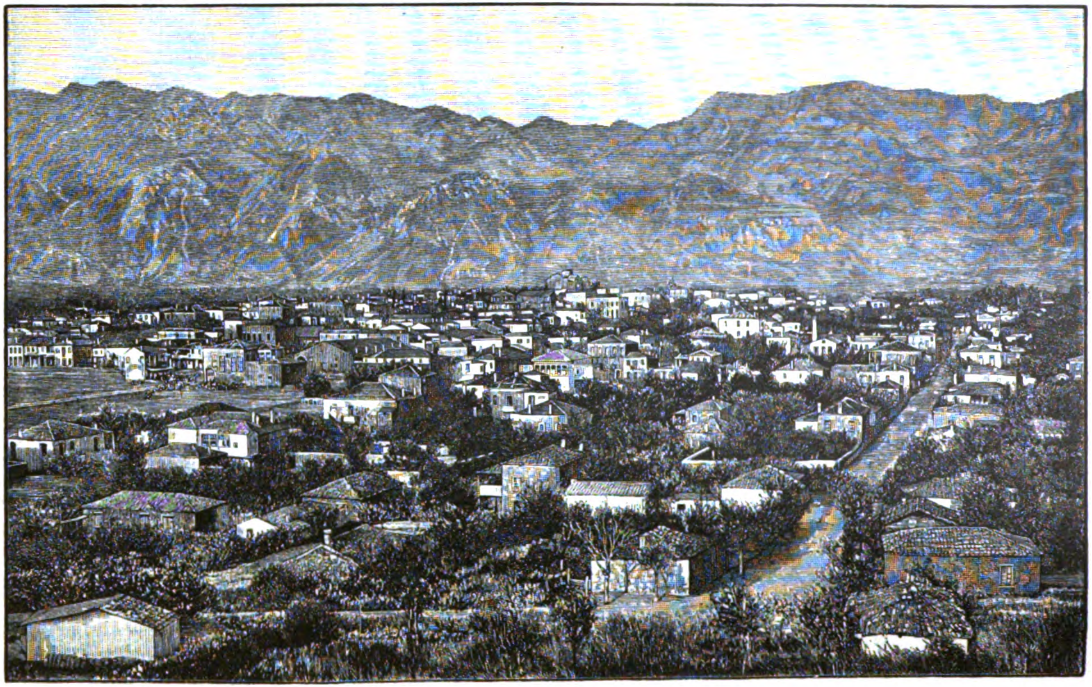
Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

οἱ δ' ἷξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·
τὸν δ' εὗρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν
υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέι πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἅρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτόν, οἷσιν ἄνασσεν.
υἱέι δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
ὣς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων, δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.
τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,
στῆσαν. ὁ δὲ προμολὼν ἴδετο κρείων Ἐτεωνεύς,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,

Digitized by Google



SPARTA.

(From a Photograph.)

Digitized by Google

ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
"ξείνω δή τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
ἀλλ' εἴπ', ἤ σφωιν καταλύσομεν ὠκέας ἵππους,
ἦ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ."
τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
"οὐ μὲν νήπιος ἦσθα, Βοηθοΐδη Ἐτεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὣς νήπια βάζεις.
ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἴ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ ὀιζύος. ἀλλὰ λύ' ἵππους
ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι."
ὣς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
ὀτρηροὺς θεράποντας ἅμα σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἱδρώοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείῃσι κάπῃσιν,
πὰρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
ἅρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
ἔς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,

Digitized by Google

εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.
τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
"σίτου θ' ἅπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
δείπνου πασσαμένω εἰρησόμεθ', οἵ τινές ἐστον
ἀνδρῶν· οὐ γὰρ σφῷν γε γένος ἀπόλωλε τοκήων,
ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων
σκηπτούχων, ἐπεὶ οὔ κε κακοὶ τοιούσδε τέκοιεν."
ὣς φάτο, καί σφιν νῶτα βοὸς παρὰ πίονα θῆκεν
ὄπτ' ἐν χερσὶν ἑλών, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν
ἄγχι σχὼν κεφαλήν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
"φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν κὰδ δώματα ἠχήεντα
χρυσοῦ τ' ἠλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
ὅσσα τάδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα."
τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
"τέκνα φίλ', ἦ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
ἀνδρῶν δ' ἤ κέν τίς μοι ἐρίσσεται ἠὲ καὶ οὐκὶ
κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεὶς
ἠγαγόμην ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,
Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθείς,
Αἰθίοπάς θ' ἱκόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς
καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν·
τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

Digitized by Google

ἔνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
τυροῦ καὶ κρειῶν οὐδὲ γλυκεροῖο γάλακτος,
ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
εἷος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων
ἠλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν
λάθρῃ, ἀνωιστί, δόλῳ οὐλομένης ἀλόχοιο·
ὣς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἵ τινες ὔμιν
εἰσίν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
παύομαι· αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο·
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
ὡς ἑνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἐδωδὴν
μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσα μόγησεν,
ὅσσ' Ὀδυσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
ζώει ὅ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."
ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο.
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχὼν
ἀμφοτέρῃσιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

Digitized by Google

ἠέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι
ἦ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιτο.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἤλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.
τῇ δ' ἄρ' ἅμ' Ἀδρήστη κλισίην εὔτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,
Φυλὼ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὃς ἔναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὃς Μενελάῳ δῶκε δύ' ἀργυρίας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένῃ ἄλοχος πόρε κάλλιμα δῶρα·
χρυσέην τ' ἠλακάτην τάλαρόν θ' ὑπόκυκλον ὄπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χείλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλὼ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἠλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
ἕζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
αὐτίκα δ' ἥ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
"ἴδμεν δή, Μενέλαε διοτρεφές, οἵ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι ἦ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
οὐ γάρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
οὔτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
ὡς ὅδ' Ὀδυσσῆος μεγαλήτορος υἷι ἔοικεν,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνήρ, ὅτ' ἐμεῖο κυνώπιδος εἵνεκ' Ἀχαιοὶ
ἤλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὁρμαίνοντες."
τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὡς σὺ ἐΐσκεις·

Digitized by Google

κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται.
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖιν ἀνασχών."
τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
κείνου μέν τοι ὅδ' υἱὸς ἐτήτυμον, ὡς ἀγορεύεις·
ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ
ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
ἄντα σέθεν, τοῦ νῶι θεοῦ ὣς τερπόμεθ' αὐδῇ.
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
τῷ ἅμα πομπὸν ἕπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὄφρα οἱ ἤ τι ἔπος ὑποθήσεαι ἠέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς πάις οἰχομένοιο
ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,
ὡς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ', οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὢ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
ἵκεθ', ὃς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἀργείων, εἰ νῶιν ὑπεὶρ ἅλα νόστον ἔδωκεν
νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἳ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,

Digitized by Google

πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός,
ὃς κεῖνον δύστηνον ἀνόστιμον οἶον ἔθηκεν."
ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
κλαῖε μὲν Ἀργείη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχός τε καὶ Ἀτρεΐδης Μενέλαος·
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' Ἠοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός·
τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
"Ἀτρεΐδη, περὶ μέν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἠὼς
ἔσσεται ἠριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν
κλαίειν, ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον ὀιζυροῖσι βροτοῖσιν,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὔ τι κάκιστος
Ἀργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι
Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν."
τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ
εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·
τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων
ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,
ὡς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

Digitized by Google

υἱέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
δόρπου δ' ἐξαῦτις μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
χευάντων. μῦθοι δὲ καὶ ἠῶθέν περ ἔσονται
Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν."
ὣς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα.
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἁπάντων.
ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,
οὔ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
οὐδ' εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,
οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
χαλκῷ δηιόῳεν, ὁ δ' ὀφθαλμοῖσιν ὁρῷτο.
τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα
ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις
Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά·
ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· ἦ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεί ῥ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προσέειπεν·
"Ἀτρεΐδη Μενέλαε διοτρεφὲς ἠδὲ καὶ οἵδε
ἀνδρῶν ἐσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθόν τε κακόν τε διδοῖ. δύναται γὰρ ἅπαντα·
ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισιν
καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.
πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·

Digitized by Google

ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
σπεῖρα κάκ' ἀμφ' ὤμοισι βαλών, οἰκῆι ἐοικὼς
ἀνδρῶν δυσμενέων κατέδυ πόλιν εὐρυάγυιαν·
ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἤισκεν,
δέκτῃ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἴκελος κατέδυ Τρώων πόλιν· οἱ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἐόντα,
καί μιν ἀνειρώτων· ὁ δὲ κερδοσύνῃ ἀλέεινεν.
ἀλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
ἀμφὶ δὲ εἵματα ἕσσα καὶ ὤμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρίν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
ἂψ οἰκόνδ', ἄτην δὲ μετέστενον, ἣν Ἀφροδίτη
δῶχ', ὅτε μ' ἤγαγ' ἐκεῖσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
οὔ τευ δευόμενον, οὔτ' ἂρ φρένας οὔτε τι εἶδος."
τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
"ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἀλλ' οὔ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,
οἷον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
οἷον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἵππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι

Digitized by Google

Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἦλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλεν
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
καί τοι Δηίφοβος θεοείκελος ἕσπετ' ἰούσῃ.
τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν, ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντες
ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἶψ' ὑπακοῦσαι·
ἀλλ' Ὀδυσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένω περ.
ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἷες Ἀχαιῶν,
Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
ἤθελεν. ἀλλ' Ὀδυσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιούς·
τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἄλγιον· οὐ γάρ οἵ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,
οὐδ' εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες."
ὣς ἔφατ', Ἀργείη δ' Ἑλένη δμωῇσι κέλευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·

Digitized by Google

Ἀτρεΐδης δὲ καθεῦδε μυχῷ δόμου ὑψηλοῖο,
πὰρ δ' Ἑλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὤμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην,
Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τίπτε δέ σε χρειὼ δεῦρ' ἤγαγε, Τηλέμαχ' ἥρως,
ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;
δήμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·
δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ
μῆλ' ἁδινὰ σφάζουσι καὶ εἰλίποδας ἕλικας βοῦς,
μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
τοὔνεκα νῦν τὰ σὰ γοῦναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
πλαζομένου· περὶ γάρ μιν ὀϊζυρὸν τέκε μήτηρ.
μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἀλλ' εὖ μοι κατάλεξον, ὅπως ἤντησας ὀπωπῆς.
λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
ἢ ἔπος ἠέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί,
τῶν νῦν μοι μνῆσαι καί μοι νημερτὲς ἐνίσπες."
τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
"ὢ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.

Digitized by Google

MENELAUS.

(Vatican, Rome.)

Digitized by Google

Digitized by Google

ὡς δ' ὁπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
κνημοὺς ἐξερέῃσι καὶ ἄγκεα ποιήεντα
βοσκομένη, ὁ δ' ἔπειτα ἑὴν εἰσήλυθεν εὐνήν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
ὣς Ὀδυσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐών, οἷός ποτ' ἐυκτιμένῃ ἐνὶ Λέσβῳ
ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
κὰδ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
ταῦτα δ', ἅ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγώ γε
ἄλλα παρὲξ εἴποιμι παρακλιδόν, οὐδ' ἀπατήσω,
ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἅλιος νημερτής,
τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.
νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
Αἰγύπτου προπάροιθε, Φάρον δέ ἑ κικλήσκουσιν,
τόσσον ἄνευθ', ὅσσον τε πανημερίη γλαφυρὴ νηῦς
ἤνυσεν, ᾗ λιγὺς οὖρος ἐπιπνείῃσιν ὄπισθεν·
ἐν δὲ λιμὴν ἐύορμος, ὅθεν τ' ἀπὸ νῆας ἐίσας
ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοί, οὐδέ ποτ' οὖροι
πνείοντες φαίνονθ' ἁλιαέες, οἵ ῥά τε νηῶν
πομπῆες γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.
καί νύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καί με σάωσεν,
Πρωτέος ἰφθίμου θυγάτηρ ἁλίοιο γέροντος,

Digitized by Google

Εἰδοθέῃ· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
ἥ μ' οἴῳ ἔρροντι συνήντετο νόσφιν ἑταίρων·
αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
ἡ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
'νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ἦε ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
ὡς ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω
ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖταί τις δεῦρο γέρων ἅλιος νημερτὴς
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα·
καὶ δέ κέ τοι εἴπῃσι, διοτρεφές, αἴ κ' ἐθέλῃσθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται
οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
μή πώς με προϊδὼν ἠὲ προδαεὶς ἀλέηται·

Digitized by Google

ἀργαλέος γάρ τ᾽ ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.'
  ὣς ἐφάμην, ἡ δ᾽ αὐτίκ᾽ ἀμείβετο δῖα θεάων·
'τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ᾽ ἀτρεκέως ἀγορεύσω.
ἦμος δ᾽ ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκῃ,
τῆμος ἄρ᾽ ἐξ ἁλὸς εἶσι γέρων ἅλιος νημερτὴς
πνοιῇ ὕπο Ζεφύροιο μελαίνῃ φρικὶ καλυφθείς,
ἐκ δ᾽ ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
ἁθρόαι εὕδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι,
πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὀδμήν.
ἔνθα σ᾽ ἐγὼν ἀγαγοῦσα ἅμ᾽ ἠοῖ φαινομένηφιν
εὐνάσω ἑξείης· σὺ δ᾽ εὖ κρίνασθαι ἑταίρους
τρεῖς, οἵ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος.
φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσῃσι νομεὺς ὣς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,
καὶ τότ᾽ ἔπειθ᾽ ὑμῖν μελέτω κάρτος τε βίη τε,
αὖθι δ᾽ ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.
πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ᾽ ἐπὶ γαῖαν
ἑρπετὰ γίγνονται, καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεῖς δ᾽ ἀστεμφέως ἐχέμεν μᾶλλόν τε πιέζειν.
ἀλλ᾽ ὅτε κεν δή σ᾽ αὐτὸς ἀνείρηται ἐπέεσσιν,
τοῖος ἐών, οἷόν κε κατευνηθέντα ἴδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
ἥρως, εἴρεσθαι δέ, θεῶν ὅς τίς σε χαλέπτει,
νόστον θ᾽, ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.'
  ὣς εἰποῦσ᾽ ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ᾽ ἕστασαν ἐν ψαμάθοισιν,
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

Digitized by Google

αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἤια πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
τόφρα δ' ἄρ' ἥ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικεν·
πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψασ' ἁλίῃσιν
ἧστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
ἑξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ.
ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
φωκάων ἁλιοτρεφέων ὀλοώτατος ὀδμή·
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
ἀμβροσίην ὑπὸ ῥῖνα ἑκάστῳ θῆκε φέρουσα
ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.
πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·
φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
ἑξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εὗρε δὲ φώκας
ζατρεφέας, πάσας δ' ἄρ' ἐπῴχετο, λέκτο δ' ἀριθμόν.
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
ἀλλ' ἦ τοι πρώτιστα λέων γένετ' ἠυγένειος,
αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἠδὲ μέγας σῦς·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·

Digitized by Google

ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ῥ' ἀνίαζ' ὁ γέρων ὀλοφώια εἰδώς,
καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·
'τίς νύ τοι, Ἀτρέος υἱέ, θεῶν συμφράσσατο βουλάς,
ὄφρα μ' ἕλοις ἀέκοντα λοχησάμενος; τέο σε χρή;'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'οἶσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεείνεις;
ὡς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
ὅς τίς μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθου,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'ἀλλὰ μάλ' ὤφελλες Διί τ' ἄλλοισίν τε θεοῖσιν
ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
σὴν ἐς πατρίδ' ἵκοιο πλέων ἐπὶ οἴνοπα πόντον.
οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
πρίν γ' ὅτ' ἂν Αἰγύπτοιο διιπετέος ποταμοῖο
αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς.'
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
οὕνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον
Αἴγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλέην τε.
ἀλλὰ καὶ ὣς μύθοισιν ἀμειβόμενος προσέειπον·
'ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
ἦέ τις ὤλετ' ὀλέθρῳ ἀδευκέι ἧς ἐπὶ νηὸς

Digitized by Google

ἠὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
δὴν ἄκλαυτον ἔσεσθαι, ἐπὴν εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρέϊ πόντῳ.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισιν.
Γυρῇσίν μιν πρῶτα Ποσειδάων ἐπέλασσεν
πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·
καί νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ,
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·
φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος·
αὐτίκ' ἔπειτα τρίαιναν ἑλὼν χερσὶ στιβαρῇσιν
ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
ὣς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ.
σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἥρη.
ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
τὸ πρίν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.
ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
ἂψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,

Digitized by Google

ἢ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης
καὶ κύνει ἁπτόμενος ἣν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὅν ῥα καθεῖσεν
Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὅ γ' εἰς ἐνιαυτόν,
μή ἑ λάθοι παριών, μνήσαιτο δὲ θούριδος ἀλκῆς.
βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
εἷσε λόχον, ἑτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν
ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
τὸν δ' οὐκ εἰδότ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνεν
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
οὐδέ τις Ἀτρεΐδεω ἑτάρων λίπεθ', οἵ οἱ ἕποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.'
ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἅλιος νημερτής·
'μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὕτως
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δήομεν· ἀλλὰ τάχιστα
πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.
ἢ γάρ μιν ζωόν γε κιχήσεαι, ἤ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαις.'
ὣς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,

Digitized by Google

ὅς τις ἔτι ζωὸς κατερύκεται εὐρέι πόντῳ
ἠὲ θανών· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'υἱὸς Λαέρτεω, Ἰθάκῃ ἔνι οἰκία ναίων·
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἄργει ἐν ἱπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἠλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ῥηίστη βιοτὴ πέλει ἀνθρώποισιν·
οὐ νιφετός, οὔτ' ἂρ χειμὼν πολὺς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας
Ὠκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
οὕνεκ' ἔχεις Ἑλένην καί σφιν γαμβρὸς Διός ἐσσι.'
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
αὐτὰρ ἐγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἑτάροισιν
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
δόρπον θ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἐίσης,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἂψ δ' εἰς Αἰγύπτοιο διιπετέος ποταμοῖο
στῆσα νέας καὶ ἔρεξα τεληέσσας ἑκατόμβας.

Digitized by Google

αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἵν' ἄσβεστον κλέος εἴη.
ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὖρον
ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἑνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
τρεῖς ἵππους καὶ δίφρον ἐΰξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἀθανάτοις ἐμέθεν μεμνημένος ἤματα πάντα."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
"Ἀτρεΐδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
ἥμενος, οὐδέ κέ μ' οἴκου ἕλοι πόθος οὐδὲ τοκήων·
αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἠγαθέῃ, σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, ᾧ ἔνι μὲν λωτὸς πολύς, ἐν δὲ κύπειρον
πυροί τε ζειαί τε ἰδ' εὐρυφυὲς κρῖ λευκόν.
ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
αἵ θ' ἁλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων."
ὣς φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
τοιγὰρ ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,

Digitized by Google

δώσω, ὃ κάλλιστον καὶ τιμηέστατόν ἐστιν·
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται,
ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἑ Φαίδιμος ἥρως,
Σιδονίων βασιλεύς, ὅθ' ἑὸς δόμος ἀμφεκάλυψεν
κεῖσέ με νοστήσαντα· τεῒν δ' ἐθέλω τόδ' ὀπάσσαι."
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·
ὣς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.
μνηστῆρες δὲ πάροιθεν 'Οδυσσῆος μεγάροιο
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
'Αντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
τοῖς δ' υἱὸς Φρονίοιο Νοήμων ἐγγύθεν ἐλθὼν
'Αντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
"'Αντίνο', ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
ὁππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἠμαθόεντος;
νῆά μοι οἴχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
Ἤλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην."
ὣς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἢ μήλοισι παρέμμεναι ἠὲ συβώτῃ.
τὸν δ' αὖτ' 'Αντίνοος προσέφη 'Ευπείθεος υἱός·
"νημερτές μοι ἔνισπε, πότ' ᾤχετο καὶ τίνες αὐτῷ
κοῦροι ἕποντ' 'Ιθάκης ἐξαίρετοι; ἦ ἑοὶ αὐτοῦ
θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.

Digitized by Google

καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ,
ἤ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
ἦε ἑκών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ."
τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ηὔδα·
"αὐτὸς ἑκών οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
ὁππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ', οἳ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
οἵ οἱ ἕποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα
Μέντορα ἠὲ θεόν, τῷ δ' αὐτῷ πάντα ἐῴκειν.
ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλονδε."
ὣς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη Εὐπείθεος υἱός,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην·
"ὢ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἥδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος πάις οἴχεται αὔτως
νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἱκέσθαι.
ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὡς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδὲ κέλευον.
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος

Digitized by Google

μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ.
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·
"κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
ἦ εἰπέμεναι δμωῇσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες
ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.,
οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἐόντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν
ἐν δήμῳ, ἥ τ' ἐστὶ δίκη θείων βασιλήων·
ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη.
κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργειν·
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' εὐεργέων."
τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·
"αἲ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη.
ἀλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.
Τηλέμαχον μεμάασι κατακτάμεν ὀξέι χαλκῷ
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν."
ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίη ἐπέων λάβε· τὼ δέ οἱ ὄσσε
δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ὀψὲ δὲ δή μιν ἔπεσσιν ἀμειβομένη προσέειπεν·

Digitized by Google

"κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεὼ
νηῶν ὠκυπόρων ἐπιβαινέμεν, αἵ θ' ἁλὸς ἵπποι
ἀνδράσι γίγνονται, περόωσι δὲ πουλὺν ἐφ' ὑγρήν.
ἦ ἵνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;"
τὴν δ' ἠμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·
"οὐκ οἶδ', ἤ τίς μιν θεὸς ὤρορεν, ἦε καὶ αὐτοῦ
θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὄφρα πύθηται
πατρὸς ἑοῦ ἢ νόστον ἤ ὅν τινα πότμον ἐπέσπεν."
ὣς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.
τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἷζε πολυκμήτου θαλάμοιο
οἴκτρ' ὀλοφυρομένη. περὶ δὲ δμωαὶ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν, νέαι ἠδὲ παλαιαί.
τῇς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·
"κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδὲ γένοντο·
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἑκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ,
ὁππότ' ἐκεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ 'πυθόμην ταύτην ὁδὸν ὁρμαίνοντα·
τῷ κε μάλ' ἤ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
ἤ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
δμῶ' ἐμόν, ὅν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
καί μοι κῆπον ἔχει πολυδένδρεον, ὄφρα τάχιστα

Digitized by Google

Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν
ὃν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο."
τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
"νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ
ἢ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.
ᾔδε' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,
σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἕλετο μέγαν ὅρκον
μὴ πρὶν σοὶ ἐρ΄ειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃς.
ἀλλ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα,
εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς."
ὣς φάτο, τῆς δ' εὔνησε γόον, σχέθε δ' ὄσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροῒ εἵμαθ' ἑλοῦσα
εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
ἐν δ' ἔθετ' οὐλοχύτας κανέῳ, ἠρᾶτο δ' Ἀθήνῃ·
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρί' ἔκηεν,
τῶν νῦν μοι μνῆσαι καί μοι φίλον υἷα σάωσον,
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας."
ὣς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·

Digitized by Google

ὧδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·
"ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια
ἀρτύει, οὐδέ τι οἶδεν, ὅ οἱ φόνος υἷι τέτυκται."
ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·
"δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν."
ὣς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ' ἱστία λευκὰ πέτασσαν·
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἔνθα δὲ δόρπον ἕλοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν.
ἡ δ' ὑπερωίῳ αὖθι περίφρων Πηνελόπεια
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἠδὲ ποτῆτος,
ὁρμαίνουσ', ἤ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὁππότε μιν δόλιον περὶ κύκλον ἄγωσιν,
τόσσα μιν ὁρμαίνουσαν ἐπήλυθε νήδυμος ὕπνος·
εὗδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἅψεα πάντα.
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
εἴδωλον ποίησε, δέμας δ' ἤικτο γυναικί,
Ἰφθίμῃ κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὄπυιε Φερῇς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

Digitized by Google

εἵως Πηνελόπειαν ὀδυρομένην γοόωσαν
παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
"εὕδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ.
οὐ μέν σ' οὐδὲ ἐῶσι θεοὶ ῥεῖα ζώοντες
κλαίειν οὐδ' ἀκάχησθαι, ἐπεί ῥ' ἔτι νόστιμός ἐστιν
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστιν."
τὴν δ' ἠμείβετ' ἔπειτα περίφρων Πηνελόπεια
ἡδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν·
"τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὔ τι πάρος γε
πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.
καί με κέλεαι παύσασθαι ὀιζύος ἠδ' ὀδυνάων
πολλέων, αἵ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἤ περ ἐκείνου·
τοῦ δ' ἀμφιτρομέω καὶ δείδια, μή τι πάθῃσιν,
ἢ ὅ γε τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἱέμενοι κτεῖναι πρὶν πατρίδα γαῖαν ἱκέσθαι."
τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
"θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λίην·
τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἥν τε καὶ ἄλλοι
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἣ νῦν με προέηκε τεῒν τάδε μυθήσασθαι."
τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

Digitized by Google

"εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
εἰ δ' ἄγε μοι καὶ κεῖνον ὀϊζυρὸν κατάλεξον,
ἤ που ἔτι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἦ ἤδη τέθνηκε καὶ εἰν Ἀΐδαο δόμοισιν."
τὴν δ' ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·
"οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
ζώει ὅ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν."
ὣς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
ἐς πνοιὰς ἀνέμων. ἡ δ' ἐξ ὕπνου ἀνόρουσεν
κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,
ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.
μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἁλὶ πετρήεσσα,
μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
Ἀστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῇ
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

Digitized by Google

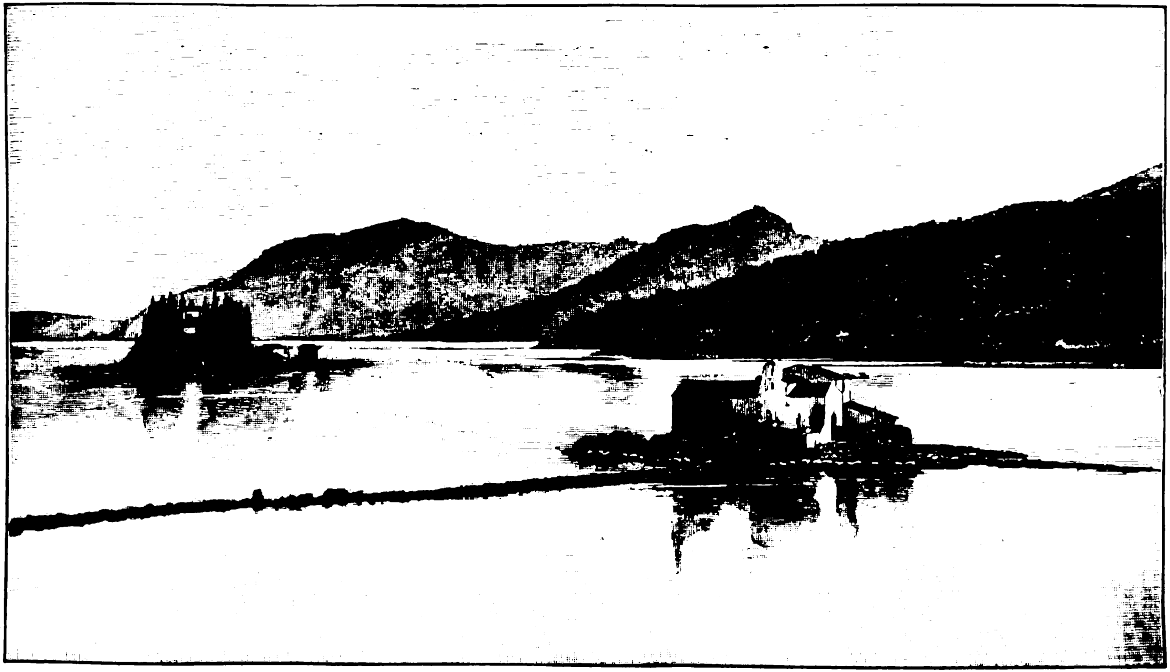
ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι.

Κυκλώπεια.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ
τοιοῦδ', οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδήν.
οὐ γὰρ ἐγώ γέ τί φημι τέλος χαριέστερον εἶναι
ἢ ὅτ' ἐυφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἥμενοι ἑξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
οἰνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσιν·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω,
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες.
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὄφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὕπο νηλεὲς ἦμαρ
ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω, καί μευ κλέος οὐρανὸν ἵκει.
ναιετάω δ' Ἰθάκην ἐυδείελον· ἐν δ' ὄρος αὐτῇ

Digitized by Google



CORFÙ.

(From a Photograph.)

Digitized by Google

Digitized by Google

Νήριτον εἰνοσίφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσιν,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἁλὶ κεῖται
πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε,
τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὔ τοι ἐγώ γε
ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἦ μέν μ' αὐτόθ' ἔρυκε Καλυψὼ δῖα θεάων,
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·]
ὣς δ' αὔτως Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
ὣς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων
γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.
'Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
'Ισμάρῳ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς·
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἔνθ' ἦ τοι μὲν ἐγὼ διερῷ ποδὶ φευγέμεν ἡμέας
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἕλικας βοῦς·
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,
ἤπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
ἀνδράσι μάρνασθαι, καὶ ὅθι χρὴ πεζὸν ἐόντα.
ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,
ἠέριοι· τότε δή ῥα κακὴ Διὸς αἶσα παρέστη

Digitized by Google

ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἐόντας.
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,
καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιούς.
ἓξ δ' ἀφ' ἑκάστης νηὸς ἐυκνήμιδες ἑταῖροι
ὤλονθ' · οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
πρίν τινα τῶν δειλῶν ἑτάρων τρὶς ἕκαστον ἀῦσαι,
οἳ θάνον ἐν πεδίῳ Κικόνων ὕπο δῃωθέντες.
νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
γαῖαν ὁμοῦ καὶ πόντον · ὀρώρει δ' οὐρανόθεν νύξ.
αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφιν
τριχθά τε καὶ τετραχθὰ διέσχισεν ἲς ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆας κάθεμεν δείσαντες ὄλεθρον,
αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπειρόνδε.
ἔνθα δύω νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,
ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
ἥμεθα, τὰς δ' ἄνεμός τε κυβερνῆταί τ' ἴθυνον.
καί νύ κεν ἀσκηθὴς ἱκόμην ἐς πατρίδα γαῖαν ·
ἀλλά με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν
καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς ἀνέμοισιν
πόντον ἐπ' ἰχθυόεντα · ἀτὰρ δεκάτῃ ἐπέβημεν

Digitized by Google

γαίης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας,
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
οὐδ' ἄρα Λωτοφάγοι μήδονθ' ἑτάροισιν ὄλεθρον
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας·
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ·
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἱκόμεθ', οἵ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵ τε φέρουσιν
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει.
τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ' οἵ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος

Digitized by Google

παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
  νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται,
γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὔτ' ἄρα ποίμνῃσιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,
οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν
νῆας ἐυσσέλμους, αἵ κεν τελέοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἵ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
οὐ μὲν γάρ τι κακή γε, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὄχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πῖαρ ὑπ' οὖδας.
ἐν δὲ λιμὴν ἐύορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μεῖναι χρόνον, εἰς ὅ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.
ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευεν
νύκτα δι' ὀρφναίην, οὐδὲ προυφαίνετ' ἰδέσθαι·
ἀὴρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν.

Digitized by Google

ἔνθ' οὔ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ὦρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι.
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μέν μοι ἕποντο δυώδεκα, ἐς δὲ ἑκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἑλόντες.
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν ὀίων τε καὶ αἰγῶν.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵ τινές εἰσιν,
ἤ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.'

Digitized by Google

ὣς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῗσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν ἄγχι θαλάσσης
ὑψηλόν, δάφνῃσι κατηρεφές. ἔνθα δὲ πολλὰ
μῆλ', ὄιές τε καὶ αἶγες, ἰαύεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν
μακρῇσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.
καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἐῴκειν
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὅ τε φαίνεται οἶον ἀπ' ἄλλων.
δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι,
αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο
ἡδέος, ὅν μοι ἔδωκε Μάρων Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκειν,
οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
ἁζόμενοι· ᾤκει γὰρ ἐν ἄλσεϊ δενδρήεντι
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι ἔδωκ' εὐεργέος ἑπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἠείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἴη.

Digitized by Google

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
ἓν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδειν
θεσπεσίη· τότ' ἂν οὔ τοι ἀποσχέσθαι φίλον ἦεν·
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ᾖα
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,
ἄγριον, οὔτε δίκας ἐὺ εἰδότα οὔτε θέμιστας.
καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὕρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα.
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὖθ' ἕρσαι. ναῖον δ' ὀρῷ ἄγγεα πάντα,
γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἕταροι λίσσοντ' ἐπέεσσιν
τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
οὐδ' ἄρ' ἔμελλ' ἑτάροισι φανεὶς ἐρατεινὸς ἔσεσθαι.
ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
τυρῶν αἰνύμενοι φάγομεν μένομέν τέ μιν ἔνδον
ἥμενοι, εἷος ἐπῆλθε νέμων. φέρε δ' ὄβριμον ἄχθος
ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη,
ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
αὐτὰρ ὅ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
πάντα μάλ', ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,

Digitized by Google

ἀρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλῆς.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἴκοσ' ἅμαξαι
ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος
πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
πίνειν αἰνυμένῳ καί οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἡμέας·
'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεὶρ ἅλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι κακὸν ἀλλοδαποῖσι φέροντες;'
ὣς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον
'ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ἱέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
πολλούς. ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
ἱκόμεθ', εἴ τι πόροις ξεινήιον ἠὲ καὶ ἄλλως
δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.
ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν,

Digitized by Google

Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
'νήπιός εἰς, ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν·
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἑτάρων, εἰ μὴ θυμός με κελεύοι.
ἀλλά μοι εἴφ', ὅπῃ ἔσχες ἰὼν ἐυεργέα νῆα,
ἤ που ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω.'
ὣς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλά,
ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·
'νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἀλλ' ὅ γ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἴαλλεν,
σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.
τοὺς δὲ διὰ μελεϊστὶ ταμὼν ὡπλίσσατο δόρπον·
ἤσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὁρόωντες, ἀμηχανίη δ' ἔχε θυμόν.
αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἆσσον ἰών, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,

Digitized by Google

οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἧπαρ ἔχουσιν,
χείρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δεῖπνον.
δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
ἂψ ἐπέθηχ', ὡς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
αὐανθέν. τὸ μὲν ἄμμες ἐίσκομεν εἰσορόωντες
ὅσσον θ' ἱστὸν νηὸς ἐεικοσόροιο μελαίνης,
φορτίδος εὐρείης, ἥ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς
καὶ παρέθηχ' ἑτάροισιν, ἀποξῦσαι δὲ κέλευσα.
οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή·
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

Digitized by Google

ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
τρῖψαι ἐπ' ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
ἑσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων.
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔντοθεν αὐλῆς,
ἤ τι ὀισάμενος, ἦ καὶ θεὸς ὣς ἐκέλευσεν.
αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
ἑζόμενος δ' ἤμελγεν ὄις καὶ μηκάδας αἶγας,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
σὺν δ' ὅ γε δὴ αὖτε δύω μάρψας ὡπλίσσατο δόρπον.
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·
'Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
ὄφρ' εἰδῇς, οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθειν
ἡμετέρη. σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;'
ὣς ἐφάμην, ὁ δ' ἔδεκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
ἡδὺ ποτὸν πίνων καί μ' ᾔτεε δεύτερον αὖτις·
'δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς.
καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.'
ὣς φάτ', ἀτάρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον.
τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,

Digitized by Google

καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισιν·
'Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
Οὖτις ἐμοί γ' ὄνομα· Οὖτιν δέ με κικλήσκουσιν
μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ·
'Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν,
τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.'
ἦ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, κὰδ δέ μιν ὕπνος
ᾕρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.
καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
εἵως θερμαίνοιτο· ἔπεσσι δὲ πάντας ἑταίρους
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
ἅψεσθαι χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
καὶ τότ' ἐγὼν ἆσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
ἵσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
οἱ μὲν μοχλὸν ἑλόντες ἐλάινον, ὀξὺν ἐπ' ἄκρῳ,
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς
δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἱμάντι
ἁψάμενοι ἑκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί.
ὣς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἑλόντες
δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἰόντα.
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὗσεν ἀυτμὴ
γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·

Digitized by Google

ὣς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
σμερδαλέον δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρη,
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
ἐξέρυσ' ὀφθαμοῖο πεφυρμένον αἵματι πολλῷ.
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἕο χερσὶν ἀλύων,
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἵ ῥά μιν ἀμφὶς
ᾤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
οἱ δὲ βοῆς ἀίοντες ἐφοίτων ἄλλοθεν ἄλλος,
ἱστάμενοι δ' εἴροντο περὶ σπέος, ὅττι ἑ κήδοι·
'τίπτε τόσον, Πολύφημ', ἀρημένος ὧδε βόησας
νύκτα δι' ἀμβροσίην καὶ ἀΰπνους ἄμμε τίθησθα;
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἠὲ βίηφιν;'
τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
'ὦ φίλοι, Οὖτίς με κτείνει δόλῳ οὐδὲ βίηφιν.'
οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
'εἰ μὲν δή μή τίς σε βιάζεται οἶον ἐόντα,
νοῦσόν γ' οὔ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἀλλὰ σύ γ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.'
ὣς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσιν
χερσὶ ψηλαφόων ἀπὸ μὲν λίθον εἷλε θυράων,
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε·
οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ
εὑροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον
ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

Digitized by Google

ἄρσενες ὄιες ἦσαν ἐυτρεφέες δασύμαλλοι,
καλοί τε μεγάλοι τε, ἰοδνεφὲς εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισιν,
τῇς ἔπι Κύκλωψ εὗδε πέλωρ ἀθεμίστια εἰδώς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
τὼ δ' ἑτέρω ἑκάτερθεν ἴτην σώοντες ἑταίρους.
τρεῖς δὲ ἕκαστον φῶτ' ὄιες φέρον· αὐτὰρ ἐγώ γε —
ἀρνειὸς γὰρ ἔην μήλων ὄχ' ἄριστος ἁπάντων,
τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ.
ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·
οὔθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσιν
τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι.
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
'κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων
ὕστατος; οὔ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἑσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
σὺν λυγροῖς ἑτάροισι δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔ πώ φημι πεφυγμένον εἶναι ὄλεθρον.

Digitized by Google

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
εἰπεῖν, ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει·
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ῥαίοιτο πρὸς οὔδεϊ, κὰδ δέ κ' ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.'
ὣς εἰπὼν τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.
ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
ἱκόμεθ'. ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.
ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ,
κλαίειν, ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·
'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφιν.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'
ὣς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον,
ἧκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
κὰδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο
τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' ἂψ ἤπειρόνδε παλιρρόθιον φέρε κῦμα,
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.

Digitized by Google

αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ὦσα παρέξ, ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.
ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν; ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσεν,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.'
ὣς φάσαν, ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν,
ἀλλά μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·
'Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.'
ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'ὢ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἠΰς τε μέγας τε,
Τήλεμος Εὐρυμίδης ὃς μαντοσύνῃ ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·
ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οἴνῳ.
ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω

Digitized by Google

Digitized by Google

POSEIDON.

(Central Museum, Athens.)

Digitized by Google

πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι·
αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'αἲ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἴσω,
ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.'
ὣς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
εὔχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
'κλῦθι, Ποσείδαον γαιήοχε κυανοχαῖτα,
εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,
δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι
[υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα].
ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν,
ὀψὲ κακῶς ἔλθοι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.'
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
αὐτὰρ ὅ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας
ἧκ' ἐπιδινήσας, ἐπέρεισε δὲ ἶν' ἀπέλεθρον,
κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύσσελμοι μένον ἁθρόαι, ἀμφὶ δ' ἑταῖροι
εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἑλόντες

Digitized by Google

δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.
ἀρνειὸν δ' ἐμοὶ οἴῳ ἐυκνήμιδες ἑταῖροι
μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
ἀλλ' ὅ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους."

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Κ.

[Ἀλκίνου ἀπόλογοι.]

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

"Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Αἴολος Ἱπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες·
ἔνθ' ὅ γε θυγατέρας πόρεν υἱάσιν εἶναι ἀκοίτις.
οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ
δαίνυνται, παρὰ δέ σφιν ὀνείατα μυρία κεῖται,
κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ
ἤματα· νύκτας δ' αὖτε παρ' αἰδοίῃς ἀλόχοισιν
εὕδουσ' ἔν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσιν.
καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν·
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾔτεον ἠδὲ κέλευον
πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.
δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,
ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·

Digitized by Google

κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἠμὲν παυέμεναι ἠδ' ὀρνύμεν, ὅν κ' ἐθέλῃσιν.
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.
ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ,
τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἐόντες·
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα,
αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
δῶχ' ἑτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·
οἱ δ' ἕταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον
καί μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι
δῶρα παρ' Αἰόλου μεγαλήτορος Ἱπποτάδαο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
'ὢ πόποι, ὡς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
ληίδος, ἡμεῖς δ' αὖτε ὁμὴν ὁδὸν ἐκτελέσαντες
οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες·
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἰδώμεθα, ὅττι τάδ' ἐστίν,
ὅσσος τις χρυσός τε καὶ ἄργυρος ἀσκῷ ἔνεστιν.'
ὣς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·
ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.
τοὺς δ' αἶψ' ἁρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος. αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα,
ἠὲ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,

Digitized by Google

ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.
ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμην. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.
ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἕλοντο θοῇς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον
βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δὲ κίχανον
δαινύμενον παρὰ ᾗ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἑζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·
'πῶς ἦλθες, 'Οδυσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἦ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο
πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἐστίν.'
ὣς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
'ἄασάν μ' ἕταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'
ὣς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν,
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·
'ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθηται μακάρεσσιν·
ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἱκάνεις.'
ὣς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνετο πομπή.
ἑξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἦμαρ,
ἑβδομάτῃ δ' ἱκόμεσθα Λάμου αἰπὺ πτολίεθρον,
Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν

Digitized by Google

ἠπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
ἔνθα κ' ἄυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
ἐγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι.
ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
ἠλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
ἀκταὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
ἐν στόματι προύχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν,
ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη·
αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών·
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
καπνὸν δ' οἶον ὁρῶμεν ἀπὸ χθονὸς ἀίσσοντα.
δὴ τότ' ἐγὼν ἑτάρους προΐειν πεύθεσθαι ἰόντας,
οἵ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας τρίτατον κήρυχ' ἅμ' ὀπάσσας.
οἱ δ' ἴσαν ἐκβάντες λείην ὁδόν, ᾗ περ ἄμαξαι
ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,
κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὑδρευούσῃ,
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
οἱ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἐρέοντο,
ὅς τις τῶνδ' εἴη βασιλεὺς καὶ τοῖσιν ἀνάσσοι·
ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
εὗρον, ὅσην τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.

Digitized by Google

ἡ δ' αἶψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
αὐτίχ' ἕνα μάρψας ἑτάρων ὡπλίσσατο δεῖπνον·
τὼ δὲ δύ' ἀΐξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
αὐτὰρ ὁ τεῦχε βοὴν διὰ ἄστεος· οἱ δ' ἀΐοντες
φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν.
οἵ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισιν
βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρειν
ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων·
ἰχθῦς δ' ὣς πείροντες ἀτερπέα δαῖτα φέροντο.
ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντός,
τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
αἶψα δ' ἐμοῖς ἑτάροισιν ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν·
οἱ δ' ἅλα πάντες ἀνέρριψαν δείσαντες ὄλεθρον.
ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
  ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἠελίοιο
μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ
ναύλοχον ἐς λιμένα, καί τις θεὸς ἡγεμόνευεν.
ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας
κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,

Digitized by Google

καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἑλὼν καὶ φάσγανον ὀξὺ
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπήν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών,
καί μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης,
Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην.
μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθεῖν ἠδὲ πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ὧδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
δεῖπνον ἑταίροισιν δόμεναι προέμεν τε πυθέσθαι.
ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἐόντα,
ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ἧκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο·
τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
εἴασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
ἔγχει ἐρειδόμενος, ἐπεὶ οὔ πως ἦεν ἐπ' ὤμου
χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
κὰδ δ' ἔβαλον προπάροιθε νεός, ἀνέγειρα δ' ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ
εἰς 'Αίδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ·

Digitized by Google

ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῷ.'
ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἁλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσιν,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
'κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·
ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπῃ ζόφος οὐδ' ὅπῃ ἠώς,
οὐδ' ὅπῃ ἠέλιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν,
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον,
εἴ τις ἔτ' ἔσται μῆτις. \ ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'
ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἑταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὄπασσα·
τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὦκα·

Digitized by Google

ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὄπισθεν.
εὗρον δ' ἐν βήσσῃσι τετυγμένα δώματα Κίρκης
ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·
ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἠδὲ λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
οὐδ' οἵ γ' ὡρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέσταν.
ὡς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
ὣς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἠδὲ λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὀπὶ καλῇ,
ἱστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
τοῖσι δὲ μύθων ἦρχε Πολίτης ὄρχαμος ἀνδρῶν,
ὅς μοι κήδιστος ἑτάρων ἦν κεδνότατός τε·
'ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἱστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
ἢ θεὸς ἠὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.'
    ὣς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
Εὐρύλοχος δ' ὑπέμεινεν, ὀισάμενος δόλον εἶναι.
εἷσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
οἴνῳ Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ
φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

Digitized by Google

ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὡς τὸ πάρος περ.
ὣς οἱ μὲν κλαίοντες ἐέρχατο, τοῖσι δὲ Κίρκη
πάρ ῥ' ἄκυλον βάλανόν τε βάλεν καρπόν τε κρανείης
ἔδμεναι, οἷα σύες χαμαιευνάδες αἰὲν ἔδουσιν·
Εὐρύλοχος δ' αἶψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν
ἀγγελίην ἑτάρων ἐρέων καὶ ἀδευκέα πότμον.
οὐδέ τι ἐκφάσθαι δύνατο ἔπος ἱέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
ἀλλ' ὅτε δή μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
καὶ τότε τῶν ἄλλων ἑτάρων κατέλεξεν ὄλεθρον·
'ἤομεν, ὡς ἐκέλευες, ἀνὰ δρυμά, φαίδιμ' Ὀδυσσεῦ·
εὕρομεν ἐν βήσσῃσι τετυγμένα δώματα καλὰ
[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' ἄειδεν
ἢ θεὸς ἠὲ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες·
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρείῃσιν ἕποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, ὀισάμενος δόλον εἶναι.
οἱ δ' ἅμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.'
ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ὤμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἂψ ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.
αὐτὰρ ὅ γ' ἀμφοτέρῃσι λαβὼν ἐλλίσσετο γούνων
[καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα].
'μή μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γάρ, ὡς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἑτάρων. ἀλλὰ ξὺν τοίσδεσι θᾶσσον

Digitized by Google

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἦμαρ.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ·
αὐτὰρ ἐγὼν εἶμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.'
ὣς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας
Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη·
ἔν τ' ἄρα μοι φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'πῇ δὴ αὖτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
χώρου ἄιδρις ἐών; ἕταροι δέ τοι οἵδ' ἐνὶ Κίρκης
ἔρχαται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.
ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι.
ἀλλ' ἄγε δή σε κακῶν ἐκλύσομαι ἠδὲ σαώσω.
τῆ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχευ, ὅ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ.
πάντα δέ τοι ἐρέω ὀλοφώια δήνεα Κίρκης.
τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.
ἀλλ' οὐδ' ὣς θέλξαι σε δυνήσεται· οὐ γὰρ ἐάσει
φάρμακον ἐσθλόν, ὅ τοι δώσω, ἐρέω δὲ ἕκαστα.
ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.
ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·
ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνήν,
ὄφρα κέ τοι λύσῃ θ' ἑτάρους αὐτόν τε κομίσσῃ·
ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὅρκον ὀμόσσαι,

Digitized by Google

HERMES.

(Vatican, Rome.)

Digitized by Google

Digitized by Google

μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.'
ὣς ἄρα φωνήσας πόρε φάρμακον ἀργεϊφόντης
ἐκ γαίης ἐρύσας καί μοι φύσιν αὐτοῦ ἔδειξεν.
ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
ἤια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.
ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤιξε φαεινὰς
καὶ κάλει· αὐτὰρ ἐγὼν ἑπόμην ἀκαχήμενος ἦτορ.
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
τεῦχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
ἐν δέ τε φάρμακον ἧκε κακὰ φρονέουσ' ἐνὶ θυμῷ.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξεν,
ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἑταίρων.'
ὣς φάτ', ἐγὼ δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
Κίρκῃ ἐπήιξα, ὥς τε κτάμεναι μενεαίνων.
ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες;
θαῦμά μ' ἔχει, ὡς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
ὅς κε πίῃ καὶ πρῶτον ἀμείψεται ἕρκος ὀδόντων,
σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.
ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τέ μοι αἰεὶ

Digitized by Google

φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργεϊφόντης
ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
ἀλλ' ἄγε δὴ κολεῷ μὲν ἄορ θέο, νῶι δ' ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘ ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἤπιον εἶναι,
ἥ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
ἐς θάλαμόν τ' ἰέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείῃς.
οὐδ' ἂν ἐγώ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι,
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμνυεν, ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον,
καὶ τότ' ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἵ οἱ δῶμα κάτα δρήστειραι ἔασιν·
γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπό τ' ἀλσέων
ἔκ θ' ἱερῶν ποταμῶν, οἵ τ' εἰς ἅλαδε προρέουσιν.
τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ῥήγεα καλὰ
πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν·
ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἐκίρνα
ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν
πολλὸν ὑπὸ τρίποδι μεγάλῳ, ἰαίνετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,

Digitized by Google

θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων,
ὄφρα μοι ἐκ κάματον θυμοφθόρον εἵλετο γυίων.
αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου, ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
ἀλλ' ἥμην ἄλλο φρονέων, κακὰ δ' ὄσσετο θυμός.
  Κίρκη δ' ὡς ἐνόησεν ἔμ' ἥμενον οὐδ' ἐπὶ σίτῳ
χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
'τίφθ' οὕτως, Ὀδυσεῦ, κατ' ἄρ' ἕζεαι ἶσος ἀναύδῳ,
θυμὸν ἔδων, βρώμης δ' οὐχ ἅπτεαι οὐδὲ ποτῆτος;
ἦ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ
δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.'
  ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, τίς γάρ κεν ἀνήρ, ὃς ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
πρὶν λύσασθ' ἑτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι;
ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίηρας ἑταίρους.'
  ὣς ἐφάμην, Κίρκη δὲ διὲκ μεγάροιο βεβήκειν
ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέῳξε συφειοῦ,
ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν.
οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
ἐρχομένη προσάλειφεν ἑκάστῳ φάρμακον ἄλλο.

Digitized by Google

τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσεν
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
ἄνδρες δ' ἂψ ἐγένοντο νεώτεροι, ἢ πάρος ἦσαν,
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
ἔγνωσαν δέ μ' ἐκεῖνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.
πᾶσιν δ' ἱμερόεις ὑπέδυ γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κανάχιζε· θεὰ δ' ἐλέαιρε καὶ αὐτή.
ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἂρ πάμπρωτον ἐρύσσατε ἤπειρόνδε,
κτήματα δ' ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα·
αὐτὸς δ' ἂψ ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.'
ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὗρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
οἴκτρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας.
ὡς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,
ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται·
πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδ' ἔτι σηκοὶ
ἴσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσιν
μητέρας· ὣς ἔμ' ἐκεῖνοι ἐπεὶ ἴδον ὀφθαλμοῖσιν,
δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς
ὣς ἔμεν, ὡς εἰ πατρίδ' ἱκοίατο καὶ πόλιν αὐτὴν
τρηχείης Ἰθάκης, ἵνα τε τράφεν ἠδὲ γένοντο.
καί μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·
'σοὶ μὲν νοστήσαντι, διοτρεφές, ὣς ἐχάρημεν,
ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
ἀλλ' ἄγε, τῶν ἄλλων ἑτάρων κατάλεξον ὄλεθρον.'
ὣς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·
'νῆα μὲν ἂρ πάμπρωτον ἐρύσσομεν ἤπειρόνδε,

Digitized by Google

κτήματα δ' ἐν σπήεσσι πελάσσομεν ὅπλα τε πάντα·
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἕπεσθαι,
ὄφρα ἴδηθ' ἑτάρους ἱεροῖς ἐν δώμασι Κίρκης
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.
ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἑταίρους,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
'ἆ δειλοί, πόσ' ἴμεν; τί κακῶν ἱμείρετε τούτων,
Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
ἢ σῦς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ,
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο
ἡμέτεροι ἕταροι, σὺν δ' ὁ θρασὺς εἵπετ' Ὀδυσσεύς·
τούτου γὰρ καὶ κεῖνοι ἀτασθαλίῃσιν ὄλοντο.'
ὣς ἔφατ', αὐτὰρ ἐγώ γε μετὰ φρεσὶ μερμήριξα,
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
τῷ οἱ ἀποπλήξας κεφαλὴν οὖδάσδε πελάσσαι
καὶ πηῷ περ ἐόντι μάλα σχεδόν· ἀλλά μ' ἑταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·
'διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηί τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.'
ὣς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἀλλ' ἕπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.
τόφρα δὲ τοὺς ἄλλους ἑτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλεν ἠδὲ χιτῶνας·
δαινυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

Digitized by Google

ἡ δέ μευ ἄγχι στᾶσα προσηύδα δῖα θεάων·
‘[διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,]
μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτή,
ἠμὲν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,
ἠδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου·
ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς ὅ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
αἰὲν ἄλης χαλεπῆς μεμνημένοι, οὐδέ ποθ’ ὔμιν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.’
ὣς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἤματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἥμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·
ἀλλ’ ὅτε δή ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὧραι,
μηνῶν φθινόντων, περὶ δ’ ἤματα μακρὰ τελέσθη,
καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἑταῖροι·
‘δαιμόνι’, ἤδη νῦν μιμνήσκεο πατρίδος αἴης,
εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.’
ὣς ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ’ ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.
αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
‘ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν, ἥν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,
ἠδ’ ἄλλων ἑτάρων, οἵ μευ φθινύθουσι φίλον κῆρ

Digitized by Google

ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.'
 ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ.
ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντηος ἀλαοῦ. τοῦ τε φρένες ἔμπεδοί εἰσιν·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,
οἴῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ ἀΐσσουσιν.'
 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζώειν καὶ ὁρᾶν φάος ἠελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
'ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;
εἰς Ἄϊδος δ' οὔ πώ τις ἀφίκετο νηὶ μελαίνῃ.'
 ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
ἧσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρῃσιν.
ἀλλ' ὁπότ' ἂν δὴ νηὶ δι' Ὠκεανοῖο περήσῃς,
ἔνθ' ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
μακραί τ' αἴγειροι καὶ ἰτέαι ὠλεσίκαρποι,
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὠκεανῷ βαθυδίνῃ,
αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.
ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν
Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων·
ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,

Digitized by Google

βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν.
πολλὰ δὲ γουνοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς 'Ιθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
ἔνθ' ὄιν ἀρνειὸν ῥέζειν θῆλύν τε μέλαιναν
εἰς ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
ἱέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλαὶ
ψυχαὶ ἐλεύσονται νεκύων κατατεθνηώτων.
δὴ τότ' ἔπειθ' ἑτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' 'Αίδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἧσθαι, μηδὲ ἐᾶν νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κελεύθου
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.'
ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν 'Ηώς.
ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἕσσεν·
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
καλὴν χρυσείην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

Digitized by Google

'μηκέτι νῦν εὕδοντες ἀωτεῖτε γλυκὺν ὕπνον,
ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'
ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς·
ὅς μοι ἄνευθ' ἑτάρων ἱεροῖς ἐν δώμασι Κίρκης,
ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων.
κινυμένων δ' ἑτάρων ὅμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθεν.
ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
'φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ'· ἄλλην δ' ἧμιν ὁδὸν τεκμήρατο Κίρκη,
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.'
ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·
ἑζόμενοι δὲ κατ' αὖθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
ἀλλ' ὅτε δή ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ἤομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἀρνειὸν κατέδησεν ὄιν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτ' ἢ ἔνθ' ἢ ἔνθα κιόντα;"

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Λ.

['Αλκίνου ἀπόλογοι.]

Νέκυια.

“αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἂρ πάμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.
τῆς δὲ πανημερίης τέταθ' ἱστία ποντοπορούσης.
δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
ἡ δ' ἐς πείραθ' ἵκανε βαθυρρόου Ὠκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἠέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς
ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἂν ἂψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσιν.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα

Digitized by Google

εἱλόμεθ᾽· αὐτοὶ δ᾽ αὖτε παρὰ ῥόον Ὠκεανοῖο
ἤομεν, ὄφρ᾽ ἐς χῶρον ἀφικόμεθ᾽, ὃν φράσε Κίρκη.
ἔνθ᾽ ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ᾽ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄρυξ᾽, ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ᾽ αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσιν,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ᾽ ὕδατι· ἐπὶ δ᾽ ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ᾽ ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ᾽ ἀπάνευθεν ὄιν ἱερευσέμεν οἴῳ
παμμέλαν᾽, ὃς μήλοισι μεταπρέπει ἡμετέροισιν.
τοὺς δ᾽ ἐπεὶ εὐχωλῇσι λιτῇσί τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ῥέε δ᾽ αἷμα κελαινεφές· αἱ δ᾽ ἀγέροντο
ψυχαὶ ὑπὲξ ἐρέβευς νεκύων κατατεθνηώτων.
νύμφαι τ᾽ ἠίθεοί τε πολύτλητοί τε γέροντες
παρθενικαί τ᾽ ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,
πολλοὶ δ᾽ οὐτάμενοι χαλκήρεσιν ἐγχείῃσιν,
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε᾽ ἔχοντες·
οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ᾕρειν.
δὴ τότ᾽ ἔπειθ᾽ ἑτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ᾽ ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ᾽ Ἀίδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἥμην, οὐδ᾽ εἴων νεκύων ἀμενηνὰ κάρηνα
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
πρώτη δὲ ψυχὴ Ἐλπήνορος ἦλθεν ἑταίρου·

Digitized by Google

οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.'
ὣς ἐφάμην, ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἆσέ με δαίμονος αἶσα κακὴ καὶ ἀθέσφατος οἶνος.
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρήν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθεν.
νῦν δέ σε τῶν ὄπιθεν γουνάζομαι, οὐ παρεόντων,
πρός τ' ἀλόχου καὶ πατρός, ὅ σε τρέφε τυτθὸν ἐόντα,
Τηλεμάχου θ', ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γάρ, ὡς ἐνθένδε κιὼν δόμου ἐξ Ἀίδαο
νῆσον ἐς Αἰαίην σχήσεις ἐυεργέα νῆα·
ἔνθα σ' ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.
μή μ' ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν
νοσφισθείς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλά με κακκῆαι σὺν τεύχεσιν, ἅσσα μοι ἔστιν,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἑτάροισιν.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.'
νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἥμεθ', ἐγὼ μὲν ἄνευθεν ἐφ' αἵματι φάσγανον ἴσχων,

Digitized by Google

εἴδωλον δ᾽ ἑτέρωθεν ἑταίρου πόλλ᾽ ἀγόρευεν·
ἦλθε δ᾽ ἐπὶ ψυχὴ μητρὸς κατατεθνηκυίης,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζωὴν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·
ἀλλ᾽ οὐδ᾽ ὧς εἴων προτέρην, πυκινόν περ ἀχεύων,
αἵματος ἆσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.
ἦλθε δ᾽ ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ᾽ ἔγνω καὶ προσέειπεν·
‘[διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,]
τίπτ᾽ αὖτ᾽, ὦ δύστηνε, λιπὼν φάος ἠελίοιο
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ᾽ ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ,
αἵματος ὄφρα πίω καί τοι νημερτέα εἴπω.’
ὣς φάτ᾽, ἐγὼ δ᾽ ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ᾽. ὁ δ᾽ ἐπεὶ πίεν αἷμα κελαινόν,
καὶ τότε δή μ᾽ ἐπέεσσι προσηύδα μάντις ἀμύμων·
‘νόστον δίζηαι μελιηδέα, φαίδιμ᾽ Ὀδυσσεῦ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὀίω
λήσειν ἐννοσίγαιον, ὅ τοι κότον ἔνθετο θυμῷ
χωόμενος, ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
ἀλλ᾽ ἔτι μέν κε καὶ ὧς κακά περ πάσχοντες ἵκοισθε,
αἴ κ᾽ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἑταίρων,
ὁππότε κε πρῶτον πελάσῃς ἐυεργέα νῆα
Θρινακίῃ νήσῳ προφυγὼν ἰοειδέα πόντον,
βοσκομένας δ᾽ εὕρητε βόας καὶ ἴφια μῆλα
Ἠελίου, ὃς πάντ᾽ ἐφορᾷ καὶ πάντ᾽ ἐπακούει.
τὰς εἰ μέν κ᾽ ἀσινέας ἐάᾳς νόστου τε μέδηαι,
καί κεν ἔτ᾽ εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ᾽ ὄλεθρον,
νηί τε καὶ ἑτάροις. αὐτὸς δ᾽ εἴ πέρ κεν ἀλύξῃς,

Digitized by Google

ὀψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἴκῳ,
ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσιν
μνώμενοι ἀντιθέην ἄλοχον καὶ ἕδνα διδόντες.
ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·
αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
κτείνῃς ἠὲ δόλῳ ἢ ἀμφαδὸν ὀξέι χαλκῷ,
ἔρχεσθαι δὴ ἔπειτα λαβὼν εὐῆρες ἐρετμόν,
εἰς ὅ κε τοὺς ἀφίκηαι, οἳ οὐκ ἴσασι θάλασσαν
ἀνέρες οὐδέ θ' ἅλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρῄους
οὐδ' εὐήρε' ἐρετμά, τά τε πτερὰ νηυσὶ πέλονται.
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
ὁππότε κεν δή τοι συμβλήμενος ἄλλος ὁδίτης
φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
καὶ τότε δὴ γαίῃ πήξας εὐῆρες ἐρετμόν,
ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἑκατόμβας
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
πᾶσι μάλ' ἑξείης. θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνῃ
γήραι ὕπο λιπαρῷ ἀρημένον, ἀμφὶ δὲ λαοὶ
ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἴρω.'
  ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί·
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.
μητρὸς τήνδ' ὁρόω ψυχὴν κατατεθνηκυίης·
ἡ δ' ἀκέουσ' ἧσται σχεδὸν αἵματος, οὐδ' ἑὸν υἱὸν
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι·
εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίη τὸν ἐόντα;'

Digitized by Google

ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'ῥηΐδιόν τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω.
ὅν τινα μέν κεν ἐᾷς νεκύων κατατεθνηώτων
αἵματος ἆσσον ἴμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
ᾧ δέ κ' ἐπιφθονέῃς, ὁ δέ τοι πάλιν εἶσιν ὀπίσσω.'
ὣς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω
Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
ἤλυθε καὶ πίεν αἷμα κελαινεφές. αὐτίκα δ' ἔγνω,
καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
'τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα
ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
μέσσῳ γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
Ὠκεανὸς μὲν πρῶτα, τὸν οὔ πως ἔστι περῆσαι
πεζὸν ἐόντ', ἢν μή τις ἔχῃ ἐνεργέα νῆα.
ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἱκάνεις
νηΐ τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'μῆτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀΐδαο
ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιΐδος, οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι ὀιζύν,
ἐξ οὗ τὰ πρώτισθ' ἑπόμην Ἀγαμέμνονι δίῳ
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχοίμην.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
ἢ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἤδη

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἠὲ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
ἦ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'
  ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·
'καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· ὀϊζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἤματα δάκρυ χεούσῃ.
σὸν δ' οὔ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἕκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας
δαίνυται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,
ἀλλ' ὅ γε χεῖμα μὲν εὕδει, ὅθι δμῶες ἐνὶ οἴκῳ,
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροῒ εἵματα εἷται·
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήαται εὐναί.
ἔνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων, χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
οὔτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
ἀλλά με σός τε πόθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,
σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'
  ὣς ἔφατ', αὐτὰρ ἐγώ γ' ἔθελον φρεσὶ μερμηρίξας
μητρὸς ἐμῆς ψυχὴν ἑλέειν κατατεθνηκυίης.
τρὶς μὲν ἐφωρμήθην, ἑλέειν τέ με θυμὸς ἀνώγειν,

Digitized by Google

τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἢ καὶ ὀνείρῳ
ἔπτατ᾽. ἐμοὶ δ᾽ ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'μῆτερ ἐμή, τί νύ μ᾽ οὐ μίμνεις ἑλέειν μεμαῶτα,
ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο.
ἦ τί μοι εἴδωλον τόδ᾽ ἀγαυὴ Περσεφόνεια
ὤτρυν᾽, ὄφρ᾽ ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'
ὣς ἐφάμην, ἡ δ᾽ αὐτίκ᾽ ἀμείβετο πότνια μήτηρ·
'ὤ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
οὔ τί σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει,
ἀλλ᾽ αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν·
οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο
δαμνᾷ, ἐπεί κε πρῶτα λίπῃ λεύκ᾽ ὀστέα θυμός,
ψυχὴ δ᾽ ἠύτ᾽ ὄνειρος ἀποπταμένη πεπότηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθ᾽, ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.'
νῶι μὲν ὣς ἐπέεσσιν ἀμειβόμεθ᾽, αἱ δὲ γυναῖκες
ἤλυθον, ὤτρυνεν γὰρ ἀγαυὴ Περσεφόνεια,
ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
αἱ δ᾽ ἀμφ᾽ αἷμα κελαινὸν ἀολλέες ἠγερέθοντο,
αὐτὰρ ἐγὼ βούλευον, ὅπως ἐρέοιμι ἑκάστην.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἴων πίνειν ἅμα πάσας αἷμα κελαινόν.
αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἑκάστη
ὃν γόνον ἐξαγόρευεν· ἐγὼ δ᾽ ἐρέεινον ἁπάσας.
ἔνθ᾽ ἦ τοι πρώτην Τυρὼ ἴδον εὐπατέρειαν,
ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·

Digitized by Google

ἢ ποταμοῦ ἠράσσατ' Ἐνιπῆος θείοιο,
ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησιν,
καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος
ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος·
πορφύρεον δ' ἄρα κῦμα περιστάθη οὔρεϊ ἶσον,
κυρτωθέν, κρύψεν δὲ θεὸν θνητήν τε γυναῖκα.
λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.
αὐτὰρ ἐπεί ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
'χαῖρε, γύναι, φιλότητι· περιπλομένου δ' ἐνιαυτοῦ
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
νῦν δ' ἔρχευ πρὸς δῶμα καὶ ἴσχεο μηδ' ὀνομήνῃς·
αὐτὰρ ἐγώ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
τὼ κρατερὼ θεράποντε Διὸς μεγάλοιο γενέσθην
ἀμφοτέρω· Πελίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
ναῖε πολύρρηνος, ὁ δ' ἄρ' ἐν Πύλῳ ἠμαθόεντι.
τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν,
Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.
τὴν δὲ μετ' Ἀντιόπην ἴδον Ἀσωποῖο θύγατρα,
ἣ δὴ καὶ Διὸς εὔχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζῆθόν τε,
οἳ πρῶτοι Θήβης ἕδος ἔκτισαν ἑπταπύλοιο,
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γε δύναντο
ναιέμεν εὐρύχορον Θήβην κρατερώ περ ἐόντε.
τὴν δὲ μετ' Ἀλκμήνην ἴδον Ἀμφιτρύωνος ἄκοιτιν,
ἥ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·

Digitized by Google

καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.

μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀιδρείῃσι νόοιο
γημαμένη ᾧ υἷι· ὁ δ' ὃν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλάς·
ἡ δ' ἔβη εἰς Ἀίδαο πυλάρταο κρατεροῖο,
ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν.

καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς
γῆμεν ἑὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἕδνα,
ὁπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυείῳ ἶφι ἄνασσεν·
ἡ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσιν,
τὴν πάντες μνώοντο περικτίται· οὐδ' ἄρα Νηλεὺς
τῷ ἐδίδου, ὃς μὴ ἕλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης
ἀργαλέας. τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων
ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησεν,
δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο
ἂψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι,
καὶ τότε δή μιν ἔλυσε βίη Ἰφικληείη
θέσφατα πάντ' εἰπόντα, Διὸς δ' ἐτελείετο βουλή.

καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
ἥ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,

Digitized by Google

Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
τοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἶα·
οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἶσα θεοῖσιν.
τὴν δὲ μετ' Ἰφιμέδειαν Ἀλωῆος παράκοιτιν
εἴσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καί ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,
Ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα·
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
οἵ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
φυλόπιδα στήσειν πολυάικος πολέμοιο.
Ὄσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὄσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.
καί νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο·
ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἠύκομος τέκε Λητώ,
ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
ἀνθῆσαι πυκάσαι τε γένυς ἐυανθέι λάχνῃ.
Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,
κούρην Μίνωος ὀλοόφρονος, ἥν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
ἦγε μέν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρίῃσιν.
Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,
ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρη

Digitized by Google

εὕδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει." (1)
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
"Φαίηκες, πῶς ὔμμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἶδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἐίσας;
ξεῖνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηίζοντι κολούετε· πολλὰ γὰρ ὑμῖν
κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται."
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος,
[ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]
"ὦ φίλοι, οὐ μὰν ἧμιν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
μυθεῖται βασίλεια περίφρων· ἀλλὰ πίθεσθε.
Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε."
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε
ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
ξεῖνος δὲ τλήτω μάλα περ νόστοιο χατίζων
ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὅ κε πᾶσαν
δωτίνην τελέσω. πομπὴ δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
πομπὴν δ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῖτε,
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον εἴη,
πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατρίδ' ἱκέσθαι·
καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην
πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα."

Digitized by Google

τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"ὦ Ὀδυσεῦ, τὸ μὲν οὔ τί σ' ἐίσκομεν εἰσορόωντες,
ἠπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·
σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαί.
μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ τινας ἀντιθέων ἑτάρων ἴδες, οἵ τοι ἅμ' αὐτῷ
Ἴλιον εἰς ἅμ' ἕποντο καὶ αὐτοῦ πότμον ἐπέσπον.
νὺξ δ' ἥδε μάλα μακρή, ἀθέσφατος· οὐδέ πω ὥρη
εὕδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.
καί κεν ἐς ἠῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ
τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·
εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγώ γε
τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύειν,
κήδε' ἐμῶν ἑτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀυτήν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.
αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλῃ
ἁγνὴ Περσεφόνεια γυναικῶν θηλυτεράων,
ἦλθε δ' ἐπὶ ψυχὴ Ἀγαμέμνονος Ἀτρεΐδαο
ἀχνυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
ἔγνω δ' αἶψ' ἔμ' ἐκεῖνος, ἐπεὶ πίεν αἷμα κελαινόν·
κλαῖε δ' ὅ γε λιγέως θαλερὸν κατὰ δάκρυον εἴβων,
πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·

Digitized by Google

ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἲς ἔμπεδος οὐδέ τι κῖκυς,
οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀϋτμήν;
ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
βοῦς περιταμνόμενον ἠδ' οἰῶν πώεα καλά,
ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν;'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀϋτμήν,
οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἀλλά μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε
ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας,
δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.
ὣς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
νωλεμέως κτείνοντο σύες ὣς ἀργιόδοντες,
οἵ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυίῃ.
ἤδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μουνὰξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν.
οἰκτροτάτην δ' ἤκουσα ὄπα Πριάμοιο θυγατρὸς
Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

Digitized by Google

βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις
νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀίδαο
χερσὶ κατ' ὀφθαλμοὺς ἑλέειν σύν τε στόμ' ἐρεῖσαι.
ὣς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
ἥ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται·
οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς
κουριδίῳ τεύξασα πόσει φόνον· ἦ τοι ἔφην γε
ἀσπάσιος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδυῖα
οἷ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένῃσιν ὀπίσσω
θηλυτέρῃσι γυναιξί, καὶ ἥ κ' εὐεργὸς ἔῃσιν.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ὢ πόποι, ἦ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.'
ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι·
μή οἱ μῦθον ἅπαντα πιφαυσκέμεν, ὅν κ' εὖ εἰδῇς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.
ἀλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·
λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μήδεα οἶδεν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
ἦ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
ἐρχόμενοι πολεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
ὄλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών,
καὶ κεῖνος πατέρα προσπτύξεται, ἣ θέμις ἐστίν.
ἡ δ' ἐμὴ οὐδέ περ υἷος ἐνιπλησθῆναι ἄκοιτις
ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.

Digitized by Google

κρύβδην, μηδ᾽ ἀναφανδά, φίλην ἐς πατρίδα γαῖαν
νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.
ἀλλ᾽ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,
ἤ που ἐν Ὀρχομενῷ ἢ ἐν Πύλῳ ἠμαθόεντι,
ἤ που πὰρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.᾽
ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
᾽Ἀτρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
ζώει ὅ γ᾽ ἦ τέθνηκε· κακὸν δ᾽ ἀνεμώλια βάζειν.᾽
νῶι μὲν ὣς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν
ἕσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·
ἦλθε δ᾽ ἐπὶ ψυχὴ Πηληιάδεω Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ᾽, ὃς ἄριστος ἔην εἶδός τε δέμας τε
τῶν ἄλλων Δαναῶν μετ᾽ ἀμύμονα Πηλεΐωνα.
ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο
καί ῥ᾽ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
᾽διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
σχέτλιε, τίπτ᾽ ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;᾽
ὣς ἔφατ᾽, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
᾽ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ᾽ Ἀχαιῶν,
ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἱκοίμην·
οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἁμῆς
γῆς ἐπέβην, ἀλλ᾽ αἰὲν ἔχω κακά. σεῖο δ᾽, Ἀχιλλεῦ,
οὔ τις ἀνὴρ προπάροιθε μακάρτατος οὔτ᾽ ἄρ᾽ ὀπίσσω·
πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν
Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν

Digitized by Google

ἐνθάδ' ἐών· τῷ μή τι θανὼν ἀκαχίζευ, Ἀχιλλεῦ.'
   ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
'μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαυοῦ μῦθον ἐνίσπες,
ἢ ἕπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἦε καὶ οὐκί.
εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
ἦ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
εἰ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἠελίοιο,
τοῖος ἐών, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφνον λαὸν ἄριστον ἀμύνων Ἀργείοισιν·
εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ·
τῷ κέ τεῳ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἳ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς.'
   ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'ἦ τοι μὲν Πηλῆος ἀμύμονος οὔ τι πέπυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο
πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις.
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐίσης
ἤγαγον ἐκ Σκύρου μετ' ἐυκνήμιδας Ἀχαιούς.
ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·
Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.
αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκεν ἑὸν μένος οὐδενὶ εἴκων,
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηιοτῆτι.

Digitized by Google

πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἷον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρω' Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι
Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,
ἠμὲν ἀνακλῖναι πυκινὸν λόχον ἠδ' ἐπιθεῖναι,
ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
δάκρυά τ' ὠμόργνυντο τρέμον θ' ὑπὸ γυῖα ἑκάστου·
κεῖνον δ' οὔ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
οὔτ' ὠχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
δάκρυ ὀμορξάμενον· ὁ δέ με μάλα πόλλ' ἱκέτευεν
ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπήν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθής, οὔτ' ἂρ βεβλημένος ὀξέι χαλκῷ
οὔτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμὶξ δέ τε μαίνεται Ἄρης.'
ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη, ὅ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.
αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἕστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἑκάστη.
οἴη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶν
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

Digitized by Google

ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·
'Αἶαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν.
τοῖος γάρ σφιν πύργος ἀπώλεο· σεῖο δ' Ἀχαιοὶ
ἶσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο
ἀχνύμεθα φθιμένοιο διαμπερές. οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τεῒν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.'
ὣς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς ἔρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἤ κεν ἐγὼ τόν·
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.
ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
χρύσεον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσσιν,
ἥμενον, οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα
ἥμενοι ἑσταότες τε κατ' εὐρυπυλὲς Ἄιδος δῶ.
τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσιν
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.
καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
κείμενον ἐν δαπέδῳ, ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα·
γῦπε δέ μιν ἑκάτερθε παρημένω ἧπαρ ἔκειρον

Digitized by Google

δέρτρον ἔσω δύνοντες, ὁ δ' οὐκ ἀπαμύνετο χερσίν·
Λητὼ γὰρ ἥλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.
καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
ἑστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενείῳ·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἑλέσθαι·
ὁσσάκι γὰρ κύψει' ὁ γέρων πιέειν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶν
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπόν,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν ὁπότ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.
καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.
ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσίν τε
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιίς·
αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
αὐτὰρ ὅ γ' ἂψ ὤσασκε τιταινόμενος, κατὰ δ' ἱδρὼς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρειν.
τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληείην,
εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἥβην,
παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου.
ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀιστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.
σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ

Digitized by Google

χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
ὃς κεῖνον τελαμῶνα ἑῇ ἐγκάτθετο τέχνῃ.
ἔγνω δ' αὖτ' ἔμ' ἐκεῖνος, ἐπεὶ ἴδεν ὀφθαλμοῖσιν,
καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἆ δείλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἠελίοιο.
Ζηνὸς μὲν πάις ἦα Κρονίονος, αὐτὰρ ὀιζὺν
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
καί ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδέ γέ μοι κρατερώτερον εἶναι ἄεθλον·
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἤγαγον ἐξ Ἀίδαο,
Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.
  ὣς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἄιδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ,
Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·
ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾕρειν,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἀίδεω πέμψειεν ἀγαυὴ Περσεφόνεια.
αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος."

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Μ.

['Αλκίνου ἀπόλογοι.]

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

"αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, ὅθι τ' Ἠοῦς ἠριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἠελίοιο,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
δὴ τότ' ἐγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.
φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτη πρόεχ' ἀκτή,
θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τε κάη καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν.
ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἐξ Ἀίδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσῳ στᾶσα μετηύδα δῖα θεάων·

Digitized by Google

'σχέτλιοι, οἳ ζώοντες ὑπήλθετε δῶμ' Ἀΐδαο,
δισθανέες, ὅτε τ' ἄλλοι ἅπαξ θνήσκουσ' ἄνθρωποι.
ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
αὖθι πανημέριοι· ἅμα δ' ἠοῖ φαινομένηφιν
πλεύσεσθ'· αὐτὰρ ἐγὼ δείξω ὁδὸν ἠδὲ ἕκαστα
σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
ἢ ἁλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.
ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
ἡ δ' ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἑταίρων
εἷσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
καὶ τότε δή μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
'ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἵ ῥά τε πάντας
ἀνθρώπους θέλγουσιν, ὅ τέ σφεας εἰσαφίκηται.
ὅς τις ἀιδρείῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
Σειρήνων, τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα
οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,
ἀλλά τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ
ἥμεναι ἐν λειμῶνι, πολὺς δ' ἀμφ' ὀστεόφιν θὶς
ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσιν.
ἀλλὰ παρεξελάαν, ἐπὶ δ' οὔατ' ἀλεῖψαι ἑταίρων
κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν, αἴ κ' ἐθέλῃσθα·
δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

Digitized by Google

ὄφρα κε τερπόμενος ὄπ' ἀκούσῃς Σειρήνοιιν.
εἰ δέ κε λίσσηαι ἑτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔπι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.
 αὐτὰρ ἐπὴν δὴ τάς γε παρεξελάσωσιν ἑταῖροι,
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
ὁπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
Πλαγκτὰς δή τοι τάς γε θεοὶ μάκαρες καλέουσιν.
τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη·
ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὔ πώ τις νηῦς φύγεν ἀνδρῶν, ἥ τις ἵκηται,
ἀλλά θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἁλὸς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς,
Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
καί νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.
 οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκεν
κυανέη· τὸ μὲν οὔ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ.
οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ οὐδ' ἐπιβαίη,
οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἐστι, περιξέστῃ ἐικυῖα.
μέσσῳ δ' ἐν σκοπέλῳ ἔστι σπέος ἠεροειδές,
πρὸς ζόφον εἰς ἔρεβος τετραμμένον, ᾗ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.

Digitized by Google

οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ
τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
ἔνθα δ' ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα.
τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς
γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδών, οὐδ' εἰ θεὸς ἀντιάσειεν.
τῆς ἦ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,
ἓξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ
σμερδαλέη κεφαλή, ἐν δὲ τρίστοιχοι ὀδόντες
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.
μέσση μέν τε κατὰ σπείους κοίλοιο δέδυκεν,
ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
αὐτοῦ δ' ἰχθυάᾳ, σκόπελον περιμαιμώωσα,
δελφῖνάς τε κύνας τε, καὶ εἴ ποθι μεῖζον ἕλῃσιν
κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
τῇ δ' οὔ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὺν νηί· φέρει δέ τε κρατὶ ἑκάστῳ
φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο.
τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοϊστεύσειας.
τῷ δ' ἐν ἐρινεὸς ἔστι μέγας, φύλλοισι τεθηλώς·
τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ
δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
οὐ γάρ κεν ῥύσαιτό σ' ὑπὲκ κακοῦ οὐδ' ἐνοσίχθων.
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
νῆα παρεξελάαν, ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
ἓξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.'
ὣς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δή μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὀλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

Digitized by Google

τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἑταίρους.'
ὣς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήια ἔργα μέμηλεν
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεαι ἀθανάτοισιν;
ἡ δέ τοι οὐ θνητή, ἀλλ' ἀθάνατον κακόν ἐστιν,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
ἢν γὰρ δηθύνῃσθα κορυσσόμενος παρὰ πέτρῃ,
δείδω, μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσιν
τόσσῃσιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἕληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιιν,
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν·
ἥ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὁρμηθῆναι.
Θρινακίην δ' ἐς νῆσον ἀφίξεαι· ἔνθα δὲ πολλαὶ
βόσκοντ' Ἠελίοιο βόες καὶ ἴφια μῆλα,
ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλά,
πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ γίγνεται αὐτῶν,
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσίν,
νύμφαι ἐυπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
ἃς τέκεν Ἠελίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπῴκισε τηλόθι ναίειν,
μῆλα φυλασσέμεναι πατρώια καὶ ἕλικας βοῦς.
τὰς εἰ μέν κ' ἀσινέας ἐάᾳς νόστου τε μέδηαι,
ἦ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,
νηΐ τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὀψὲ κακῶς νεῖαι ὀλέσας ἄπο πάντας ἑταίρους.'
ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἠώς.
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἑταίρους

Digitized by Google

αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
οἱ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθῖζον.
[ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.]
ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρῴροιο
ἴκμενον οὖρον ἵει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἥμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·
'ὦ φίλοι, οὐ γὰρ χρὴ ἕνα ἴδμεναι οὐδὲ δύ' οἴους
θέσφαθ', ἅ μοι Κίρκη μυθήσατο, δῖα θεάων·
ἀλλ' ἐρέω μὲν ἐγών, ἵνα εἰδότες ἤ κε θάνωμεν
ἤ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγειν ὄπ' ἀκουέμεν· ἀλλά με δεσμῷ
δήσατ' ἐν ἀργαλέῳ, ὄφρ' ἔμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'
ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἑτάροισι πίφαυσκον·
τόφρα δὲ καρπαλίμως ἐξίκετο νηῦς ἐυεργὴς
νῆσον Σειρήνοιιν· ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡ δὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἕταροι νεὸς ἱστία μηρύσαντο
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἑζόμενοι λεύκαινον ὕδωρ ξεστῇς ἐλάτῃσιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξέι χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον·
αἶψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἲς

Digitized by Google

Ἠελίου τ᾽ αὐγὴ Ὑπεριονίδαο ἄνακτος·
ἑξείης δ᾽ ἑτάροισιν ἐπ᾽ οὔατα πᾶσιν ἄλειψα.
οἱ δ᾽ ἐν νηί μ᾽ ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ᾽ αὐτοῦ πείρατ᾽ ἀνῆπτον·
αὐτοὶ δ᾽ ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
ἀλλ᾽ ὅτε τόσσον ἀπῆμεν, ὅσον τε γέγωνε βοήσας,
ῥίμφα διώκοντες, τὰς δ᾽ οὐ λάθεν ὠκύαλος νηῦς
ἐγγύθεν ὀρνυμένη, λιγυρὴν δ᾽ ἔντυνον ἀοιδήν·
'δεῦρ᾽ ἄγ᾽ ἰών, πολύαιν᾽ Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὄπ᾽ ἀκούσῃς.
οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρίν γ᾽ ἡμέων μελίγηρυν ἀπὸ στομάτων ὄπ᾽ ἀκοῦσαι,
ἀλλ᾽ ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς·
ἴδμεν γάρ τοι πάνθ᾽, ὅσ᾽ ἐνὶ Τροίῃ εὐρείῃ
Ἀργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν,
ἴδμεν δ᾽, ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'
ὣς φάσαν ἱεῖσαι ὄπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἤθελ᾽ ἀκουέμεναι, λῦσαί τ᾽ ἐκέλευον ἑταίρους
ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ᾽ ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ᾽ ἐν δεσμοῖσι δέον μᾶλλόν τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τάς γε παρήλασαν, οὐδ᾽ ἔτ᾽ ἔπειτα
φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ᾽ ἀοιδῆς,
αἶψ᾽ ἀπὸ κηρὸν ἕλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
ὅν σφιν ἐπ᾽ ὠσὶν ἄλειψ᾽, ἐμέ τ᾽ ἐκ δεσμῶν ἀνέλυσαν.
ἀλλ᾽ ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ᾽ ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα.
τῶν δ᾽ ἄρα δεισάντων ἐκ χειρῶν ἔπτατ᾽ ἐρετμά,
βόμβησαν δ᾽ ἄρα πάντα κατὰ ῥόον· ἔσχετο δ᾽ αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ᾽ ἐρετμὰ προήκεα χερσὶν ἔπειγον.
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἑταίρους

μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
'ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
οὐ μὲν δὴ τόδε μεῖζον ἔπει κακόν, ἢ ὅτε Κύκλωψ
εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βίηφιν·
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νοῳ τε,
ἐκφύγομεν, καί που τῶνδε μνήσεσθαι ὀίω.
νῦν δ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπῃσιν ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληίδεσσιν ἐφήμενοι, αἴ κέ ποθι Ζεὺς
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δέ, κυβερνῆθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾷς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα.'
ὣς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὔ τί μ' ἀνώγει θωρήσσεσθαι·
αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἑλὼν εἰς ἴκρια νηὸς ἔβαινον
πρώρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι
Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην, ἔκαμον δέ μοι ὄσσε
πάντῃ παπταίνοντι πρὸς ἠεροειδέα πέτρην.
ἡμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν μὲν Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις
δεινὸν ἀνερροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ.
ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὣς ἐν πυρὶ πολλῷ

Digitized by Google

πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν·
ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἁλμυρὸν ὕδωρ,
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν ἐβεβρύχειν, ὑπένερθε δὲ γαῖα φάνεσκεν
ψάμμῳ κυανέη· τοὺς δὲ χλωρὸν δέος ᾕρειν.
ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·
τόφρα δέ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἑταίρους
ἓξ ἕλεθ', οἳ χερσίν τε βίηφί τε φέρτατοι ἦσαν.
σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἑταίρους
ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὕπερθεν
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
ὡς δ' ὅτ' ἐπὶ προβόλῳ ἁλιεὺς περιμήκεϊ ῥάβδῳ
ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
ὣς οἵ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι·
οἴκτιστον δὴ κεῖνο ἐμοῖς ἴδον ὀφθαλμοῖσιν
πάντων, ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.
αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἱκόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἠελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων
οἰῶν τε βληχήν· καί μοι ἔπος ἔμπεσε θυμῷ
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλεν

Digitized by Google

νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο.
δὴ τότ' ἐγὼν ἑτάροισι μετηύδων ἀχνύμενος κῆρ·
'κέκλυτέ μευ μύθων κακά περ πάσχοντες ἑταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
Κίρκης τ' Αἰαίης, ἥ μοι μάλα πόλλ' ἐπέτελλεν
νῆσον ἀλεύασθαι τερψιμβρότου Ἠελίοιο·
ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'
ὣς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·
'σχέτλιός εἰς, Ὀδυσεῦ· πέρι τοι μένος, οὐδέ τι γυῖα
κάμνεις· ἦ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται,
ὅς ῥ' ἑτάρους καμάτῳ ἁδηκότας ἠδὲ καὶ ὕπνῳ
οὐκ ἐάᾳς γαίης ἐπιβήμεναι, ἔνθα κεν αὖτε
νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
ἀλλ' αὔτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας
νήσου ἀποπλαγχθέντας ἐν ἠεροειδέι πόντῳ.
ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἤν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἢ Νότου ἢ Ζεφύροιο δυσαέος, οἵ τε μάλιστα
νῆα διαρραίουσι θεῶν ἀέκητι ἀνάκτων.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὁπλισόμεσθα θοῇ παρὰ νηὶ μένοντες,
ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'
ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μήδετο δαίμων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
'Εὐρύλοχ', ἦ μάλα δή με βιάζετε μοῦνον ἐόντα.
ἀλλ' ἄγε νῦν μοι πάντες ὀμόσσατε καρτερὸν ὅρκον·
εἴ κέ τιν' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν

Digitized by Google

εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἕκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'
ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυον, ὡς ἐκέλευον.
αὐτὰρ ἐπεί ῥ' ὄμοσάν τε τελεύτησάν τε τὸν ὅρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ ἐυεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηός, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἑλοῦσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκειν,
ὦρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νῆα μὲν ὡρμίσαμεν κοῖλον σπέος εἰσερύσαντες·
ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·
'ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἵδε βόες καὶ ἴφια μῆλα,
Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.'
ὣς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνετ' ἔπειτ' ἀνέμων εἰ μὴ Εὖρός τε Νότος τε.
οἱ δ' εἵως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἤια πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ,

Digitized by Google

ἰχθῦς ὄρνιθάς τε, φίλας ὅτι χεῖρας ἵκοιτο,
γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·
δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους,
χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἠρώμην πάντεσσι θεοῖς, οἳ Ὄλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἑτάροισι κακῆς ἐξήρχετο βουλῆς·
'κέκλυτέ μευ μύθων κακά περ πάσχοντες ἑταῖροι.
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἀλλ' ἄγετ', Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
αἶψά κεν Ἠελίῳ Ὑπερίονι πίονα νηὸν
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἕσπωνται θεοὶ ἄλλοι,
βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'
ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ᾔνεον ἄλλοι ἑταῖροι.
αὐτίκα δ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρῴροιο
βοσκέσκονθ' ἕλικες καλαὶ βόες εὐρυμέτωποι,
τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσιν,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν ἐυσσέλμου ἐπὶ νηός.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

Digitized by Google

οὐδ᾽ εἶχον μέθυ λεῖψαι ἐπ᾽ αἰθομένοις ἱεροῖσιν,
ἀλλ᾽ ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρα κάη καὶ σπλάγχνα πάσαντο,
μίστυλλόν τ᾽ ἄρα τἆλλα καὶ ἀμφ᾽ ὀβελοῖσιν ἔπειραν.
καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,
βῆν δ᾽ ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
ἀλλ᾽ ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
καὶ τότε με κνίσης ἀμφήλυθεν θερμὸς ἀυτμή.
οἰμώξας δὲ θεοῖσι μέγ᾽ ἀθανάτοισι γεγώνευν·
‘Ζεῦ πάτερ ἠδ᾽ ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
ἦ με μάλ᾽ εἰς ἄτην κοιμήσατε νηλέι ὕπνῳ,
οἱ δ᾽ ἕταροι μέγα ἔργον ἐμητίσαντο μένοντες.’
ὠκέα δ᾽ Ἠελίῳ Ὑπερίονι ἄγγελος ἦλθεν
Λαμπετίη τανύπεπλος, ὅ οἱ βόας ἔκταμεν ἡμεῖς.
αὐτίκα δ᾽ ἀθανάτοισι μετηύδα χωόμενος κῆρ·
‘Ζεῦ πάτερ ἠδ᾽ ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
τῖσαι δὴ ἑτάρους Λαερτιάδεω Ὀδυσῆος,
οἵ μευ βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγώ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
ἠδ᾽ ὁπότ᾽ ἂψ ἐπὶ γαῖαν ἀπ᾽ οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ᾽ ἀμοιβήν,
δύσομαι εἰς Ἀίδαο καὶ ἐν νεκύεσσι φαείνω.’
τὸν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
‘Ἠέλι᾽, ἦ τοι μὲν σὺ μετ᾽ ἀθανάτοισι φάεινε
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ᾽ ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.’
ταῦτα δ᾽ ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἡ δ᾽ ἔφη Ἑρμείαο διακτόρου αὐτὴ ἀκοῦσαι.
αὐτὰρ ἐπεί ῥ᾽ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος

εὑρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκειν,
ὀπταλέα τε καὶ ὠμά, βοῶν δ' ὣς γίγνετο φωνή.
  ἑξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἑταῖροι
δαίνυντ' Ἠελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.
ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὕπερ γλαφυρῆς, ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν
κεκληγὼς Ζέφυρος μεγάλῃ σὺν λαίλαπι θύων,
ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρυμνῇ ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλήν, σὺν δ' ὀστέ' ἄραξεν
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὀστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεείου πλῆτο, πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνῃσιν ἴκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
  αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα,
ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν. αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς·

Digitized by Google

τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρόπιν ἠδὲ καὶ ἱστόν,
ἑζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.
ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν.
ἡ μὲν ἀνέρροίβδησε θαλάσσης ἁλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθείς,
τῷ προσφὺς ἐχόμην ὡς νυκτερίς. οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ῥίζαι γὰρ ἑκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
νωλεμέως δ' ἐχόμην, ὄφρ' ἐξεμέσειεν ὀπίσσω
ἱστὸν καὶ τρόπιν αὖτις· ἐελδομένῳ δέ μοι ἦλθον
ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,
τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
ἧκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσῳ δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἑζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσιν.
Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.
ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν."

Digitized by Google

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ν.

Ὀδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις εἰς Ἰθάκην.

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"ὦ Ὀδυσεῦ, ἐπεὶ ἵκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ
ὑψερεφές, τῷ σ' οὔ τι πάλιν πλαγχθέντα γ' ὀίω
ἂψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἑκάστῳ ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' ἀοιδοῦ.
εἵματα μὲν δὴ ξείνῳ ἐυξέστῃ ἐνὶ χηλῷ
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἠδὲ λέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
τισόμεθ'· ἀργαλέον γὰρ ἕνα προικὸς χαρίσασθαι."
ὣς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
νηάδ' ἐπεσσεύοντο, φέρον δ' εὐήνορα χαλκόν.
καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο,

Digitized by Google

Copyrighted, 1897, by Ginn & Co.

HARBOR OF ITHACA.

(From Grotto of the Nymphs. From a Photograph.)

Digitized by Google

αὐτὸς ἰὼν διὰ νηός, ὑπὸ ζυγά, μή τιν' ἑταίρων
βλάπτοι ἐλαυνόντων, ὁπότε στερχοίατ' ἐρετμοῖς·
οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγυνον.
τοῖσι δὲ βοῦν ἱέρευσ' ἱερὸν μένος Ἀλκινόοιο
Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει.
μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
πολλὰ πρὸς ἠέλιον κεφαλὴν τρέπε παμφανόωντα,
δῦναι ἐπειγόμενος· δὴ γὰρ μενέαινε νέεσθαι.
ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τε πανῆμαρ
νειὸν ἀν' ἕλκητον βόε οἴνοπε πηκτὸν ἄροτρον·
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι·
ὣς Ὀδυσεῖ ἀσπαστὸν ἔδυ φάος ἠελίοιο.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
Ἀλκινόῳ δὲ μάλιστα πιφαυσκόμενος φάτο μῦθον·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
πέμπετέ με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί.
ἤδη γὰρ τετέλεσται, ἅ μοι φίλος ἤθελε θυμός,
πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
ὄλβια ποιήσειαν· ἀμύμονα δ' οἴκοι ἄκοιτιν
νοστήσας εὕροιμι σὺν ἀρτεμέεσσι φίλοισιν.
ὑμεῖς δ' αὖθι μένοντες εὐφραίνοιτε γυναῖκας
κουριδίας καὶ τέκνα· θεοὶ δ' ἀρετὴν ὀπάσειαν
παντοίην, καὶ μή τι κακὸν μεταδήμιον εἴη."
  ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδὲ κέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
"Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ

Digitized by Google

τὸν ξεῖνον πέμπωμεν ἑὴν ἐς πατρίδα γαῖαν."
ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἵστατο δῖος Ὀδυσσεύς,
Ἀρήτῃ δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρέ μοι, ὦ βασίλεια, διαμπερές, εἰς ὅ κε γῆρας
ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται·
αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
παισί τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῆι."
ὣς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
τῷ δ' ἅμα κήρυκα προΐει μένος Ἀλκινόοιο,
ἡγεῖσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
Ἀρήτη δ' ἄρα οἱ δμωὰς ἅμ' ἔπεμπε γυναῖκας,
τὴν μὲν φᾶρος ἔχουσαν ἐυπλυνὲς ἠδὲ χιτῶνα,
τὴν δ' ἑτέρην χηλὸν πυκινὴν ἅμ' ὄπασσε κομίζειν·
ἡ δ' ἄλλη σῖτόν τε φέρεν καὶ οἶνον ἐρυθρόν.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
αἶψα τά γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγαυοὶ
δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·
κὰδ δ' ἄρ' Ὀδυσσῆι στόρεσαν ῥῆγός τε λίνον τε
νηὸς ἐπ' ἰκριόφιν γλαφυρῆς, ἵνα νήγρετον εὕδοι,
πρυμνῆς. ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο
σιγῇ· τοὶ δὲ καθῖζον ἐπὶ κληῖσιν ἕκαστοι
κόσμῳ, πεῖσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἅλα πηδῷ,
καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν,
νήγρετος ἥδιστος, θανάτῳ ἄγχιστα ἐοικώς.
ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι
πάντες ἅμ' ὁρμηθέντες ὑπὸ πληγῇσιν ἱμάσθλης

Digitized by Google

ὑψόσ' ἀειρόμενοι ῥίμφα πρήσσουσι κέλευθον,
ὣς ἄρα τῆς πρύμνη μὲν ἀείρετο, κῦμα δ' ὄπισθεν
πορφύρεον μέγα θῦε πολυφλοίσβοιο θαλάσσης·
ἡ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἴρηξ
κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν·
ὣς ἡ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
ἄνδρα φέρουσα θεοῖς ἐναλίγκια μήδε' ἔχοντα,
ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὃν κατὰ θυμόν,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
δὴ τότε γ' ἀτρέμας εὗδε λελασμένος, ὅσσ' ἐπεπόνθειν.
εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα
ἔρχεται ἀγγέλλων φάος ἠοῦς ἠριγενείης,
τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.
Φόρκυνος δέ τις ἔστι λιμὴν ἁλίοιο γέροντος
ἐν δήμῳ Ἰθάκης, δύο δὲ προβλῆτες ἐν αὐτῷ
ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπτηυῖαι,
αἵ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κῦμα
ἔκτοθεν· ἔντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσιν
νῆες ἐύσσελμοι, ὅτ' ἂν ὅρμου μέτρον ἵκωνται.
αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἠεροειδές,
ἱρὸν νυμφάων, αἳ νηιάδες καλέονται.
ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν
λάινοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
ἐν δ' ἱστοὶ λίθεοι περιμήκεες, ἔνθα τε νύμφαι
φάρε' ὑφαίνουσιν ἁλιπόρφυρα, θαῦμα ἰδέσθαι·
ἐν δ' ὕδατ' αἰενάοντα. δύω δέ τέ οἱ θύραι εἰσίν,
αἱ μὲν πρὸς Βορέαο καταιβαταὶ ἀνθρώποισιν,
αἱ δ' αὖ πρὸς Νότου εἰσὶ θεώτεραι, οὐδέ τι κείνῃ
ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
ἔνθ' οἵ γ' εἰσέλασαν πρὶν εἰδότες. ἡ μὲν ἔπειτα

Digitized by Google

ἠπείρῳ ἐπέκελσεν, ὅσον τ' ἐπὶ ἥμισυ πάσης,
σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετάων·
οἱ δ' ἐκ νηὸς βάντες ἐυζύγου ἤπειρόνδε
πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
αὐτῷ σύν τε λίνῳ καὶ ῥήγεϊ σιγαλόεντι,
κὰδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνῳ,
ἐκ δὲ χρήματ' ἄειραν, ἅ οἱ Φαίηκες ἀγαυοὶ
ὤπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
καὶ τὰ μὲν οὖν παρὰ πυθμέν' ἐλαίης ἀθρόα θῆκαν
ἐκτὸς ὁδοῦ, μή πώ τις ὁδιτάων ἀνθρώπων,
πρὶν Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιτο·
αὐτοὶ δ' αὖτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων
λήθετ' ἀπειλάων, τὰς ἀντιθέῳ Ὀδυσῆι
πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλήν·
"Ζεῦ πάτερ, οὐκέτ' ἐγώ γε μετ' ἀθανάτοισι θεοῖσιν
τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔ τι τίουσιν
Φαίηκες, τοί πέρ τε ἐμῆς ἔξεισι γενέθλης.
καὶ γὰρ νῦν Ὀδυσῆα φάμην κακὰ πολλὰ παθόντα
οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὔ ποτ' ἀπηύρων
πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας·
οἱ δ' εὕδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα δῶρα,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά θ' ὑφαντήν,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν."
τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"ὢ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες.
οὔ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν.
ἀνδρῶν δ' εἴ πέρ τίς σε βίῃ καὶ κάρτεϊ εἴκων
οὔ τι τίει, σοὶ δ' ἔστι καὶ ἐξοπίσω τίσις αἰεί.

Digitized by Google

ἔρξον, ὅπως ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ."
τὸν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
"αἶψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις·
ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἠδ' ἀλεείνω.
νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται
λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
νηὶ θοῇ ἴκελον, ἵνα θαυμάζωσιν ἅπαντες
ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι."
αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν.
ἔνθ' ἔμεν', ἡ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηῦς
ῥίμφα διωκομένη. τῆς δὲ σχεδὸν ἦλθ' ἐνοσίχθων,
ὅς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθεν
χειρὶ καταπρηνεῖ ἐλάσας· ὁ δὲ νόσφι βεβήκειν.
οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὤ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ
οἴκαδ' ἐλαυνομένην; καὶ δὴ προυφαίνετο πᾶσα."
ὣς ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
"ὢ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει
πατρὸς ἐμοῦ, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα

Digitized by Google

ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἧμιν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων, τὰ δὲ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἵκηται
ἡμέτερον προτὶ ἄστυ· Ποσειδάωνι δὲ ταύρους
δώδεκα κεκριμένους ἱερεύσομεν, αἴ κ' ἐλεήσῃ
μηδ' ἧμιν περίμηκες ὄρος πόλει ἀμφικαλύψῃ."
ὣς ἔφαθ', οἱ δ' ἔδεισαν, ἑτοιμάσσαντο δὲ ταύρους.
ὣς οἱ μέν ῥ' εὔχοντο Ποσειδάωνι ἄνακτι
δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες
ἑστεῶτες περὶ βωμόν· ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς
εὕδων ἐν γαίῃ πατρωίῃ, οὐδέ μιν ἔγνω
ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦεν.

Digitized by Google

Digitized by Google

HOMERIC GREECE
(AFTER KIEPERT)

Digitized by Google

COMMENTARY.

FIRST BOOK OF THE ODYSSEY.

1–10. Prooemium: *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3–5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.–xii. Vs. 6–9 allude to the climax of his woes, *viz.* the death of all his remaining companions in the second year of their wanderings (μ 260–419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

The First Book serves as an introduction to the whole poem. It describes the events of a single day, — a council of the gods, and a visit of Athena to Ithaca. We learn in it where the hero is, why he has not yet come home, how the gods feel about his coming home at last, and what state of things he will find when he does come home.

1. ἄνδρα: *the man*, the main theme of the poem, like *μῆνιν* in A 1. The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in the translation. See § 45 *h*. In the *Iliad* the hero's name is given at the outset, in the *Odyssey* at v. 21, in the *Aeneid* 91 verses after the opening arma virumque cano. — **μοῦσα**: the *θεά* of 10, and of *μῆνιν ἄειδε θεά* A 1. Homer sometimes uses the plural, as in the invocation *ἔσπετε νῦν μοι, μοῦσαι* B 484, but he does not know the name of any muse, and speaks of their number as nine only once, in ω 60. The earlier number seems to have been three, — the same as that of the Fates, Graces, Hours, *etc.* The muses could not be assigned to different arts and sciences before the arts and sciences existed. In the *Theogony* of Hesiod, vs. 50–64, the muses are daughters of Zeus and Mnemosyne (*Memory*), nine in number, deities of graceful song and dance. Later, Calliope becomes the special muse of Epic poetry. — **πολλά**: *much*, adverbial cognate accusative, with the following *πλάγχθη*, strengthened by *μάλα*.

2. πλάγχθη: *πλάζω*. The augment, both syllabic and temporal, is often omitted in Homer. — **ἐπεί**: here temporal. — **Τροίης** [*Τροίας*]: the city is usually called Ἴλιος, and the district about it *Τροίη*. — **ἱερόν**: *sacred*, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — **ἔπερσεν**: not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

3. πολλῶν δὲ *κτλ.*: second member of the relative clause, closely united with the first by the emphatic repetition of *πολλά* in *πολλῶν*. — **ἄστεα**: *abodes*, forti-

Digitized by Google

fied towns, domicilia coniuncta. — **νόον** [νοῦν] **ἔγνω**: *learned their character*, by experience and observation. The phrase marks the curiosity of Odysseus, and distinguishes him from the mere rover (πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ο 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in ι 175 f. For the present phrase, *cf.* Horace's translation of these opening verses of the *Odyssey*, dic mihi, musa, virum, captae post moenia Troiae, | qui mores hominum multorum vidit, et urbis *Ars Poet.* 141 f.

4. πολλά: note the iteration of this idea now for the fourth time. — **δ' ὅ γε**: *yes, and he*, a frequent Epic resumption of the subject with special emphasis. Here the relative is abandoned for an independent sentence (§ 14 *f*). Vergil imitates with ille, in his multum ille et terris iactatus et alto *Aen.* i. 3. ὁ is a demonstrative pronoun in Homer. § 45 *g*. — **ὅν**: the possessive pronoun, not used in Attic prose. § 45 *d*. The order of words is poetical. § 14 *l*.

5. ἀρνύμενος: *seeking to win*, as a prize for his struggles. For the metrical length of the final syllable before initial ϝ, see §§ 35, 62 *j*, and *cf.* πάρος 21. The same omitted consonant accounts for the apparent hiatus before ὅν 4, οἴσι 19. See § 29 *f*.

6. οὐδ' ὣς κτλ.: *not even thus*, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in ἱέμενός περ *though he tried very hard*. The participle has concessive, the particle intensive, force. — **ἐρρύσατο**: ῥύομαι.

7. αὐτῶν σφετέρῃσιν [σφετέραις]: *their own*. The idiom is more common in the singular. The genitive elsewhere follows the possessive pronoun, as in 409. It is in apposition with the genitive implied in the possessive pronoun. G. 1003; H. 691.

8. νήπιοι: *the fools!* exclamatory apposition, explained and justified by the following relative sentence. § 16 *d*. — **κατά**: with ἤσθιον below, *ate down*. § 58 *b*. — **Ἠελίοιο** [Ἡλίου]: *Helius*, the sun-god, ὃς πάντ' ἐφορᾷ κτλ. μ 323. To this name *Hyperion* is here prefixed descriptively. In 24, *Hyperion* is used alone.

9. ὁ: demonstrative pronoun, as in 4. — **τοῖσιν** [αὐτοῖς]: *from them*, poetic dative of interest, often best rendered by *their*. G. 1170; H. 767 a; § 45 *d* β. — **νόστιμον ἦμαρ**: νόστου ἡμέραν, poetical for νόστον. § 19 *e* γ.

10. τῶν: *of this* story; partitive genitive with ἀμόθεν. *Cf.* 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — **ἀμόθεν γε**: *from any point soever*, sc. ἑλοῦσα *taking up the strain*, as in φαῖνε δ' ἀοιδήν, | ἔνθεν ἑλών, ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν | βάντες ἀπέπλειον, . . .| Ἀργεῖοι θ 499 ff., the bard Demodocus *produced a song, beginning at that point where* (*how*) *they went aboard their well-decked ships and sailed off, the Argives did*. — **εἰπὲ καὶ ἡμῖν**: *tell us also*, *i.e.* the singer and his hearers, that they *also* may know, as well as the muse, who knows all things. *Cf.* ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα Β 485.

11–21. Prologue, stating definitely the situation with which the action opens: *All the other Achaean heroes who survived the perils of war and sea are safe at home, but Odysseus is still detained on a distant island.*

Digitized by Google

11. ἔνθα: *at that time*, answers to ἁμόθεν, and fixes the point in the story at which the bard is inspired by the muse to begin. So at θ 500 (cited above, on 10) the bard, asked by Odysseus to sing ἵππου κόσμον δουρατέου, *i.e.* the story of the wooden horse, is inspired by the god to begin at the point where the Argives had sailed to Tenedos, and the horse already stood in Ilios. — **ἄλλοι πάντες**: *all the rest* who had gone to Troy. Menelaus, the last of these to return, reached home in the eighth year after the capture of the city (δ 82).

12. θάλασσαν: *i.e.* the perils of the voyage home from Troy. Odysseus had perilous voyages still before him.

13. τόν: *that one*, demonstrative pronoun. — **κεχρημένον**: *longing for*, found only rarely in Homer (*Odyssey*) with the dative in the sense of the Latin uti, and always in the same phrase as in γ 266. The Epic usage continues into Attic poetry.

14. δῖα θεάων: *divine goddess.* The genitive is strictly partitive, *divine one of goddesses.*

15. σπέσσι: σπέος. The form is irregular for σπέεσι, which might be read here. The plural implies rooms in the grotto. — **πόσιν**: accusative of πόσις, to be distinguished from ποσίν (πούς), 131. It is predicate (*sc.* αὐτόν οἱ).

16. ἔτος: the hiatus before this word is only apparent. § 35 *d.* — **περιπλομένων ἐνιαυτῶν**: *as the seasons rolled round*, perhaps an instance of the rare genitive absolute (§ 22 *f* β). *Cf.* Vergil's volventibus annis *Aen.* i. 234.

17. τῷ: *in which.* For the demonstrative in Homer, where later Greek would use a relative pronoun, see § 45 *j.* — **οἱ** [αὐτῷ]: 3d personal pronoun, enclitic, dative of interest. § 22 *g.* — **ἐπεκλώσαντο**: this function was later given to one of the three Fates, Κλωθώ. — **νέεσθαι**: the infinitive serves as object of ἐπεκλώσαντο, and οἰκόνδε νέεσθαι is equivalent to νόστον.

18. οὐδ' ἔνθα: *not even there*, *i.e.* in Ithaca. This is the apodosis to ὅτε δή . . . Ἰθάκην, which is virtually equivalent to "when in the lapse of years the gods brought him home." — **πεφυγμένος**: *rid of*, predicate participle followed by a genitive of separation. — **ἀέθλων**: *hardships, struggles.* The whole second half of the *Odyssey* is occupied with these struggles of the hero to regain his power and possessions.

19. καί: *even* though he was (*sc.* ὤν). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

20. Ποσειδάωνος [-ῶνος]: the sea is of course the hostile power to a wanderer like Odysseus, and is to be overcome only with the aid of Athena, *i.e.* divine wisdom.

21. ἀντιθέῳ: of outward form. "So God created man in his own image," *Gen.* i. 27. — **πάρος**: with the infinitive, where the Attic would have πρίν. See G. 1474; H. 955 a. — **γαῖαν**: poetic terminal accusative with ἱκέσθαι, where Attic prose would have a preposition. G. 1065; H. 722; § 22 *b* γ. *Cf.* Italiam venit Verg. *Aen.* i. 2.

22–95. *While Poseidon is absent, the other gods assemble in the palace of Zeus, whom Athena induces to decree the return of Odysseus.*

Digitized by Google

22. Αἰθίοπας: to this people (*cf.* A 423 f.) and to the Phaeacians (η 201 ff.) the gods of Homer go, even in visible form, to feast. — **ἐόντας**: translate by a relative clause.

23. Αἰθίοπας: 'epanalepsis' (§ 19), frequent in the *Iliad*, only here in the *Odyssey*. — **ἔσχατοι**: agrees with the relative instead of with its antecedent.

24. The verse explains διχθὰ . . . ἀνδρῶν. The idea seems to be that the sun was nearer the earth at setting and rising, and darkened men's skins. — **δυσομένου Ὑπερίονος**: *at the setting Hyperion*, *where Hyperion sets*, genitive of place. G. 1137; H. 760. The participle is of the 'mixed' aorist form. See § 52 *h*. Herodotus also believed in the two Aethiopian nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (vii. 70). The Libyan Aethiopians had woolly hair, the Indian straight.

25. ἀντιόων: for the form of this future participle, see § 51 *b*. It expresses purpose. The genitive with this verb usually denotes something sought. The verb here governs ἑκατόμβης, on which ταύρων and ἀρνειῶν depend. G. 1099; H. 739.

26. ὅ γε: the emphasized demonstrative here contrasts with οἱ δέ. — **δαιτί**: construe with ἐτέρπετο. — **παρήμενος**: the participle adds a vivid descriptive detail, *as he sat thereat* (sc. δαιτί). — **δὲ δή**: *but lo!*

27. ἐνί: for the quantity of the final vowel, see § 62 *h* α.

28. τοῖσι [αὐτοῖς]: *for them*, dative of interest. § 22 *g*. — **μύθων ἦρχε**: *led in speech*, *i.e. began the discussion*. — **πατὴρ** κτλ.: *cf.* Vergil's divom pater atque hominum rex *Aen.* i. 65.

29. ἀμύμονος: *noble*, in the sense of birth and station rather than of moral quality, though even in the latter sense Homer might use the epithet of so contemptible a character as Aegisthus. He speaks of the θυμὸς ἀγήνωρ of Thersites in B 276. See § 15.

30. τόν: treat as relative pronoun. — **ῥά**: ἄρα, *to be sure*. The particle marks here the natural sequence of the son's vengeance. — **τηλεκλυτός**: it was by this very deed of vengeance that Orestes won a wide fame. Such an adjective represents the idea of the poet rather than that natural to the speaker.

31. τοῦ ὅ γε: strongly emphatic in resuming the story after a digression. *It was of him that he thought as he spake*. — **ἔπε'** (ἔπεα [ἔπη], ἔπος): the redundancy is demonstrative, *these words*.

32. οἷον δή νυ: *lo*, *now*, *how* falsely, an exclamation of displeasure.

33. ἡμέων [ἡμῶν]: the last two syllables unite in 'synizesis.' See § 28. — **κάκ'**: κακά. For retraction of accent in elision, see § 31 *d*. — **οἱ δὲ καὶ αὐτοί**: *but they even of themselves*, without our help.

34. *Cf.* 7. — **ὑπὲρ μόρον**: *beyond fate*, *more than is due*, more than was originally assigned to them by destiny. Within certain general outlines men can influence their allotted fates.

35. ὡς καὶ νῦν: "as, for instance, in the present case," illustrating the general principle by a particular example. — **Ἀτρεΐδαο**: the genitive limits ἄλοχον below.

Digitized by Google

36. **μνηστήν**: *wooed* (*μνάομαι*) and won from her father by the customary **ἔεδνα** or suitor-gifts, hence *lawful*, as distinguished from a concubine, who could be bought outright. — **τὸν δὲ** *κτλ.*: *but him*, *i.e.* her lawful husband Agamemnon. Two versions of this murder are given in the *Odyssey*, δ 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the *Agamemnon* of Aeschylus, like Shakespeare's Lady Macbeth, she actually strikes the murderous blows.

37. **εἰδώς**: concessive, *though aware of*. — **πρό**: *beforehand*, adverb. — **οἱ** [*αὐτῷ* § 45]: dative of the indirect object. The direct object is supplied by v. 39.

39. **αὐτόν**: Agamemnon *himself*, in contrast with **ἄκοιτιν**.

40. **Ὀρέσταο** [-*του*]: for the metrical quantity of the final syllable, treated as long before a pause, see § 62 *l*. — **ἔσσεται**: here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 *e*. — **Ἀτρεΐδαο**: *for Atreides*, objective genitive with *τίσις*.

41. **ἡβήσῃ, ἱμείρεται**: these aorist subjunctives denote what is to precede the time of the main verb (*ἔσσεται*), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — **ἧς**: possessive pronoun. — **αἴης**: the meter would not allow here the form *γαίης*. Orestes returned to his home from Athens (γ 307). But the version of the story most popular in the tragedians is that Orestes was carried by a faithful slave to Strophius, king in Phocis, husband of Agamemnon's sister. Here he grew up in loving companionship with Pylades, the king's son.

42 f. **οὐ πεῖθε**: *did not succeed in persuading*. — **ἀγαθὰ φρονέων**: '*for all his good will*,' the participle expressing concession. — **ἀθρόα**: in predicate relation to *πάντα*, *everything at once*.

45. **ἡμέτερε, ὕπατε**: for the metrical length of the final syllables, before a mute and a liquid in the following word, see § 62 *f* β. — **Κρονίδη**: for the patronymic used as a proper name, see § 42 *b*.

46. **καὶ λίην**: *yea verily* (lit. *even very much*), conceding entirely what the previous speaker says, but preparing the way for the adversative turn of thought in 48. — **κεῖνος**: rather scornfully emphasized by *γέ*, in contrast with *Ὀδυσῆι*, below. — **κεῖται ὀλέθρῳ**: *lies low in death*. The dative expresses manner. The verb alone would suffice, as in *κεῖται Πάτροκλος*, the bitter tidings brought to Achilles, Σ 20. *Cf.* β 102. Here the attributive *ἐοικότι* carries the main thought.

47. **ὡς**: *as*, relative adverb, followed by an optative of wish. — **ὅτις . . . ῥέζοι**: *whosoever doeth*. The mood is 'assimilated' to that of the wish preceding. G. 1439; H. 919 a. — This verse is said to have been quoted by the younger Scipio with reference to the death of Tiberius Gracchus. Plutarch, *Tib. Gracch.* xxi.

48. **μοί**: dative of interest, with the whole sentence, best rendered by a possessive pronoun, *my heart*. § 22 *g*. — **δαίεται**: *is torn* with anxiety.

49. **δυσμόρῳ**: an epithet in this emphatic supplementary position has the force of an exclamation. *Cf.* *νήπιοι* in 8, and see § 14 *j*. It gives the reason for her anxiety, and is itself explained by the following relative sentence.

Digitized by Google

— **ἄπο**: with 'anastrophe' because it comes after its case. § 58 c. — **πήματα πάσχει**: *suffers grievous sufferings*, cognate accusative of kindred meaning and formation. For the omission of the usual adjective, see H. 715 Rem.

50. ἀμφιρύτῃ: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — **ὅθι τε**: in Epic poetry *τέ* is often appended to relative words, and to other particles, as *δέ* 53, without appreciably affecting their meaning. Clauses are thus more closely connected. § 23; G. 1024; H. 1041. — **ὀμφαλός**: by this word in later times Delphi was characterized as the center of the Greek world.

51. νῆσος: *sc. ἐστί*. The 'asyndeton' occurs in vivid description. § 18. — **ἐν**: *thereon*, adverb. — **δώματα ναίει**: a poetic formula, hardly more than *ναίει*, *dwells*.

52 f. θυγάτηρ: she is called *δολόεσσα Καλυψώ* in *η* 245. — **ὅς τε . . . οἶδεν**: this superior knowledge of the mysterious and treacherous depths of the sea makes Atlas seem dangerous and *malicious* (*ὀλοόφρονος*), as it does the sea-god Proteus in *δ* 385 f. A *wizard* is one who has uncanny wisdom.

53. ἔχει: *supports*. See *γαιήοχος* 68. Atlas, the *upholder*, to judge from this passage, is one of the names under which the sea was personified. The sea supports the land, whose lofty mountains, like pillars or columns, support the firmament. At last the personification narrows itself down to the pillars themselves, and Atlas becomes himself a *κίων*. Herodotus, in describing northwestern Libya, says *ἔχεται δὲ τοῦ ἁλὸς τούτου ὄρος τῷ οὔνομά ἐστι Ἄτλας· . . . τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι* iv. 184. Pausanias the traveller saw at Olympia, on the chest of Cypselus, a representation of Atlas supporting the firmament on his shoulders, and holding out in his hands to Heracles the apples of the Hesperides. Over the carving was written the verse *Ἄτλας οὐρανὸν οὗτος ἔχει, τὰ δὲ μᾶλα μεθήσει* v. 18, 4. — **αὐτός**: *himself*, *i.e. alone*, unaided.

54. ἀμφὶς ἔχουσιν: *hold on both sides*, *i.e. apart*, Latin distinent, as pillars may be said to hold apart floor and roof.

55. τοῦ θυγάτηρ *κτλ.*: *it is his daughter who, etc.* See on 31. — **δύστηνον**: *the unhappy one*, *i.e.* Odysseus. — **ὀδυρόμενον**: *in spite of his sorrow*, concessive.

56. Note the insinuating sound of the verse, '*with winning and wily words.*'

57. ὅπως: followed by the future indicative of pure purpose, only here in Homer, and rare in Attic. G. 1366; H. 881 c.

58. καὶ καπνόν: *even*, "if it were no more than," *merely the smoke*, which, in *κ* 30, marks the nearness of his only approach to his home since he set out for Troy. Construe with *νοῆσαι*.

59. γαίης: construe with *ἀποθρῴσκοντα*. — **θανέειν ἱμείρεται**: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — **οὐδέ νυ σοί περ**: "and yet not even in *thy* breast."

60 f. τ': for *τοί* [*σοί*], the dative depending on *χαρίζετο* in the sense of *gratify*. For the elision, see § 31.

62. εὐρείῃ [*εὐρείᾳ*]: of the Troad. See on 2. — **τί . . . ὠδύσαο**: *why then didst thou conceive such wrath against him?* The aorist is inceptive (H. 841), and the verb *ὀδύσσομαι*, here as elsewhere, is used with a play on the name *Ὀδυσσεύς*.

Digitized by Google

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, *πολλοῖσιν γὰρ ἐγώ γε ὀδυσσάμενος τόδ' ἱκάνω · | τῷ δ'* (*and therefore*) *'Οδυσεὺς ὄνομ' ἔστω ἐπώνυμον*, τ 407, 409. § 16 *e*.

64. ποῖον . . . ὀδόντων: a formula of indignant surprise. The sense is the same as that of the briefer formula *ποῖον ἔειπες* β 85, *how thou speakest!* — **σέ, ἕρκος**: the part is in apposition with the whole. Render the pronoun in English as possessive, *the barrier of thy teeth*. *Cf.* Shakespeare's 'Within my mouth you have enjail'd my tongue, | Doubly portcullis'd with my teeth and lips,' *King Richard II.*, i. 3.

65. ἔπειτα: *then*, with the logical force of *in that case, i.e. εἰ μὲν δὴ χαρίζετο* (60 f.), a thought resumed in 66 f.

66 f. **βροτῶν**: genitive with the adverbial *περί*, which with *ἐστί* gives the meaning *surpasses*, *νόον* being accusative of specification. The second *περί* is also adverbial with *ἔδωκε*, in the sense of *surpassingly*, where *βροτῶν* is to be understood.

68. γαιήοχος: see on 53.

69. Κύκλωπος: genitive of cause. — **ὀφθαλμοῦ**: gen. of separation, as in ι 516. — **ἀλάωσεν**: *sc.* Odysseus. The details of the story are given in ι 371 ff.

70. ἀντίθεον: in strength and lineage merely, like Otus λ 308. See on 29. — **Πολύφημον**: for the case, see on *ἔσχατοι* 23.

71. Κυκλώπεσσι: poetical dative of interest. — **μίν**: here the relative construction is dropped, as in 4. H. 1005.

72. ἁλός: construe with the participle *μέδοντος*, which agrees with *Φόρκυνος*, and may be translated as a noun, *ruler of*.

74. ἐκ τοῦ δή: *from that time to this*, referring back to 69. — **ἐνοσίχθων**: the same elemental power that supports the earth (*γαιήοχος*) can shake it.

75. οὔ τι *κτλ.*: an unexpected prefix of a negative contrast to the principal thought, *does not indeed seek to slay him, but does keep him wandering.* — **πατρίδος αἴης**: § 25 *f*, end.

76. οἵδε: *here present*, in opposition to the absent Poseidon.

77. ὅπως ἔλθῃσι [*ἔλθῃ*, § 47]: *how he may return*, explains and paraphrases *νόστον*. The simple verb is used in the sense of *πάλιν ἐλθεῖν*. The subjunctive is the usual mode in such clauses in Homer, the future indicative in Attic. See on 57.

78. οὐ μὲν [*μήν*] **γάρ τι**: *verily indeed not at all.* *Cf.* 75.

80 f. *Cf.* 44 f., and see § 15 *f*.

82. τοῦτο: refers back to 76 f., and is explained by the following verse. — **φίλον**: *sc. ἐστί*.

83. ὅνδε δόμονδε: the enclitic -*δε* is here rhythmically doubled by adding it also to the possessive pronoun. See § 36 *d*.

84. ἔπειτα: see on 65. Here it takes up the protasis contained in the two preceding verses.

85. 'Ωγυγίην: the name of the mythical isle referred to in 50. — **ὀτρύνομεν**: subjunctive of exhortation, with short variable vowel. See on 41.

Digitized by Google

87. νόστον: in explanatory apposition with *βουλήν*, and itself explained by *ὥς κε νέηται*. *Cf.* 77.

88 f. οἱ: dative of advantage. It here refers to Odysseus, but in 89 to Telemachus his son, in each case to the person most prominent in the thought just preceding.

90. καλέσαντα: for the accusative instead of the dative agreeing with *οἱ*, see G. 928, 1; H. 941. — **κάρη κομόωντας**: the first is a neuter accusative of specification, the second a participle from *κομάω*, with assimilation of uncontracted vowels, as in *αἰτιόωνται* 32. The phrase means literally *letting the hair grow on the head*, *i.e. long-haired.* The epithet, much more frequent in the *Iliad* than in the *Odyssey*, describes a national trait in the heroic times. To cut the hair was a sign of mourning, *cf.* δ 198. 'Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes.' — **Ἀχαιούς**: one of the names for the dominant race in northern Greece, Peloponnesus, and adjacent islands. It is sometimes used as a name for the whole people, like the later Ἕλληνες. Here it means the free people of Ithaca, and also the suitors from the neighboring islands, who were all subjects of Odysseus.

91. μνηστήρεσσιν: for a shorter form of this dative plural, see 114. — **ἀπειπέμεν**: *speak out* plainly, *sc.* τὸν μῦθον ἀπηλεγέως, as in 373. His speech would, of course, be one of warning and prohibition.

92. ἀδινά: *huddling*, the opposite of *πλατέα straggling*, which is an epithet of goats. Note also how the epithets of cattle fix in word-pictures the most salient features of their gait.

93. ἠμαθόεντα: for the masculine form used as feminine in Homer, see § 41 *a*. In the case of adjectives in -ήεις and -όεις, this occurs only with geographical names.

94. πευσόμενον: future participle of *πεύθομαι*, denoting purpose, to be construed with the omitted object of *πέμψω*. — **ἤν που ἀκούσῃ**: *in case he may possibly hear.* After a historical tense the idiom is *εἰ* with the optative, as in 115 f. G. 1420; H. 907.

95. ἔχῃσιν: *may possess* him, instead of being possessed by him, thus personifying *κλέος*.

96–143. *Athena goes disguised to Ithaca, where she is hospitably received by Telemachus.*

96. ποσσίν [ποσίν]: see on *πόσιν* 15.

97. τά: to be treated as a relative pronoun. — **ὑγρήν**: *the flood* (lit. *the moist*). The feminine adjective is here used as a substantive. So the earth is called *the firm* (τραφερή). So we speak of 'the green' (lawn or park).

98. ἅμα: *with*, *i.e.* keeping pace with, *as swiftly as.* — **πνοιῇς** [πνοαῖς]: § 37 *e*.

Digitized by Google

100 f. On the supplementary descriptive epithets without connective, as in 97, see §§ 14 *j*, 18 *a*. — **τῷ, τοῖσίν τε**: to be treated as relative pronouns. For the *τέ*, see on 50.

101. **ἡρώων**: explanatory apposition, still further defined by the following relative clause. — **κοτέσσεται**: *becomes wroth*, 1 aorist subjunctive, with 'inceptive' force. The subjunctive in such a subordinate clause corresponds to an iterative present in the principal clause, as the optative to an iterative imperfect. — **ὀβριμοπάτρη**: the epithet stands in supplementary descriptive apposition to the subject, '*this daughter of a mighty sire.*'

102. **βῆ** [*ἔβη*] **κατά**: construe with *καρήνων*. — **ἀΐξασα**: *with a rush.*

103 f. **στῆ**: the journey is no sooner begun than it is ended. — **ἐπὶ προθύροις**: *at the outer door*, equivalent to the *θύρῃσιν* of 120, *i.e.* at the door admitting from the road or street into the courtyard before the palace, and so *οὐδοῦ ἐπ' αὐλείου on the threshold of the court.* — **παλάμῃ . . . ἔγχος**: no slave or servant therefore, whose hands must be free for labor. § 24 *h*.

105. **εἰδομένη**: *taking the form of*, of an actual transformation.

106. **ἀγήνορας**: see on 29. — **ἔπειτα**: *then*, when she came upon them.

107. **θυράων**: *the door* of the palace, within the courtyard, and opposite the door from the street, where Athena-Mentes stood.

108 f. **αὐτοί**: *themselves*, *i.e.* without the consent and against the wishes of the rightful owners. The pronoun has a similar intensive and contrasting force in the next verse. § 45 *e*.

109 ff. **κήρυκες καὶ θεράποντες**: to the former *οἱ μέν* (110) refers; to the latter, *οἱ δέ* (111) and *τοὶ δέ* (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. These *heralds and squires*, free-born men, but of inferior rank, were in this case handsome youths whom the suitors had brought with them to serve as pages. Both offices, in the 'piping times of peace' which the *Odyssey* describes, have lost much of the dignity and independence which they have in the martial *Iliad*.

110. **οἱ μέν**: a spondee, §§ 35, 62 *j*. — **κρητῆρσι**: these stood on tables by themselves, and wine was carried from them to the guest, as were his portions of meat from the carving tables. See *ι* 8–10. — **ὕδωρ**: the quantity of the first syllable is variable. *Cf.* 146, and see § 62 *d γ*. In later times also the Greeks, as a rule, weakened their wine with water, two parts of wine to three of water.

112. **πρότιθεν**: *were setting up*, *i.e.* placing *before* (*πρό*) the seats, *προπάροιθε θρόνων κ* 354. Usually, in Homer, each person has a separate table at a formal meal, and in the time of Plato at Athens there was

κρητήρ.

no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — **κρέα πολλά**: the adjective is predicate, *meats*

Digitized by Google

in abundance. — **δατεῦντο**: *were carving.* The meat was cut up into portions (πίνακες 141), as also in historical times, and handed round to the tables of the guests, who took it in the fingers for eating. — The servants were preparing the meal in the palace, while the suitors were amusing themselves in the courtyard.

113. πρῶτος: see on οἱ μέν 110.

114. φίλον ἦτορ: accusative of specification.

115 f. εἰ . . . θείη: *if only he would come somewhence and, etc.* See on 94. The clause expresses the dreamy wish of Telemachus.

116 f. μνηστήρων τῶν μέν: *of the suitors, of these indeed.* The demonstrative pronoun follows and repeats the idea of its substantive with emphasis before the contrast soon to follow in αὐτός. — **σκέδασιν θείη**: a circumlocution for σκεδάσειε, *make a scattering*, for *scatter.*

117. τιμήν: *sc.* βασιληίδα, *his royal honors*, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — **δώμασιν**: for the dative, see on 71; *be lord of his house.*

118. τὰ φρονέων: *with these thoughts*; subordinate to μεθήμενος, *sitting thus thoughtfully.*

120. ξεῖνον . . . ἐφεστάμεν: *that a stranger stand.* The infinitive clause describes that at which he was disturbed, *i.e.* it serves as object of νεμεσσήθη.

121. ἐδέξατο: *sc.* οἱ, *relieved him of.*

122. φωνήσας: *lifting up his voice.* The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with προσηύδα. — **πτερόεντα**: the uttered word darts off like a bird. *Cf.* 64.

123. φιλήσεαι [φιλήσῃ, § 47 *j*]: '*thou shalt be kindly entreated*,' future middle in passive sense.

124. πασσάμενος: the aorist participle explains the time meant by ἔπειτα. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — **ὅττεό σε χρή**: *of what thou hast need.* χρή is a substantive (*sc.* ἐστί), like χρειώ, and the accusative of the pronoun originally expressed 'limit of motion' with some verb of motion, as in τίνα χρειὼ τόσον ἵκει β 28, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς δ 634.

125. ἡγεῖθ': for ἡγεῖτο (ἡγέομαι).

126. δόμου: the collective term for the whole house is here used for the name of the particular apartment, in this case the great hall, μέγαρον.

127. φέρων: the addition of the participle makes the description more vivid and circumstantial, '*the spear that he bore.*' — **πρὸς κίονα**: construe with ἔστησε. Four or more pillars support the roof over the hearth in the centre of the Homeric μέγαρον.

128. δουροδόκης: consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — **ἔνθα περ**: *right where.* — **ἄλλα**: *besides, also.* In Homer, as in Attic prose, this pronoun is sometimes joined appositively to a noun in a sense which the English must render adverbially. G. 966, 2; H. 705.

129. πολλά: *in great numbers*, predicate adjective.

Digitized by Google

130. αὐτήν: *herself*, in contrast with the spear 127. See on 108. — **ἄγων**: he seated her on a throne *that he led her to.* See on φέρων 127. — **ὑπό**: adverb, with πετάσσας. § 22 *d.* — **λῖτα**: accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεα (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

131. καλόν: describes θρόνον, the preceding clause being parenthetical. See on 100. — **ποσίν**: *for the feet.* See on 15.

132 f. πὰρ δ' αὐτός: *and near by for himself*, the last idea repeated in the middle voice of θέτο. — **ἔκτοθεν ἄλλων μνηστήρων**: *away from the others, the suitors* (see on ἄλλα 128), '*away from the company of the suitors*,' *i.e.* from the tables set for them. They do not come in from the court till 144. § 15 *d.*

134. δείπνῳ: dative of cause, explained by the second part of the verse.

136–140. A stereotyped description of the preliminaries to a hospitable meal. See δ 52–56, κ 368–372. § 16 *f.* These customs remained essentially the same at Athens in the days of Plato.

136. χέρνιβα ἐπέχευε: equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — **προχόῳ**: dative of place or means, with φέρουσα, which is used like φέρων 127.

138. νίψασθαι: for them *to wash*, infinitive of purpose. This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. *Cf.* 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3. — **παρά**: adverb, as in 132.

140 f. εἴδατα: *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means freshly cooked meats. — **χαριζομένη παρεόντων**: *giving gladly* (hence *bountifully*) *of what was on hand, of her store.* The genitive is partitive.

141. ἀείρας: *that he had taken up* from the carving-table (ἐλεός), from which the meats were served in portions.

143. κῆρυξ: probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — **αὐτοῖσιν**: almost an equivalent of the σφί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — **οἰνοχοεύων**: *serving wine* from an οἰνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

144–220. *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

147. δμωαί: these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

148. κοῦροι: the θεράποντες of 109. — **κρητῆρας . . . ποτοῖο**: '*brimmed the bowls with drink.*' The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 339, but is here loosely used for the filling of the cups of the banqueters from the mixers.

Digitized by Google

149. οἱ δέ: resumes the *τοῖσι* of 146. — **ἑτοῖμα**: *in readiness*, predicate after *προκείμενα*.

150. πόσιος [*πόσεως*]: genitive objective with *ἔρον*. — **ἐξ ἔρον ἕντο**: *sent away their desire, i.e. satisfied* it. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστῆρες: this logical subject of the apodosis to 150 is at once taken up in the demonstrative *τοῖσιν* with an altered construction. *The suitors — they turned their thoughts to other things.* Contrast with Telemachus (156) is thus prepared. — **μεμήλειν**: 3 person singular, with neuter plural subject. §§ 33 *k*; 22 *j*.

152. γάρ τε: a constant combination, like namque. See on 50. — **ἀναθήματα**: predicate, *sc.* *ἐστί*.

154. ἀνάγκῃ: *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

155. ἦ τοι: *verily now.* — **ὁ**: *he*, demonstrative pronoun. — **φορμίζων**: this word, following *κίθαριν* 153, shows that the *φόρμιγξ* was not essentially different from the *κίθαρις*. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — **καλόν**: adverb.

158. ἦ καί: *wilt thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — **νεμεσήσεαι**: uncontracted form for *νεμεσήσῃ* (§ 17 *j*). — **ὅττι κεν εἴπω**: a clause more fully explaining what is meant by *μοί* — *at me, at what I may say.*

159. τούτοισιν . . . μέλει: *these men indeed turn their thoughts to these things*, the construction as in 151. — **κίθαρις καὶ ἀοιδή**: instrumental and vocal music, both the accomplishments of the bard, and both included in *μολπή* of 152.

160. ῥεῖα: *lightly, carelessly, i.e.* without anxiety for their own support, as the gods *ῥεῖα ζώουσιν*, while men toil for their food. — **νήποινον**: predicate adjective as adverb, *without amends.*

161. ἀνέρος [*ἀνδρός*]: in apposition with the *ἄλλου* implied in **ἀλλότριον**. See on *αὐτῶν* 7. — **δή που**: *now perhaps.* — **λευκά**: a fixed and conventional epithet of *ὀστέα*. § 15. For the retraction of the accent, *cf.* *κακά* 33.

162. ἠπείρου: here *land* in its most general sense, as distinguished from *κῦμα*. — **ἤ . . . κυλίνδει**: *sc.* *αὐτά*, referring to *ὀστέα*, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἀρησαίατο: § 47 *n*. — **ἐλαφρότεροι ἢ ἀφνειότεροι**: *more swift than rich.* H. 645. If swift, they might escape, whereas, even if rich, they could not buy themselves off. '*They all would pray rather for speed of foot than stores of gold and clothing.*' — **χρυσοῖο**: genitive of plenty.

166. νῦν δέ: *but as it is*, assuming the opposite of the case supposed in 163. — **ὥς**: as suggested in 161 f. — **μόρον**: cognate accusative. — **ἧμιν**: recessive accent because unemphatic. G. 396; H. 264.

Digitized by Google

130. αὐτήν: *herself*, in contrast with the spear 127. See on 108. — **ἄγων**: he seated her on a throne *that he led her to*. See on φέρων 127. — **ὑπό**: adverb, with πετάσσας. § 22 *d*. — **λῖτα**: accusative singular. A simple linen cloth is here used instead of the usual τάπης (δ 124), or ῥήγεα (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

131. καλόν: describes θρόνον, the preceding clause being parenthetical. See on 100. — **ποσίν**: *for the feet*. See on 15.

132 f. πὰρ δ' αὐτός: *and near by for himself*, the last idea repeated in the middle voice of θέτο. — **ἔκτοθεν ἄλλων μνηστήρων**: *away from the others, the suitors* (see on ἄλλα 128), '*away from the company of the suitors*,' *i.e.* from the tables set for them. They do not come in from the court till 144. § 15 *d*.

134. δείπνῳ: dative of cause, explained by the second part of the verse.

136–140. A stereotyped description of the preliminaries to a hospitable meal. See δ 52–56, κ 368–372. § 16 *f*. These customs remained essentially the same at Athens in the days of Plato.

136. χέρνιβα ἐπέχευε: equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — **προχόῳ**: dative of place or means, with φέρουσα, which is used like φέρων 127.

138. νίψασθαι: for them *to wash*, infinitive of purpose. This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. *Cf.* 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3.— **παρά**: adverb, as in 132.

140 f. εἴδατα: *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means freshly cooked meats. — **χαριζομένη παρεόντων**: *giving gladly* (hence *bountifully*) *of what was on hand, of her store*. The genitive is partitive.

141. ἀείρας: *that he had taken up* from the carving-table (ἐλεός), from which the meats were served in portions.

143. κῆρυξ: probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — **αὐτοῖσιν**: almost an equivalent of the σφί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — **οἰνοχοεύων**: *serving wine* from an οἰνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

144–220. *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

147. δμωαί: these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

148. κοῦροι: the θεράποντες of 109. — **κρητῆρας . . . ποτοῖο**: '*brimmed the bowls with drink*.' The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 339, but is here loosely used for the filling of the cups of the banqueters from the mixers.

Digitized by Google

149. οἱ δέ : resumes the τοῖσι of 146. — **ἑτοῖμα** : *in readiness*, predicate after προκείμενα.

150. πόσιος [πόσεως] : genitive objective with ἔρον. — **ἐξ ἔρον ἕντο** : *sent away their desire, i.e. satisfied* it. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστῆρες : this logical subject of the apodosis to 150 is at once taken up in the demonstrative τοῖσιν with an altered construction. *The suitors — they turned their thoughts to other things.* Contrast with Telemachus (156) is thus prepared. — **μεμήλειν** : 3 person singular, with neuter plural subject. §§ 33 *k*; 22 *j*.

152. γάρ τε : a constant combination, like namque. See on 50. — **ἀναθήματα** : predicate, *sc.* ἐστί.

154. ἀνάγκῃ : *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, χ 330–380.

155. ἦ τοι : *verily now.* — **ὁ** : *he*, demonstrative pronoun. — **φορμίζων** : this word, following κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρις. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — **καλόν** : adverb.

158. ἦ καί : *wilt thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — **νεμεσήσεαι** : uncontracted form for νεμεσήσῃ (§ 47 *j*). — **ὅττι κεν εἴπω**: a clause more fully explaining what is meant by μοί — *at me, at what I may say.*

159. τούτοισιν . . . μέλει : *these men indeed turn their thoughts to these things*, the construction as in 151. — **κίθαρις καὶ ἀοιδή** : instrumental and vocal music, both the accomplishments of the bard, and both included in μολπή of 152.

160. ῥεῖα : *lightly, carelessly, i.e.* without anxiety for their own support, as the gods ῥεῖα ζώουσιν, while men toil for their food. — **νήποινον** : predicate adjective as adverb, *without amends.*

161. ἀνέρος [ἀνδρός]: in apposition with the ἄλλου implied in ἀλλότριον. See on αὐτῶν 7. — **δή που** : *now perhaps.* — **λευκά** : a fixed and conventional epithet of ὀστέα. § 15. For the retraction of the accent, *cf.* κακά 33.

162. ἠπείρου : here *land* in its most general sense, as distinguished from κῦμα. — **ἢ . . . κυλίνδει** : *sc.* αὐτά, referring to ὀστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 f. ἀρησαίατο : § 47 *n.* — **ἐλαφρότεροι ἢ ἀφνειότεροι** : *more swift than rich.* H. 645. If swift, they might escape, whereas, even if rich, they could not buy themselves off. '*They all would pray rather for speed of foot than stores of gold and clothing.*' — **χρυσοῖο** : genitive of plenty.

166. νῦν δέ : *but as it is*, assuming the opposite of the case supposed in 163. — **ὣς** : as suggested in 161 f. — **μόρον** : cognate accusative. — **ἧμιν** : recessive accent because unemphatic. G. 396 ; H. 264.

Digitized by Google

167 f. εἴ περ . . . φῇσιν: *even if many a man say.* For the subjunctive, see § 21 *d a*; G. 1396; H. 894 b. — **τοῦ δὲ** κτλ.: *nay,* HIS *day of returning perished,* a flat contradiction of ἐλεύσεσθαι.

170. τίς, πόθεν: the first question asks for name and parentage, the second for native land or home. *Cf.* Vergil's qui genus, unde domo? *Aen.* viii. 114. — **εἰς**: the 2 person singular of εἰμί, enclitic in Homer. — **πόθι** κτλ.: asyndeton of sentences in lively speech. § 18 *b.* — **ἀνδρῶν**: partitive genitive with each interrogative. — **τοκῆες** [τοκεῖς]: § 39 *d.*

171. ὁπποίης κτλ.: an indirect question, connected by τέ with κατάλεξον 169. The direct form of question is resumed at once in πῶς. — **νηός**: the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — **ἀφίκεο** [ἀφίκου]: § 47 *j.*

172. εὐχετόωντο: the tense refers to the time when Athena was supposed to have been with them.

173. μέν: *surely,* like μήν, as in 78. The verse seems facetious in the mouth of an islander.

174. καὶ τοῦτο: *this also.* *Cf.* τόδε 169. — **ἐτήτυμον**: predicate adjective as adverb, *truly.*

175. ἠὲ . . . ἦ: equivalent to Attic πότερον . . . ἤ (§ 23 *b*). — **νέον**: adverb, *newly, i.e.* now for the first time. Its contrast is in the following καί, *actually, i.e. already.*

176. ἴσαν: *used to come,* followed by the poetical accusative of the limit of motion. Telemachus speaks from hearsay, since he was an infant when his father went to Troy (λ 448).

177. ἄλλοι: *besides* thee; or, men of other lands, *strangers.* — **καὶ κεῖνος**: *he too* was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

181. Ταφίοισι: for the case, see on 71. § 22 *g.*

182. ὧδε: *in this way,* 'as you see me here,' spoken with significant gesture. The transition would be easy to the *hither* or *here* of later Greek. — **κατήλυθον**: *put in,* from the 'high sea' down to the shore.

183. πλέων: *on a voyage* interrupted by this stop at Ithaca. The participle is here pronounced with 'synizesis' (§ 28).

184. Τεμέσην: a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (aes Cyprium). — **μετά**: *after, i.e. to get.* — **ἄγω**: *carry,* as cargo, to exchange by barter for copper. — **αἴθωνα**: of the sparkling lustre of manufactured iron.

185. ἥδε: *here,* with deictic force (H. 695 a), the speaker pointing in some direction. — **ἐπ' ἀγροῦ**: *a-field, i.e.* in this case, on the coast of the open country, and not in a city's harbor. The usual meaning of the phrase is seen in 190. — **πόληος**: the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

187. ἀλλήλων: *of one another.* — **πατρώιοι**: *ancestral, i.e.* I was guest-friend of your father, and the relation is inherited by you. — **εὐχόμεθα εἶναι**: equivalent to ἐσμέν.

Digitized by Google

188. **ἐξ ἀρχῆς**: *from of old.* — **εἴ περ . . . ἐπελθών**: as thou wilt be assured, *if only thou wilt go and ask;* the subjunctive as in 167 f.

189 f. **τόν**: to be treated as relative pronoun. — **οὐκέτι**: with ἔρχεσθαι. — **πήματα πάσχειν**: see on 49. The phrase here indicates the burdens of old age, and the hardships of the solitary life which Laertes had chosen in his grief at the loss of his son Odysseus. *Cf.* λ 187 ff.

192. **εὖτ' ἄν**: *whensoever.* — **κατά**: adverb with λάβῃσιν, *lays hold upon.* Weariness and sleep are personal powers to Homer. They subdue like armed men. — **γυῖα**: see on ἕρκος 64.

193. **ἀλωῆς οἰνοπέδοιο**: *of his cultivated vineyard.*

194 f. **δὴ γάρ**: *lo! indeed.* — **μίν**: subject of εἶναι, and explained below by σὸν πατέρα, since otherwise it might be referred to Laertes. — **ἔφαντο**: refers to a report which Mentes claims to have learned before leaving home, or on his way to Ithaca, while φασί, 189, refers to what he may have heard since landing at Ithaca.

195. **νύ**: *as I see*, of inference. — **κελεύθου**: equivalent to νόστου, genitive of separation.

196. **ἐπὶ χθονί**: *in the world, i.e. anywhere, at all.*

197. **πού**: the indefinite adverb aptly covers Athena's real knowledge of his whereabouts (50 ff.). There is similar pleasantry in ἄνδρες 198, and in the prophecy of 200 ff.

198. *Cf.* 50.

199. **οἵ που** κτλ.: adds ἀέκοντα emphatically to the thought of 197, and the supplementary adjective ἄγριοι holds the thought in suspense for the sake of this addition.

200 f. **ὡς . . . βάλλουσι**: *sc.* μοί, *as the immortals suggest to me*, of a thought that occurs suddenly and as by inspiration. — **τελέεσθαι**: future middle in passive sense.

202. The participles are both concessive in meaning. — **σάφα εἰδώς**: *expert in.*

203. **δηρόν**: akin to δήν = δϝήν, and here, though not always, making length by position for the preceding short vowel. § 62 *h* β.

204. **ἔχῃσιν**: the object must be supplied from the subject of ἔσσεται.

205. **φράσσεται**: future middle of φράζω, *he will devise a way.* — **ὥς κε νέηται**: an appositional purpose-clause, as in 87.

207. **εἰ δή**: *if really.* — **τόσος**: *sc.* ἐών, *tall as thou art.* No compliment could be more acceptable to the youth. — **πάις**: predicate, with ἐξ αὐτοῖο Ὀδυσῆος. — **εἶς**: as in 170.

208. **αἰνῶς**: *awfully, i.e. astonishingly.* Xenophon uses ἰσχυρῶς in a similar way. — **μέν**: as in 173. — **κεφαλήν, ὄμματα**: accusatives of specification.

209. **ἐπεί**: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — **θαμὰ τοῖον**: *so very often.* The τοῖον after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. **ἐς Τροίην ἀναβήμεναι**: *embarked for Troy, i.e.* to sail to Troy.

212. **ἐκ τοῦ**: *from that time.*

Digitized by Google

215. μέν τε: correlative to *αὐτάρ*. For the use of *τέ*, see on 50. — **τοῦ**: predicate genitive of origin, with *ἔμμεναι*. *Cf.* 207. — Don Pedro. 'I think this is your daughter.' Leon. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. ἑόν: equivalent to *ἑαυτοῦ*. — **αὐτός**: *of himself*, *of his own knowledge*. — **ἀνέγνω**: gnomic aorist, *no man knoweth*.

217. ὡς δὴ ὄφελον ἔμμεναι: *lo! how I ought to be! i.e. O that I were!* an unattainable wish. G. 1513; H. 871 a.

218. ἑοῖς: refers not to the subject (*γῆρας*) of the verb, but to its object (*ὅν*). — **ἔπι**: see on *ἄπο* 49. — **ἔτετμεν**: *overtook*, as, in fact, it had not. The indicative stands thus in a conditional relative sentence which depends on an unattainable wish. G. 1433; H. 919 b.

219 f. νῦν δέ: see on 166. — **ὃς . . . ἀνθρώπων**: *he who is most hapless of mortal men*, a relative sentence preceding its demonstrative word (*τοῦ*) that the latter may be more emphatic. — **γένετο**: *has become* and so *is*. — **τοῦ . . . γενέσθαι**: equivalent to *τοῦ ἐκγενέσθαι μέ φασι*. The genitive denotes origin, and *ἐκ* is adverbial, taking its accent from the following enclitic. It makes the idea of source clear.

221–318. *Athena inquires about the outrages of the suitors, and advises Telemachus to try and stop them, and to go on a journey in quest of tidings of his father.*

222. οὐ μέν τοι: *not, in deed and in truth*. — **νώνυμνον**: predicate adjective with the object *γενεήν*.

223. τοῖον: "who art so tall and sturdy." The predicate adjective thus contains the gist of the reason why the family of Odysseus could not be *nameless for the future*.

225. ὅδ' ἔπλετο: *is this here*. — **τίπτε δέ σε χρεώ**: *and how, pray, hast thou need* of it? "what good does it do thee?" For the construction with *χρεώ*, see on 124. *τίπτε* is adverbial here, like *τόσον* in the passage there cited, and *χρεώ* is a monosyllable by 'synizesis' (§ 28).

226. εἰλαπίνη ἠέ: the two words are pronounced together in 'synizesis.' — **γάμος**: the last syllable is used in place of a long syllable, before a pause. § 62 (3). — **τάδε**: *what I see here*, subject of *ἐστίν*.

227 f. ὥς τε: with *ὑβρίζοντες*, *like insolent men*. — **μοί, ὑπερφιάλως**: construe the first with *δοκέουσιν*, the second with *δαίνυσθαι*. The verses explain why the gathering could not be an *ἔρανος*.

229. αἴσχεα: *shameless deeds* of the *ὑβρίζοντες*. — **ὅς τις πινυτός γε**: *whosoever, in his senses at any rate*. The adjective is predicate.

231. ἀνείρεαι ἠδὲ μεταλλᾷς: for such pairs of nearly synonymous words, see § 15 *c*.

232 f. μέλλεν ποτε ἔμμεναι: *was likely to be once*, "may well have been," "doubtless was," judging from what the speaker had heard (see on 176).

234. ἑτέρως: *in the other way*, not quite equivalent to *ἄλλως*.

236. θανόντι περ: *sc. οἱ*, "at the mere fact of his death." The participle

Digitized by Google

is limited by the explanatory *εἰ δάμη* of the next verse. For the optative in the conclusion to such a condition, see § 21 *d δ*.

238. ἐν χερσίν: *in the arms*, like in manibus. — **ἐπί**: temporal.

239. τῷ: *in that case*, *i.e.* the one supposed in 237. § 45 *k*.

240. κέν ἤρατο: *he would have secured*, *i.e.* through this notable burial, since the mound would have kept his fame alive for his son to enjoy.

242. οἴχετ': *οἴχεται*, *gone is he*. For the elision, see § 31. The 'asyndeton' (§ 18) betokens deep feeling and excitement. — **ὀδύνας τε γόους τε**: instead of *κλέος* 240.

243. οὐδέ τι: *yet by no means*.

244. ἄλλα: *besides*. See on 128.

245. νήσοισιν: the neighboring islands of the group, as explained below. The suitors from each isle are enumerated in *π* 247 ff., — one hundred and eight in all, besides ten servants.

246. ὑλήεντι Ζακύνθῳ: see on 93. The final syllable of the adjective remains short even before Z. See § 62 *g γ*.

247. κάτα: preposition, with *Ἰθάκην* (§ 58 *c*). — **κοιρανέουσιν**: as *βασιλεῖς*, but subject to the higher power of Odysseus.

249 f. τελευτὴν ποιῆσαι: equivalent to *τελευτῆσαι*, *to consummate*, *sc.* *γάμον*. The periphrasis is like that in 116. — **δύναται**: *can she bring herself to*, of moral power. — **ἔδοντες**: descriptive participle of manner, *voraciously*.

252. ἐπαλαστήσασα: the aorist is inceptive, as in *δακρύσασα* 336. H. 841.

253 f. πολλόν: adverbial, with *δεύῃ*, *much need hast thou*. — **ὅ κε** (*ὅς ἄν*) . . . **ἐφείη**: *who would lay hands on*, *etc.* Such an imagined result regularly follows a present tense in a negative principal clause. Here *δεύῃ* contains the negative idea.

255. εἰ γάρ: *if really*, with the optative of wish *would that*. — **ἐν πρώτῃσι θύρῃσιν**: *at the front door*, the same as *ἐπὶ προθύροις* 103, *θύρῃσιν* 120. Construe *δόμου* with this phrase.

256. ἔχων . . . δοῦρε: *i.e.* in full Homeric armor.

257. τοῖος: *i.e.* with such youth and vigor. *Cf.* 223. — **τὰ πρῶτα**: *that first time*, adverbial phrase.

259. ἀνιόντα: *on his way back*. *Cf.* *πλέων* 183. If returning from Peloponnesus, he would have taken a somewhat roundabout course to visit the Taphians. But direct routes must not be imposed upon either hero or poet of adventure. — **Μερμερίδαο** [*-ίδου*]: a patronymic. § 42 *e*.

260. καὶ κεῖσε: *there also*, as well as to many other places. See on 177.

261 f. ὄφρα οἱ εἴη: *sc.* *τὸ φάρμακον* as subject, but translate *that he might have it*. — **χρίεσθαι**: infinitive of purpose, as in *ὄφρα οἱ εἴη* (*sc.* *γάλα*) | *πίνειν* ι 248 f. § 21 *f β*. Poisoned arrows are mentioned only here in Homer, and here the context implies disapprobation. Poisoning of wine is feared in *β* 329 f. *Cf.* Vergil's Amycum, quo non felicior alter | unguere tela manu ferrumque armare veneno *Aen.* ix. 772 f.

265. τοῖος ἐὼν ὁμιλήσειεν: repeats, without *εἰ γάρ*, the wish of 255 ff. The verb is used in a hostile sense, like the English 'meet.'

Digitized by Google

266. The verse forms an apodosis to 265; *sc.* τῷ *in that case* (*cf.* 239), which would resume the preceding wish as a protasis.

267. **ταῦτα**: *these issues*, *i.e.* the desired return of Odysseus and its consequences, as described in 255–266, and briefly summed up anew in 268 in the form of an indirect double question. — **θεῶν ἐν γούνασι κεῖται**: *lie in the laps of the gods*, of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are seated figures. In their laps lie the fortunes of men, — material objects, to be dealt out from time to time.

268. **ἤ κεν . . . ἦε καὶ οὐκί**: *whether perhaps*, . . . *or even not.*

270. **ἀπώσεαι**: ἀπωθέω, aorist subjunctive. G. 1377; H. 885 c.

271. **εἰ δ' ἄγε**: *but pray come!*

273. **μῦθον πέφραδε**: *make known thy mind*, μῦθον referring to the import or content of what is said — **θεοὶ . . . ἔστων**: *i.e.* adjure the people by the gods to do as thou desirest. § 47 *f.*

275. **μητέρα δέ**: in close correlation with μνηστῆρας μέν, as if ἄνωχθι ἰέναι were to follow. But in the next verse a milder expression is used, ἂψ ἴτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. **πατρός**: his name is given in 329, β 53. His home was in Sparta. — **μέγα δυναμένοιο**: *very powerful*, perhaps because of great wealth.

277. **οἱ δέ**: *i.e.* the family of Penelope implied in the previous verse. — **ἔεδνα**: only here and β 196 of *dowry gifts*, elsewhere in Homer of *suitor-gifts*, which were a modified form of an earlier purchase. Purchase also had succeeded an earlier capture by force, though there is no indication of this in Homer.

278. **ἐπὶ παιδὸς ἕπεσθαι**: *to follow upon* (*along with*) *a daughter*, *i.e.* to be given with her at her marriage.

279. **αἴ κε πίθηαι**: *in case that*, *i.e. in hope that thou wilt obey.* See on 94.

280. **ἐείκοσιν**: a common number for the oarsmen on Homeric craft which were designed for voyaging merely, not for fighting. A war-ship in Homer usually has a crew of at least fifty. — **ἥ τις ἀρίστη**: *the very best*, *sc.* ἐστίν. The relative virtually strengthens the superlative.

282 f. **ὄσσαν**: *rumor*, distinguished from the definite information implied in εἴπῃσι. Because of unknown and mysterious origin, it was held to be ἐκ Διός. Vergil's Fama is a daughter of Terra *Aen.* iv. 178. — **κλέος**: *tidings. Cf.* ἀκλειῶς 241.

284. See Book iii. **285.** See Book iv.

286. **ὅς**: in demonstrative use. § 45 *p.* — **ἦλθεν**: *sc.* πάλιν, as in 77.

287. **νόστον**; *i.e.* his safe return to some Greek shore, or that he *is* alive and *will* return.

288. **ἦ τ'**: ἦ τοι. See on 60. — **τρυχόμενος**: *sc.* by the suitors. *Cf.* 248. The participle is concessive. — **ἐνιαυτόν**: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. **τεθνηῶτος**: *that he is dead*, *sc.* αὐτοῦ; literally *of him as dead.* § 22 f γ.

290. **δὴ ἔπειτα**: *then at once.* So in 294.

291. **σῆμα**: a cenotaph, or memorial mound, like τύμβον in δ 584. — **χεῦαι**: infinitive used as imperative (§ 21 *f* α). — **ἐπί**: adverb, *thereat.* — **κτέρεα κτερεΐ-**

Digitized by Google

ξαι: *perform the usual rites.* The formula originally denoted the burning of the dead man's possessions on the pyre; then it came to be used of any formal funeral rites. Such rites are described μ 12–15. For the cognate accusative, see on 49.

292. καὶ . . . δοῦναι: *i.e.* suffer your mother to marry if she wishes, and make no objections to it.

293. ταῦτα τελευτήσῃς τε καὶ ἔρξῃς: *shalt have ended and done this.* See on 231. The ταῦτα refers merely to the funeral rites of his father.

295 f. ὅππως κε . . . κτείνῃς: *how thou mayest slay. Cf.* 270.

296. οὐδέ τι σὲ χρή: *and it is in no way meet for thee.* For the construction, see on 124.

297. νηπιάας ὀχέειν: *to carry childishness*, equivalent to νηπιαχεύειν *to act childishly.* — **τηλίκος**: *so young* as to justify childishness.

298. ἢ οὐκ: pronounced with 'synizesis.' § 28. — **ἀίεις**: the present denotes the continued result of a completed action, *hast thou not heard*, and so *dost thou not know?* H. 827. — **οἷον**: refers to quality, and so is more complimentary than ὅσσον would be. Athena cites the incident which has been used for a different purpose by Zeus (35–43).

299 f. πάντας ἐπ' ἀνθρώπους: denotes the spreading of his fame *over* the world. — **πατροφονῆα**: not *parricide* (πατροφόνον), but *murderer of his* (Orestes') *father*, as the explanatory clause ὅ οἱ . . . ἔκτα shows. § 15 *d.*

301. καὶ σύ: *thou too* (as well as Orestes), followed by φίλος as vocative. — **μάλα γάρ** κτλ.: *indeed I see that thou art very beautiful and tall*, a parenthetical clause, giving a reason for the following exhortation. *Cf.* 207.

302. ἔσσ': ἔσσο. — **τίς**: *many a one*, collective.

304. μέ: construe with μένοντες, *because they have to wait for me.*

305. σοὶ . . . μελέτω: *let* (*this*) *be thine own care.*

307 f. φίλα φρονέων: *in kindly spirit.* — **ταῦτα, αὐτῶν**: *this, it*, the latter pronoun merely anaphoric as in Attic. See on τῶν 10, and § 45 *e.*

309. ἐπειγόμενός περ ὁδοῖο: the genitive is partitive after ἐπειγόμενος in the sense of *eager for*, as after ἐσσύμενος in δ 733. G. 1099; H. 739 The participle has concessive, the particle intensive, force, as in 6.

310 f. τεταρπόμενος: *refreshed* by further feasting and its accompanying pleasures. The bath before the banquet, a special luxury in Homer, became a fixed custom in Athens in the time of Plato. The participles contain the main ideas, rather than κίῃς, and should be translated as verbs, — *that thou mayest get bath and refreshment before thou goest.*

312. τιμῆεν, καλόν: in supplementary and emphatic position (see on 100), — *a precious one, a very beautiful one.* — **κειμήλιον**: costly ornamental utensils are often given to guests in Homer, and there is no hesitation in receiving or even in asking for them. Menelaus and Odysseus come home rich in such gifts, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians play the same part in the *Odyssey* which the 'hidden treasure' does in later romance.

313. οἷα: *of such sort as.* Its antecedent is logically a plural partitive geni-

Digitized by Google

tive τοίων, depending on κειμήλιον. — **ξεῖνοι ξείνοισι**: the repetition here does service for ἀλλήλοις. § 16 *b*.

315. λιλαιόμενόν περ: here a causal idea in the participle is intensified by πέρ.

316. ὅττι κε: *what one soever.*

317. ἀνερχομένῳ: sc. μοί, *on my way back* home from Cyprus (184). — **δόμεναι**: infinitive as imperative. — **φέρεσθαι**: infinitive of purpose.

318. καὶ μάλα καλὸν ἑλών: *taking one that is really very fine.* The καί emphasizes the adverb, as in καὶ λίην 46. — **σοὶ . . . ἀμοιβῆς**: *and thou shalt have a worthy return-gift*, literally, *thou shalt have a gift* (sc. δῶρον, or κειμήλιον) *worthy of the exchange*, one which shall make the exchange no loss.

319–366. *After Athena's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus.*

320. ὄρνις ὥς: *like a bird*, *i.e.* as swiftly as a bird. No transformation into the shape of a bird is meant. *Cf.* 105. The comparison is of the briefest possible form. § 17 *c*. — **διέπτατο**: *flew away* (lit. *through* the air), describing the movement of the goddess in returning to Olympus, after she had passed out of the palace (ἀπέβη). — **τῷ**: strictly a dative of reference, but best rendered as possessive pronoun with θυμῷ.

322. τὸ πάροιθεν: *before*, an adverbial expression, like τὰ πρῶτα 257. — **νοήσας**: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off through the air. This occurred outside the palace, and could not be seen by Telemachus.

323. ὀίσατο: *the thought came to him*, an inceptive aorist.

324. ἰσόθεος φώς: in supplementary and descriptive apposition with the subject of the verb. The phrase is used only once again in the *Odyssey* (υ 124), also of Telemachus, but often in the *Iliad* of its warriors. Its use here then well marks the inspiring martial influence of Athena.

326. ἀκούοντες: for the metrical length of the final syllable, see on γάμος 226. — **Ἀχαιῶν νόστον**: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios" (Ἰλίου οἶτον θ 578), and (2) "The Return of the Achaeans"; and the latter is the "newest" (α 352).' An idea of the contents of such a song may be got from γ 130–198, 254–312, δ 351–586.

327. λυγρόν: in the emphatic supplementary position (see on 312), serving to repeat its substantive before closer definition or description, — 'that wretched return.' — **ἐκ Τροίης**: an attributive expression, taken up into the relative clause instead of qualifying the antecedent νόστον.

328. τοῦ, ὑπερωιόθεν: construe the first with ἀοιδήν, the second with σύνθετο. — **φρεσί**: *i.e. plainly.* Such descriptive datives in Homer have often hardly more than adverbial force. — Penelope heard the song of the bard from her sleeping-room in the story over the θάλαμος, or women's hall, which is thought of as back of the μέγαρον, or men's hall.

329. Descriptive apposition with the subject of the preceding verb.

330. κλίμακα: accusative of the way traversed. — **δόμοιο**: construe with κλίμακα, *the stairs of her house.* They connected ὑπερώιον and θάλαμος.

Digitized by Google

331. A formula describing the entrance in state of a lady of rank. It is varied in form for other purposes, as β 11. Royal personages in the Attic drama had regularly two attendants.

333. **στῆ ῥα**: the apodosis. § 24 *d.* — **σταθμόν**: *the door-post* at the entrance from the women's hall (θάλαμος) to the men's hall (τέγος, μέγαρον).

334. **σχομένη** κτλ.: *with veil before her face.* In historical times the ἱμάτιον, or outer robe, was made to do this duty of hood and veil for women.

336. **δακρύσασα**: *with a burst of tears.* See on 252.

337. **γάρ**: *surely*, or, as preparing the way for the principal thought in 339, *since.* — **βροτῶν θελκτήρια**: in predicate apposition with πολλὰ ἄλλα, — *many other songs to charm mortals.*

338. Explanatory apposition with ἄλλα. — **τά τε**: *such as*, relative. The verse well characterizes the lofty themes of the Homeric Epic.

339. **τῶν**: *of these*, demonstrative, with reference to ἄλλα. — **παρήμενος**: *as thou sittest among them.* *Cf.* 26.

340. **ἀποπαύεο**: uncontracted imperative 2d singular.

341. Compare the style of this verse with that of 327.

343. **τοίην κεφαλήν**: *such a presence*, so noble and brave.

344. **ἀνδρὸς** κτλ.: the genitive limits κεφαλήν, and defines it, — *a man's* (*presence*) *whose fame is widespread.* — **εὐρύ**: *sc.* ἐστί. — **μέσον**: *innermost*, in partitive sense.

346. **τί τ' ἄρα**: *why pray?*

347. **ὅππῃ . . . ὄρνυται**: *as his mind is prompted to do.* The bard courts the favor of his audience by singing what is most pleasing to them.

348. **αἴτιοι**: *sc.* εἰσίν. The bards are not *responsible* for the sorrows of an ἀοιδὴ λυγρή (340 f.). — **Ζεὺς αἴτιος**: the very idea condemned by Zeus in 32 ff.

349. **ἀλφηστῇσιν**: while the gods are ῥεῖα ζώοντες, *easy livers.* See on 160.

350. **οὐ νέμεσις**: *sc.* ἐστί, *it is no ground for censure*, "one cannot blame." The word refers not to the feeling of indignation, but to its cause. So the Trojan elders say of Helen, οὐ νέμεσις Τρῶας . . . | τοιῇδ' ἀμφὶ γυναικὶ . . . ἄλγεα πάσχειν Γ 156 f. Similarly in prose γέλως is used for γελοῖον, ἀνάγκη for ἀναγκαῖον, αἰδώς for αἰδοῖον (*cf.* γ 24). — **Δαναῶν κακὸν οἶτον**: evidently equivalent to Ἀχαιῶν νόστον. See on 326. Returning from the infliction of *doom* on Ilios, many Achaeans met their own doom.

352. **ἥ τις** κτλ.: *whichever floats about as newest, i.e. sounds newest to its hearers.* — **ἀκουόντεσσι** [ἀκούουσι]: Aeolic form of dative plural participle. § 39 *b.*

355. **ἐν Τροίῃ**: *i.e.* on the expedition, either going or coming. Telemachus knew that his father did not fall before Ilios (237).

356. **οἶκον**: used freely here of the θάλαμος, or women's hall. — **λοῦσα**: translate as imperative, parallel with κόμιζε. — **τὰ σ(ὰ) αὐτῆς**: *thine own.* See on 7.

357. **ἱστόν, ἠλακάτην**: the implements, *loom* and *spindle*, here stand for the processes, *weaving* and *spinning.*

358. **μῦθος**: *command*, the expression of one's wishes or mind. *Cf.* 273.

Digitized by Google

359. τοῦ: demonstrative pronoun referring to *ἐμοί*, in predicate genitive with *ἐστί*, *to this one belongs*. The reference could be made plain in recitation by gesture. So in the drama *ὅδ' ἀνήρ* is equivalent to *ἐγώ*. — **οἴκῳ**: here in the general meaning.

360. θαμβήσασα: *struck with amaze* at this new independence in her son. — **οἰκόνδε**: the meaning once more as in 356.

361. ἔνθετο θυμῷ: *laid to heart.*

362. ἀμφιπόλοισι: here in attributive apposition with *γυναιξίν*, *attendant-women*. H. 624 a.

364. βάλε: *let fall*, a causative of *πίπτω*. So *χέω* is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόεντα: *dark*. The Homeric *μέγαρον* was lighted mainly from the door, and had no chimney to carry off directly the smoke of the central fire.

366. παραί: *by* (her side), a locative adverb, to be construed with *κλιθῆναι*, while *λεχέεσσι* is dative of place.

367–419. *Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.*

369. δαινύμενοι τερπώμεθα: *let us go on enjoying our feast.* — **βοητύς**: referring to *ὁμάδησαν* 365.

370. καλόν: predicate. — **ἀκουέμεν**: explanatory apposition with *τόδε*.— The song of the professional bard is a regular part of the feast in the *Odyssey* (α 152), but no such court minstrel is mentioned in the *Iliad*. With the exception of Ω 720 ff., where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings *κλέα ἀνδρῶν the famous deeds of men.*

372. καθεζώμεσθα κιόντες: *let us go and take seats in.*

373. πάντες: supplementary apposition for emphasis. See on 49. — **ὕμιν**: see on *ἦμιν* 166. — **μῦθον**: as in 273.

374. ἐξιέναι: *that ye go forth*, in apposition with *μῦθον*. — **ἀλεγύνετε**: the word occurs only in the *Odyssey*, and always with *δαῖτα(ς)*.

375. ἀμειβόμενοι κατὰ οἴκους: literally *exchanging with one another by houses*, *i.e. successively from house to house.*

376. λωΐτερον καὶ ἄμεινον: *preferable and better*, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήποινον: here in passive sense, *without being paid for*, since *ὀλέσθαι* is intransitive, and *βίοτον* is its subject. *Cf.* 160.

378. κείρετε: *go on devouring it* (*sc.* *βίοτον*), a concessive imperative, followed at once by a threat. — **ἐπιβώσομαι**: Attic *ἐπιβοάσομαι*.

379. αἴ κε . . . δῷσι: see on 94. — **παλίντιτα ἔργα**: the phrase is subject of *γενέσθαι*, forming with it the object of *δῷσι*, *that requital be made.*

380. νήποινοι: an angry echo of *νήποινον* 377, *unpaid for*, *i.e.* with no exaction of blood-money by the relatives from the murderer, *unavenged*. — **ἔπειτα**: *in that case*, *i.e.* if the prayer of 378 f. is granted. See on 84. — **δόμων ἔντοσθε**: *within this house*, the house of Odysseus, where, in fact, they are all slaughtered at last (χ 1–380).

Digitized by Google

381. ὀδὰξ ἐν χείλεσι φύντες: *with teeth set fast on lips, i.e. biting their lips* in silent rage.

382. ὅ: equivalent to *ὅτι because*, quod (§ 45 *q*).

384. ἦ μάλα δή: *in very truth now.*

386 f. μὴ . . . ποιήσειεν: a negative wish. — **ὅ**: its antecedent is *βασιλεύειν* implied in *βασιλῆα ποιήσειεν*. — **γενεῇ πατρώιον**: *hereditary right*, though the succession seems to have required ratification by the people.

389. *Cf.* 158.

390. καὶ τοῦτο: *even this, i.e. βασιλεύειν.* — **ἀρέσθαι**: construe with *ἐθέλοιμι*.

391. ἦ φῄς: *dost thou really think?* with keen irony, for Antinoüs wished to be king himself. — **κάκιστον**: *a very bad thing*, predicate after *τετύχθαι*, which is one of the many Homeric synonyms for *εἶναι*.

392. οὐ μὲν γάρ τι: *verily by no means.* — **κακόν**: *sc. ἐστί.* — **οἱ**: *for him, i.e.* the king. — **δῶ**: elsewhere in Homer this form of **δῶμα** is accusative.

393. ἀφνειόν: predicate adjective.

394. βασιλῆες: *princes, nobles*, vassals of the chief *βασιλεύς*.

396. τῶν τις: *any one of whom.* — **τόδε**: *this power*, the privilege of ruling as chief *βασιλεύς* in Ithaca. — **κὲν ἔχῃσιν**: *may have*, subjunctive in potential sense. § 21 *b* (2).

397. ἡμετέροιο: *our*, in sense of *my*, as Telemachus says *ἡμεῖς* for *ἐγώ* in *β* 60, even though *ἐγὼν ἔσομαι* immediately precedes. *Cf.* 123, 176. H. 637 a.

398. δμώων: these had been used and abused by the suitors. — **ληίσσατο**: on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. *Cf.* 430.

400. See on 267.

401. Ἀχαιῶν: construe with *ὅς τις*.

402. ἔχοις: *thou mayest have*, concessive optative. — **δώμασιν οἷσιν**: *in (thine) own house.* This Epic possessive pronoun, in its early use could refer to either of the three persons. H. 269 D.

403. μὴ ἔλθοι: *may there not come, i.e. let there not come*, the wish here having the force of a threat.

404. Ἰθάκης ἔτι ναιετοώσης: apparently a genitive absolute, *so long as Ithaca still has dwellers.* § 22 *f β*.

406. ὁππόθεν: this general question, in indirect form, is amplified by the direct questions following. *Cf.* 170 f.

408. πατρὸς ἐρχομένοιο: *of thy father's returning*, objective genitive after *ἀγγελίην*.

409. ἑὸν . . . ἐελδόμενος: *seeking his own interests.* For the case of *αὐτοῦ*, see on 7. — **τόδε**: strictly *this coming*, cognate accusative with *ἱκάνει*. It may be translated *here* or *thus*, like its corresponding adverb *ὧδε* 182.

410 οἷον: *how!* exclamation in tone of wonder.

411. γνώμεναι: *for* us *to make his acquaintance*, an infinitive of purpose, like *νίψασθαι* 138. — **οὐ μὲν γάρ τι**: as in 392. — **κακῷ**: *a low-born man.*

413. νόστος ἀπώλετο: *cf.* 168.

Digitized by Google

414. ἀγγελίης: § 37 *e*. — **εἴ ποθεν ἔλθοι**: *from whatsoever source it might come*, *sc*. ἀγγελίη.

417. ουτος: subject of ἐστίν, like οὗτος ἀνήρ 406, with ξεῖνος as general predicate, followed by the items of detail ἐμός, πατρώιος, ἐκ Τάφου.

418 f. *Cf*. 180 f.

420–444. *The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.*

420. *Cf*. 323. — **ἀθανάτην**: the adjective has only two terminations in Attic prose. See on 50.

422. ἐπὶ κτλ.: *for evening to come on*, ἐπί being adverbial with ἐλθεῖν, as the next verse shows. The whole phrase serves as the object of μένον.

423. τερπομένοισι: *as they took their pleasure*, resuming a verb of the preceding verse. This interweaving of structure is called ἐπιπλοκή. § 19 *b*.

425 ff. **ὅθι . . . χώρῳ**: anticipatory relative sentence, preceding the demonstrative ἔνθα 427. — **αὐλῆς**: partitive genitive with ὅθι, like ἄλλοθι γαίης β 131. — This θάλαμος seems to be thought of as built out into the αὐλή from the front porch or αἴθουσα.

428. δαΐδας: the use of olive oil for lamps is not known in Homer. — **κεδνὰ ἰδυῖα**: *knowing faithful things*, and so, since in Homer the contents of one's knowledge betoken character or disposition, *faithful*. So αἴσιμα εἰδώς is *reverent*, ἤπια εἰδώς *gentle*, *etc*.

431. ἐεικοσάβοια: cattle, and not coined money, are the standard of value in Homer. In the funeral games of the *Iliad* (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. **ἶσα**: adverb. — Concubinage is recognized, but not really approved in Homer. — **εὐνῇ . . . ἔμικτο**: *he never lay with her*. — **χόλον δέ**: the clause is coördinate, instead of being subordinated and introduced by *since*. § 24.

434. ἥ: demonstrative pronoun in resumption of 428, — *she it was who*. — **ἑ**: *i.e.* Telemachus.

435. δμῳάων: construe with ἥ which is to be continued as subject of φιλέεσκε.

436. ὤιξεν: *sc*. Telemachus.

441. βῆ ῥ' ἴμεν: *set out to go*, *started and went*.

442. ἐπὶ . . . ἱμάντι: *shot home the bar with the thong*, *i.e.* pulled the bar horizontally along over (ἐπί) the surface of the inside of the door into its socket in the door-post, by means of the thong (something like the old latch-string) which passed from the bar on the inside through a hole in the door to the outside. Eurycleia did not tie the thong around the κορώνη. That would have made it impossible to open the door from the inside without cutting the thong.

443. παννύχιος: predicate adjective serving as an adverb. § 59. — **οἰὸς ἀώτῳ**: *in sheep's wool*, here of the woollen blanket (χλαῖνα).

444. ὁδόν: *journey* (not *road*), like the Latin iter.

Digitized by Google

SECOND BOOK OF THE ODYSSEY.

The Second Book, like the First, comprises the events of a single day — the second in the chronolog· of the poem. It introduces specially the adventures of the secondary hero, T..emachus, and tells how, in spite of the refusal of the Ithacan assembly, he sec..es a ship and crew with which to set out in quest of some tidings of his father. § 11 *b*.

1–34. *Telemachus calls . e Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1. ἦμος: *as soon as*, of definite time in the past, and so followed by the indicative. — **ῥοδοδάκτυλος**: *rosy-fingered.* The epithet is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epithet of beauty, as λευκώλενος is used of Hera, and ἀργυρόπεζα of Thetis. *Cf.* ῥοδόπαχυς Ἄδωνις Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' *etc. Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

3. εἵματα: *i.e.* both the χιτών which he had taken off, α 437, and a ἱμάτιον or χλαῖνα, since he was to go out of doors. Telemachus probably put on the χιτών as Agamemnon does B 42 ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα. — **περί**: adverb; with θέτο *slung.* The following dative is then locative. — **ὤμῳ**: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. *Cf.* α 96. For the quantity of the final syllable in ὑπό, see § 62 *h* α.

7. See on α 90.

9. ἤγερθεν . . . γένοντο: a pair of nearly synonymous expressions (§ 15 *c*). *Cf.* the 'assemble and meet together' of the Prayer Book.

10. ἔχε: later Greek would have ἔχων. § 24 *h*.

11. See on α 331.

14. πατρὸς θώκῳ: *i.e.* the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. *Cf.* α 387. — **γέροντες**: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or *alderman.*

16. μυρία ᾔδη: said of wisdom accumulated from long experience, "was very wise."

17. καὶ . . . υἱός: *and verily this man's son.* The assembly reminds the old man of Odysseus who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both.

19. τὸν δέ: *but that son.*

20. πύματον: predicate adjective with τόν. — **ὡπλίσσατο δόρπον**: here used as a transitive phrase, *made a supper of him last.* The story is told at length ι 287–344, though Antiphus is not there mentioned by name. Thrice did Cyclops

Digitized by Google

make a meal of two of the companions of Odysseus. Antiphus was the last of the six to be eaten. Cyclops promises to eat Odysseus last of all ι 369 f.

21. οἱ [**αὐτῷ**]: dative of possessor, referring to Aegyptius. — **καί**: introduces an enumeration of the sons, where a relative pronoun is naturally looked for, — *and one*, instead of '*one of whom*.' *Cf.* α 4.

23. οὐδ' ὧς: *not even thus*, although he had so many other sons to help him. — **τοῦ**: *that son*, Antiphus.

24. τοῦ: objective genitive with the transitive phrase δάκρυ χέων, *mourning for that son*, with pathetic iteration. — **μετέειπεν**: without an expressed pronoun in the dative, *publicly spake*.

26. *Never has either assembly or session of ours been held.* — **θόωκος**: *session*, *viz.* of the γέροντες, a βουλή, as distinguished from the ἀγορή, or *assembly* of the people.

27. ἐξ οὗ: *from what time, since.* *Cf.* ἐκ τοῦ α 74.

28. ὧδε: *in this way*, *i.e.* as we are here assembled. See on α 182. — **τόσον**: *so strongly*, an adverb, like μάλιστα with ἱκάνει in 41. See on α 124, 225. "Who feels such urgent need?"

29. οἱ: equivalent to τῶν οἱ, the relative clause taking the place of a προγενεστέρων. **30. στρατοῦ ἐρχομένοιο**: *of the army's returning.* *Cf.* α 408.

31. ὅτε κτλ.: *after first learning it himself.*

32. δήμιον: *public matter.* — **πιφαύσκεται, ἀγορεύει**: see on 9.

34. ὅτι: relative pronoun, *whatsoever*, *sc.* ἀγαθόν.

35–79. *Telemachus complains to the Ithacan assembly of the conduct of the suitors.*

35. φήμῃ: *at the propitious speech.* The good wishes of Aegyptius, uttered in ignorance to whom they were to apply, are regarded as inspired by a deity and of good omen.

36. ἔτι: for the metrical length of the final syllable, see on α 203. — **μενοίνησεν δέ**: *and the longing seized him*, really the reason for what precedes, though in paratactic form. § 24.

37. μέσῃ ἀγορῇ: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἕδρης, οὐδ' ἐν μέσσοισιν ἀναστάς Τ 77. — **σκῆπτρον**: here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. As a badge of lasting public functions, a private sceptre was borne by kings (Β 46), priests (Α 15), prophets (λ 91), judges (Α 238), and heralds (Η 277).

38. πεπνυμένα μήδεα εἰδώς: *i.e.* "full of discretion." See on α 428.

40. οὐχ ἑκάς: *sc.* ἐστί. A 'litotes' (§ 19 *d*). — **οὗτος ἀνήρ**: about whom you ask (28).

41. ὃς ἤγειρα: pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — — | — — | — ◡, ◡. A more probable text is ὃς τὸν λαὸν ἄγειρα.

43. εἴπω: the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἐμὸν αὐτοῦ χρεῖος: see on α 409. — **ὅ**: as in α 382.

Digitized by Google

46. **δοιά**: supplementary description of κακά, *two-fold evil.* — **τὸ μέν**: *as the one* (evil), strictly in apposition with the following words, but best treated as adverbial, *in the first place.* Instead of a corresponding τὸ δέ, we have νῦν δέ in 48.

47. **τοίσδεσσιν** [τοῖσδε]: *these* whom I see *here.* § 45 *n.* — **ὥς**: as in α 320.

48. **μεῖζον**: *sc.* κακόν, the whole phrase in partitive apposition to κακὰ δοιά 45 f. — **ὅ**: relative pronoun referring to κακόν.

49. **ἀπό**: adverb with ὀλέσσει [ὀλεῖ], *kill off, destroy.*

50. **μητέρι μοι κτλ.**: 'asyndeton' (§ 18 *b*), in explanatory apposition with μεῖζον κακόν (48).

51. **ἐνθάδε**: *i.e.* in Ithaca, the home of the two leaders Antinoüs and Eurymachus, and of ten other suitors. The rest came from neighboring islands. See on α 245.

53. **ἐεδνώσαιτο**: *might dower, i.e.* prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so *betroth* her. See on α 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. **ᾧ**: *sc.* δοῦναι. — **καί οἱ κτλ.**: *i.e.* καὶ ὅς κέ οἱ κτλ. *and who might meet his favor.* G. 1040; H. 1005.

55. **οἱ δέ**: answering to the οἳ μέν of 52, but changing from a relative to a declarative phrase, *but rather they, etc.* The particles also help to contrast ἡμέτερον (*sc.* οἶκον) with πατρὸς οἶκον. — **ἤματα πάντα**: *all the while.* Sometimes the formula means "all one's life long," and sometimes "forever"; the context decides.

57. **εἰλαπινάζουσιν**: *cf.* α 226.

58. **τὰ δέ**: *these things,* mentioned in 56 f. — **πολλά**: predicate, *in great quantities.* — **ἔπι**: for ἔπεστι, *is at hand.* § 58 *c* β.

60. **ἡμεῖς**: see on α 397. — **τοῖοι**: *sc.* εἰμέν, *such* as Odysseus was. The following infinitive is then explanatory, like ἀμῦναι. Translate freely *we are not able.* — **ἦ καὶ ἔπειτα**: *verily even in that case, i.e.* in case I try to defend my possessions.

61. **οὐ δεδαηκότες**: equivalent to an emphatic *ignorant*, a 'litotes' (see on 40).

63. **οὐκ ἔτι**: construe with ἀνσχετά, like the following οὐδ' ἔτι καλῶς. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* § 59 c.

64. **καὶ αὐτοί**: *ye yourselves also* as well as I, a command addressed not only to the suitors, but to all the Ithacans.

67. **μή τι μεταστρέψωσιν**: *lest they bring some catastrophe* upon you.

68. **Ζηνός**: *by Zeus.* This genitive is really partitive, like γούνων after the same verb in κ 481, and like the genitives after γουνάζομαι λ 66. It is equivalent to πρὸς Ζηνός (*cf.* λ 67). G. 1101, 3; H. 738 b.

69. Assemblies are convened (καθίζει) to establish *right,* and dissolved (λύει) when *right* has been fixed. Here right is personified and said to convene and dissolve. *Cf.* Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι Υ 4.

70. **σχέσθε, φίλοι**: *refrain, friends,* addressed to Ithacans and suitors alike, the former held guilty with the latter because of their indifference to the wrongs

Digitized by Google

of Telemachus. — **οἶον**: *alone*, free from the persecutions of the suitors. — **πένθεϊ**: *grief* for his father.

71. **εἰ μή πού τι**: *unless forsooth somehow*, an ironical assumption of what is felt to be absurd. *Cf.* 47.

72. **δυσμενέων**: nominative participle, *in his ill-will.* — **Ἀχαιούς**: of the subjects of Odysseus in general.

73. **τῶν**: *i.e.* ὧν κακῶν, genitive of cause. — **μέ**: in a double relation, with ἀποτινύμενοι and ῥέζετε. — **δυσμενέοντες**: *in your ill-will*, echoing δυσμενέων above.

74. **τούτους**: *i.e.* the suitors, distinguished from the Ithacans in general.

75. **ὑμέας**: *i.e.* the Ithacans, and not the suitors. — **κειμήλιά τε πρόβασίν τε**: *stores and cattle*, *i.e.* all my property.

76. **εἴ κε**: the Attic would not use the modal adverb. H. 900 b; § 21 *d* β. — **τάχα ποτέ**: *some time before long.* The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way.

77 f. **τόφρα . . . ἕως**: *so long . . . until*, a temporal apodosis and protasis. — **ἀπό**: *back*, adverb.

79. **νῦν δέ**: see on α 166. — **θυμῷ**: partitive apposition with μοί, *my soul.* They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. *Cf.* 74.

80–128. *Antinoüs replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.*

80. **ποτί** [πρός]: *down*, adverb, not a preposition. — **γαίῃ**: locative dative. § 22 *d.*

85. **μένος ἄσχετε**: *unrestrained in might* or *temper*, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — **ποῖον ἔειπες**: *what a speech thou hast made!* See on α 64.

86. **μῶμον ἀνάψαι**: *sc.* ἐξ ἡμῶν, *fasten shame upon us.*

87. **σοί**: *in thy case*, *i.e.* in that of which thou complainest.

88. **πέρι κέρδεα οἶδεν**: *is exceedingly crafty.* See on α 428. § 58 *c* γ.

89. "It is already three years, and soon it will be four." — **ἐστίν**: *it is*, of time fully elapsed, equivalent to *has gone.* So ἔην is *had gone*, in κ 469. — **εἶσι**: *will go*, *will be gone*, the simple verb denoting departure, not arrival, as in 367. The fourth year was already well along, according to 107.

90. **ἐξ οὗ ἀτέμβει**: *since she began deceiving.*

93. **ἄλλον**: *besides.* See on α 128.

94 f. **ἱστόν**: the adjectives in the next verse show that this refers here to the *web* suspended on the loom. — **μεγάροισιν**: general term for palace, without specifying any particular room in it.

96. **ἐμοί**: possessive pronoun, nominative plural with μνηστῆρες.

97. **ἐπειγόμενοι** κτλ.: *though ye are eager for this marriage with me.* — **εἰς ὅ κε**: *until*, literally *up to what time soever.* *Cf.* εἰς ὅτε κεν below in 99.

98. **μεταμώνια**: predicate with ὄληται, *come uselessly to naught*, as would be the case if she married and left the web unfinished.

Digitized by Google

99. ταφήιον: apposition to φᾶρος 97. — **εἰς ὅτε κεν**: equivalent to εἰς τότε ὅταν, *for what time soever, against the time when.*

101. Ἀχαιιάδων: construe with τίς. § 42 *g*.

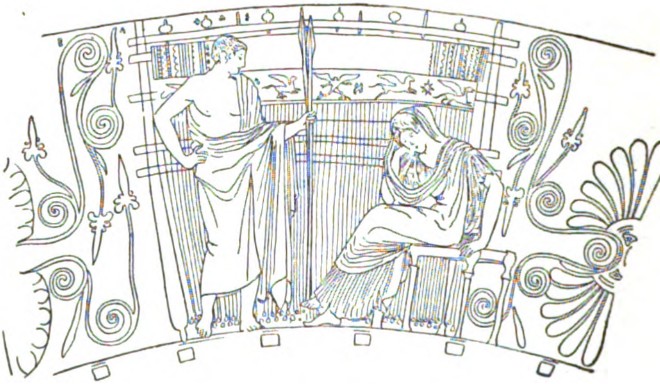
102. κῆται: subjunctive, in prose κέηται, of the body lying dead. See on α 46. Its subject is a pronoun referring to Laërtes. — **κτεατίσσας**: concessive.

104. καί: *also*, *i.e. actually*, as she had said.

105. νύκτας: *by night.* — **ἀλλύεσκεν**: *she would ravel it* (ἀναλύω). — **παραθεῖτο**: optative with ἐπεί in an iterative sense, *after setting torches near.* See on α 101.

107. ἐπήλυθον ὧραι: *the seasons came on* with the coming of spring, and went off with the closing year.

108. καὶ τότε δή: (*and*) *then indeed*, close paratactical union of temporal apodosis with protasis. § 24 *b*. — **γυναικῶν τις**: *i.e.* one of the female slaves of Penelope who was in league with the suitors.



PENELOPE AT THE LOOM.

110. τὸ μέν: *sc.* φᾶρος (97).

113. ἀπόπεμψον: *send back* to her father's house.

114. ὅτεῳ: *sc.* γαμέεσθαι. From the pronoun a ὅστις is to be taken as subject of ἁνδάνει. See on 54.

115. ἀνιήσει: *shall vex*, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὅ: equivalent to ὅτι, *how that, namely that.* § 45 *q*. — **περί**: adverb, *bountifully.*

117. φρένας ἐσθλάς: *sound sense*, accusative parallel to the object-infinitive ἐπίστασθαι.

118. οἷα: *such as*, object of an ἐπίστασθαι to be supplied, of which τινά is the subject.

119. τάων αἵ κτλ.: amplifies and illustrates παλαιῶν. — **ἦσαν**: *lived. Cf.* ἐόντος α 289. — **ἐυπλοκαμῖδες Ἀχαιαί**: in apposition with the relative αἵ, instead of agreeing with τάων. See on α 23.

Digitized by Google

120. ἐυστέφανος: the *στεφάνη* was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. Πηνελοπείῃ: the abridged comparison, for *νοήμασι Πηνελοπείης*, the possessor for the qualities possessed. G. 1178; H. 773 b.

122. ἀτὰρ μέν [*μήν*]: *but really*, introducing a qualification of the praise given. — **ἐναίσιμον**: predicate to *τοῦτο*, *this scheme is not a proper one which she has conceived*, or, *she did not conceive this scheme wisely*. H. 618.

123. ἔδονται: *they will devour*, *i.e.* the suitors, the *υἷες Ἀχαιῶν* of 115, or the *μνηστῆρες* of 111, 87. **124. ὅν τινα**: *whatsoever it is which.*

125. αὐτῇ: the intensive here serves as reflexive pronoun, *for her own self.*

127. ἔργα: as in 22. — **πάρος**: anticipating the following *πρίν*, like *πρότερον* in Attic.

128. αὐτήν: *she herself*, *for her part.* — **Ἀχαιῶν**: construe with *ᾧ*, which depends on *γήμασθαι* understood. The full construction is more readily seen when the same verse is addressed by Antinoüs directly to Penelope herself. Then it runs *πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν, ὅς τις ἄριστος* σ 289.

129–145. *Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus.*

130. οὔ πως ἔστι: *it is in no way possible.*

131. ἄλλοθι γαίης: *away from home*, literally *elsewhere in the world*, *sc. ἐστί.* For the genitive, see on α 425.

132. ζώει ὅ γ' ἢ τέθνηκε: *be he alive or dead*, strictly a double indirect question depending on the idea *οὐκ οἶδα* implied in what precedes. *Cf.* δ 109 f. — **κακόν**: *sc. ἔσται*, of which *ἀποτίνειν* is the subject. — **πόλλ' ἀποτίνειν**: *pay a heavy penalty.* For the accent of *πολλά*, see on α 33.

133. αὐτὸς ἑκών: *of my own will*, contrasting with *ἀέκουσαν* 130. — **πέμψω**: 1 aorist subjunctive, equivalent to the English future perfect.

134. γάρ: *surely.* — **τοῦ πατρός**: *that father of mine*, the possibility of whose return has just been implied in 132. — **δαίμων**: *heaven*, denoting in this case a divine power of a less distinctly personal form than *θεός.*

135. ἐρινῦς: in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. νέμεσις: see on α 350.

137. ὡς: so strong are my reasons, *for such reasons, therefore.* — **τοῦτον μῦθον**: implied in *ἀπῶσαι* 130.

138. ὑμέτερος αὐτῶν: *your own.* See on α 7. — **νεμεσίζεται**: *shrinks from the blame* for your wantonness.

139–145. See on α 374–380.

146–176. *An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors.*

146. τῷ: *for him*, *i.e.* as if to assure an answer to his prayer *ὄλοισθε. Cf.* 152.

148 f. ἕως: *for a while*, with demonstrative force, like *τέως.* It is always pronounced with 'synizesis' except in 78. — **μετὰ πνοιῇς ἀνέμοιο**: *i.e.* gliding along on the wind, with wings outstretched (*τιταινομένω πτερύγεσσιν*) and motionless.

Digitized by Google

150. μέσσην: *i.e.* to the space over the centre of the assembly, as, in 154, through that over the houses of the city. For the order of words, see § 14 *n*.

151. ἐπιδινηθέντε . . . πυκνά: *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 f. The adjective is predicate and adverbial.

152. ἰδέτην, ὄσσοντο: an aorist is used of the turning of the eyes, an imperfect of the gaze. — **ὄλεθρον**: cognate accusative, '*and destruction was in their gaze.*' *Cf.* α 115.

153. δρυψαμένω κτλ.: the middle has reciprocal force, *tearing one another's cheeks*. — **ἀμφί**: *on both sides, all around*, an adverb, adding distinctness to δειράς, which is the second object of the participle.

154. δεξιώ: *to the right*, predicate adjective as adverb. The flight was thus an omen favorable to Telemachus, the last speaker (146). — **αὐτῶν**: *of* the Ithacans *themselves*, contrasted by the pronoun with their dwellings.

156. ἅ περ: *just what was going to be brought to pass.* A plural verb is used in Homer with neuter plural subject oftener than in Attic. § 22 *j*.

158. οἶος: emphasizes the superlative implied in ἐκέκαστο, "was altogether the best"; *cf.* Lat. unus with the superlative, and the idiom εἷς ἀνήρ. H. 652 b.

159. γνῶναι, μυθήσασθαι: the notion of purpose in the infinitives (*to understand, to interpret*) passes here into that of mere reference (*in understanding, in interpreting*). — **ἐναίσιμα**: *sc.* σήματα, *ominous signs.*

160. See § 15 *f*.

162. πιφαυσκόμενος: *by way of proclamation.*

163. πῆμα κυλίνδεται: the metaphor is that of a billow.

164. ὧν: possessive pronoun.

165. τοίσδεσσι: not so general in reference as in 47, but of the suitors only.

166. πολέσιν ἄλλοις: the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολὺ πρίν: *far sooner*, *i.e.* before the predicted calamity comes and it is too late.

168. καταπαύσομεν: *put a stop to*, subjunctive, *sc.* μνηστῆρας. — **καὶ αὐτοί**: *nay* (δέ) *even of their own accord.*

171. καὶ γὰρ κείνῳ: *and verily for that one*, *i.e.* for Odysseus.

172. Ἴλιον εἰσανέβαινον: equivalent to εἰς Ἴλιον ἀνέβαινον. See on α 210.

174. ἄπο: *utterly*, adverb, with retracted accent because following ὀλέσαντα.

176. τὰ δὲ δὴ κτλ.: *and lo! now this is all coming to pass.*

177–207. *Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father.*

178 f. εἰ δ' ἄγε: δέ often follows a vocative, where English idiom would put it before. *Nay! old man, pray come! go home and do thy prophesying for thy children.*

180. ταῦτα μαντεύεσθαι: *to serve as prophet in these matters*, *viz.*, affairs of public interest. Construe the infinitive with ἀμείνων (εἰμί). — **πολλόν**: equivalent to πολλῷ, which is not used in Homer for degree of difference.

Digitized by Google

181 f. δέ τε πολλοί, οὐδέ τε πάντες: *but though many, yet still not all.*

183 f. ὡς . . . ὤφελες: *as thou too oughtest to have perished, i e.* as I wish that thou too hadst perished. *Cf.* α 47. — **καταφθίσθαι**: 2 aorist without variable vowel. § 56.

184. οὐκ ἂν . . . ἀγόρευες: *thou wouldst not* (*sc.* τῷ *in that case*) *be prophetically declaring.*

185. οὐδέ κε . . . ἀνιείης: *and thou wouldst not be thus goading on.* The optative is clearly parallel to the past tense of the indicative in the preceding verse. See on α 236. — **κεχολωμένον**: *i.e.* already angry enough without your help.

186. σῷ οἴκῳ: *for thy house, i.e.* to increase thy substance, *thine estate.* — **αἴ κε πόρῃσιν**: *in case he may give thee one*, expanding ποτιδέγμενος.

187. ἐκ: adverb with ἐρέω, *I will speak out plainly.* — **καί**: *actually.*

188. παλαιὰ . . . εἰδώς: the phrase describes old age with its stores of accumulated wisdom, in contrast with νεώτερον ἄνδρα. "If thou with all thy years and wisdom," *etc.* *Cf.* 16.

189. παρφάμενος . . . ἐποτρύνῃς: *with beguiling words incitest.*

190. ἔσται: *it will be, sc.* your incitement to wrath.

191. This verse is not found in the best manuscripts. — **πρῆξαι**: *accomplish his purpose.* — **τῶνδε**: must refer to the suitors, and εἵνεκα τῶνδε must mean *with reference to these.*

192. θωήν: *a fine*, to be paid in cattle or other possessions; a fitting penalty for such a mercenary prophet as he is held to be in 186.

193. τίνων ἀσχάλλῃς: *thou shalt grieve to pay.* The idea of result still prevails in such a relative subjunctive clause. In later Greek, purpose is expressed, and the verb is in the future indicative.

194. ἐν πᾶσιν: *sc.* τοίσδεσσι. — **αὐτός**: "in my turn," "for my part," as opposed to Halitherses.

195. ἥν: possessive pronoun. — **ἐς πατρός**: *sc.* δῶμα or οἶκον.

196 f. = α 277 f.

198. πρίν: *sooner, sc.* than Penelope is given again in marriage (196 f.).

199. ἔμπης: *notwithstanding, i.e.* in spite of the threats of Telemachus and the prophecy of Halitherses.

202. μυθέαι: short form for μυθέεαι. § 50 f. — **ἀκράαντον**: predicate adjective with ἦν, equivalent to an adverb, *falsely.*

203. ἶσα: neuter plural adjective as substantive, *equalizing, i.e. reparation,* like τίσις 76.

204. ὄφρα κεν: as in 124. — **ἥ γε**: *this woman, sc.* Penelope.

205. ὃν γάμον: *with her marriage*, cognate accusative, equivalent to διατριβὴν γάμου. — **ἤματα πάντα**: see on 55.

206. τῆς ἀρετῆς: *this one's excellence, i.e. this excellent woman.* τῆς is equivalent to ταύτης, and depends on ἀρετῆς. In σ 251 f. Penelope says to Eurymachus ἦ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι. — **μετ' ἄλλας**: *after other women, i.e. to woo* them. See on α 184.

207. ἃς . . . ἑκάστῳ: *i.e.* our equals in rank and wealth.

Digitized by Google

208–223. *Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

209. **ὅσοι**: *sc.* εἰσίν, a strong πάντες. *Cf.* 119.

210. **ταῦτα**: what he had demanded of the assembly, *viz.* the cessation of the wooing in his house.

211. **ἴσασι**: *i.e.* he has laid his case before them, and they must now decide it.

212. **ἄγε**: its interjectional nature is clear from the neighboring plural, δότε. — **εἴκοσι**: see on α 280.

213. **οἵ κε . . . διαπρήσσωσι**: *such as may, etc.* See on 193.

214. *Cf.* α 93. — **εἶμι**: the present has here the future sense, as regularly in Attic. § 51 f.

215–223. *Cf.* α 281–283, 287–292.

222. **χεύω**: aorist subjunctive as future. § 21 *b* (1).

224–259. *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

224. **τοῖσι**: dative of interest. § 22 *g*.

225. **ἑταῖρος**: in χ 209 Odysseus says to Mentor ὁμηλικίη δέ μοί ἐσσι. Mentor was not therefore an old man.

226. **καί οἱ** [αὐτῷ]: abandons the relative construction of 225.

227. **γέροντι**: *i.e.* Laërtes, under whose authority Mentor was to carry on the estate. — **ἔμπεδα**: predicate adjective.

230. **πρόφρων**: *readily, of his own will.*

231. **σκηπτοῦχος βασιλεύς**: *as sceptred king*, supplementary apposition to τίς. The sceptre is the only badge of royalty in Homer. — **αἴσιμα εἰδώς**: predicate after ἔστω, and equivalent to αἴσιμος. See on α 428.

233. **ὡς**: *seeing how*, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to *since.*

234. **λαῶν**: construe with τίς. — **πατὴρ** κτλ.: as in 47.

235 f. **μνηστῆρας**: subject of ἔρδειν, and with it forming the object of μεγαίρω. — **κακορραφίῃσι νόοιο**: *with malice aforethought.*

237. **σφάς**: possessive, not personal pronoun, as in α 34. — **παρθέμενοι κατέδουσι**: the participle holds the main idea. *It is at the risk of their lives that they consume.* § 24 *i*. By risking so much the suitors, as it were, win a right to their insolence, but the rest of the people (239 f.) are neutral and cowardly.

239. **νῦν δέ**: *but really.* — **οἷον**: (*seeing*) *how*, an indirect exclamation of censure, like ὡς in 233.

241. **παύρους**: *who are few*, predicate adjective, like πολλοί. — **ἐόντες**: concessive.

243. **ποῖον ἔειπες**: see on 85.

244. **καταπαυέμεν**: *sc.* μνηστῆρας, as in 168. Here the context (241) makes the object plainer.

245. **ἀνδράσι καὶ πλεόνεσσι**: *for men even more in number.* The dative depends on ἀργαλέον. — **μαχήσασθαι**: *sc.* ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.

246 ff. **αὐτὸς ἐπελθὼν μενοινήσειε**: *should come in person and plan.*

Digitized by Google

249 f. οὔ κέν οἱ κεχάροιτο ἐλθόντι: *would not rejoice at his coming.* — **αὐτοῦ**: *right there*, with a shade of temporal meaning, like "then and there."

252. λαοί: *ye people*, in apposition with the subject of σκίδνασθε. — **ἐπὶ ἔργα**: as in 127.

253. τούτῳ: scornfully, of Telemachus. — **ὀτρυνέει**: future.

254. ἐξ ἀρχῆς: as in α 188.

255. καὶ δηθά: *even for long* time *to come.* — **καθήμενος**: *sitting about* in helpless idleness, instead of making the long journey he threatened 214 ff. — **ἀγγελιάων**: *tidings* brought by others from the places he would vainly try to visit, as Leocritus thought.

257. αἰψηρήν: *speedily, promptly*, a proleptic predicate adjective, "so that it dispersed quickly." The session closed with the speech of Leocritus, whose proposition was accepted.

260–295. *Telemachus goes apart and prays to Athena, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

261. χεῖρας νιψάμενος: so Odysseus before prayer, μ 336. — **ἁλός**: partitive genitive with νιψάμενος, as with verbs of sharing or touching. G. 1097, 1; H. 736.

262. ὁ χθιζὸς θεὸς κτλ.: *thou who yesterday as a god didst come, i.e. thou god who yesterday didst come.* § 59. *Cf.* α 323, 420.

263. (ἐ)κέλευσας: *cf.* α 279 ff. **264.** *Cf.* 215, α 94, 281.

265. τὰ δὲ πάντα: *but all this, i.e.* all that Athena had bidden him do, 263 f. — **Ἀχαιοί**: the Ithacans.

267. σχεδόθεν ἦλθεν: *drew nigh.* The -θεν has lost its original force, as in ὄπιθεν 270, ἐγγύθεν γ 36. **269.** See on α 122.

270. οὐδ' ὄπιθεν κτλ.: *in the future also* (δέ) *thou shalt not be, etc.*

271. εἰ δή κτλ.: *if really, i.e. so surely as* thy father's blood is in thy veins; of a fact. — **ἠύ**: neuter adjective.

272. οἷος κτλ.: (*seeing*) *what a man he was.* See on 239. — **ἔργον τε ἔπος τε**: a poetical formula for "everything."

274. εἰ δ' οὐ: an exceptional use of οὐ for μή after εἰ. G. 1383, 2; H. 1028. It qualifies κείνου rather than the whole phrase.

277. καкίους, ἀρείους: predicate adjectives, with the shorter form (for κακίονες κτλ.), which is rare in Homer.

279. οὐδέ: continues the force of ἐπεί, and is strengthened by πάγχυ γε; *and since not at all.* — **προλέλοιπεν**: *sc.* in the assembly just held. The son had shown a wisdom like that of his father, who was πολύμητις.

280. ἐλπωρή: *sc.* ἐστί, the phrase introducing the infinitive τελευτῆσαι, *there is hope of thy accomplishing.*

281. τῷ: *therefore.* — **ἔα**: *let be, i.e. mind not.*

282. ἀφραδέων: in the emphatic supplementary position; "thoughtless fellows that they are."

283. ἴσασιν: *are they aware of.*

284. ὅς: takes up the main idea, θάνατος. — **ἐπ' ἤματι**: *on a* single *day*, like ἰῷ ἤματι. Here πάντας suggests the contrasting numeral. — **ὀλέσθαι**: infinitive of purpose, *for their perishing.* *Cf.* α 138.

Digitized by Google

286. **τοῖος**: *such, so powerful, viz.* as to make good the preceding promise. — **ἑταῖρος πατρώιος**: *cf.* 225. **287.** **ὅς**: *I who, i.e. since I.*

288 f. **ὁμίλει**: *continue thine intercourse with,* present imperative; but aorist imperatives are used in the following verse of beginning a new enterprise.

289. **ἤια**: neuter plural substantive.

294. **τάων**: partitive genitive with (τὴν) ἥ τις ἀρίστη (ἐστίν), which is equivalent to τὴν ἀρίστην. See on α 280.

295. **ἐνήσομεν**: *sc.* νῆα. **296.** **ἔτι δήν**: § 62 *h* β.

296–336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

297. **παρέμιμνεν**: *sc.* on the sea-shore (260), by Mentor-Athena.

299. *Cf.* α 106. — **μεγάροισιν**: the plural denotes the palace with all its parts, including the αὐλή (300). The other parts are distinguished by δῶμα and θάλαμος. **301.** **Τηλεμάχοιο**: construe with ἰθύς. G. 1148; H. 757.

302. **ἐν . . . χειρί**: literally, *within he grew for him in the hand, i.e. warmly did he grasp his hand.* Vergil has excepitque manu, dextramque amplexus inhaesit *Aen.* viii. 124. — **ἔπος . . . ὀνόμαζεν**: *spake a word and called upon him.* § 15 *c*.

303 f. See on 85. — **μή τι ἄλλο κακόν**: *let no evil else, i.e. instead* of the eating and drinking urged in 305. See on α 128. — **ἔργον, ἔπος**: *no deed or word,* apposition with κακόν. "Plan no evil at all against us; only eat and drink."

305. **ἐσθιέμεν, πινέμεν**: infinitives as imperatives.

306. **ταῦτα**: *i.e.* your wishes, explained by the following verse. — **μάλα**: emphasizes πάντα, *one and all.*

307. **νῆα** κτλ.: 'epexegesis.' § 15 *d*. — **θᾶσσον**: *right swiftly,* the "absolute" use of the comparative. H. 649 a.

308. **μετά**: *in quest of. Cf.* 206, α 184.

311. **ἀκέοντα, ἕκηλον**: *sc.* ἐμέ.

312. **ἦ οὐκ ἅλις ὡς**: *is it not enough that, etc.* The first two words are pronounced with synizesis. § 28.

313. **κτήματα, μνηστῆρες**: both in emphatic supplementary apposition with what precedes, *my possessions, ye suitors.*

314 f. **ἄλλων . . . πυνθάνομαι**: *hear and understand the speech of others, i.e.* the conversation and deliberations of his elders.

316 f. **ὔμμι** [ὑμῖν]: dative with ἐπί (adverb) ἰήλω. — **κακὰς κῆρας**: *i.e.* θάνατον. The two are joined in 352 (*cf.* 283).

317. **αὐτοῦ**: *right here. Cf.* 250.

318. **μέν**: *i.e.* μήν, *verily.* — **ἁλίη** κτλ.: he has the assurance of 273.

319. **ἔμπορος**: emphatic from its position; "even though it be as a mere passenger, instead of on my own ship."

320. **ὥς νύ που**: *so now I suppose,* with irony.

321. **ἦ ῥα καί**: *he spake so and,* a formula of transition from speech to action.

324. **ὧδε δέ τις εἴπεσκε**: *and thus one and another would say.*

327. **ἦ ὅ γε**: *yes, or he will.* See on α 4. — **νύ περ**: *just now.* — **ἵεται αἰνῶς**: *he is dreadfully in earnest.*

Digitized by Google

329. *Cf.* α 261.

330. **ἐν**: adverb, with βάλῃ. He will *add* the poison to the drink *in the mixer.* See on 80.

331. **ἄλλος**: *many another*, collective in meaning, like τὶς 324.

332. **τίς δ' οἶδ' εἴ κε**: *and who knows but that perhaps*, concealing a wish.

334. **οὕτω**: *in that way*, much like τῷ *in that case.* — **πόνον**: with insolent irony. Odysseus dead, they must care for his wife; Telemachus dead, they would have to divide up his inheritance.

336. **ὅς τις**: *sc.* τούτῳ as antecedent.

337–381. *Telemachus commissions Eurycleia the stewardess to make provision for his journey.*

337. **θάλαμον**: used here not of the women's apartment, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room.*

338. **ὅθι**: for the quantity of the final vowel, see on ἐνί α 27. — **νητός**: predicate with ἔκειτο.

340. **ἐν**: *therein*, adverb. — **πίθοι**: the largest form of pottery, for storage purposes. Such have been found in the magazines of Tiryns and Ilios. A πίθος was the "tub" of Diogenes.

342. **εἴ ποτε**: *in case ever.* See on α 94.

343. **καὶ μογήσας**: *even though after suffering.*

344. **ἔπεσαν**: *sc.* θαλάμῳ, *it had closed doors.* — **ἀραρυῖαι**: this participle, with or without the adverbs πυκινῶς or εὖ, is a stock epithet of good workmanship.

346. **ἔσχ'**: *i.e.* ἔσκε, *stayed.* *Cf.* 59. — **νόου πολυϊδρείῃσιν**: *with intelligent wisdom.* The plural of the abstract noun denotes repeated exercises of the quality. H. 636 a. *Cf.* 236, α 7. **347** = α 429.

349. **ἄφυσσον**: *draw off* from the storage πίθοι (340), into vessels of transport. *Cf.* 290.

350. **τόν**: demonstrative antecedent of ὅν, with μετά *next to that.* — **λαρώτατος**: *sc.* ἐστί.

351. **ὀιομένη**: *thinking of, i.e. intending it for.* — **εἰ ἔλθοι**: as in 342 f., the φυλάσσεις implying past time also.

353. **ἔμπλησον**: aorist imperative.

354. *Cf.* 290 f. — **ἐν**: adverb with χεῦον, *pour out.*

355. **μυληφάτου ἀλφίτου ἀκτῆς**: *of mill-crushed barley-meal.* This phrase simply expands ἄλφιτα, and distinguishes the cracked from the whole grain (οὐλαί γ 441).

356. **ἴσθι**: imperative of οἶδα. — **ἀθρόα**: predicate to πάντα, after τετύχθω.

359 f. *Cf.* 214 f., α 93 f.

363. **τίπτε δέ**: *now why in the world?* A reproachful question. — **φίλε τέκνον**: the adjective conforms to the real, not the grammatical gender. G. 921; H. 633.

364. **πῇ**: *how?* or *why?* not *whither?* for he had told her that. — **πολλὴν ἐπὶ γαῖαν**: "the wide world over."

365. **μοῦνος ἐὼν ἀγαπητός**: *only and well-beloved son that thou art.*

Digitized by Google

367. **οἱ δέ**: the suitors. — **αὐτίκ' ἰόντι**: *as soon as thou art gone.*

368. **τάδε . . . δάσονται**: *cf.* 335.

369. **ἀλλὰ μέν' αὖθι** κτλ.: *so stay thou here in quiet possession of thine (estates).* **372.** **βουλή**: *plan*, the νόημα of 363.

374. **πρίν γ' ὅτ' ἄν**: *before when, i.e. until.* — **ἐνδεκάτη**: *sc.* ἡμέρα, for which ἦμαρ is more usual in Homer. The phrase designates an indefinite time of considerable length, like 'a week or ten days.'

375. **ποθέσαι**: *sc.* πρίν. — **ἀφορμηθέντος**: *sc.* ἐμοῦ, *of my departure.* See on α 289. **376.** **κατά**: adverb with ἰάπτῃ.

377. **θεῶν μέγαν ὅρκον**: *i.e.* the oath by Earth, Heaven, and the Styx, which the gods themselves used. — **ἀπώμνυ**: *swore that she would not* tell Penelope.

378. **ὄμοσέν τε τελεύτησέν τε**: *had sworn and finished, i.e. had sworn to the end.* See on 9.

381. *Cf.* 288. — **ὄμιλειν**: imperfect, 3 person singular, with -ν movable. § 33 *k*.

382–404. *Athena secures a ship and a crew, and summons Telemachus to the harbor.*

382. **ἄλλο**: *sc.* νόημα; with ἐνόησε *conceived another purpose.*

383. **εἰκυῖα**: of four syllables, with short stem in the feminine, the masculine being ἐοικώς. *Cf.* (εἰδώς) ἰδυῖα α 428. § 52 *g*.

384. **ἑκάστῳ φωτί**: *sc.* of the twenty whom she selected. *Cf.* 212, 292.

385. **ἑσπερίους**: in predicate agreement with αὐτούς suggested by ἑκάστῳ φωτί. — **ἀνώγειν**: see on ὁμίλειν 381.

389. **εἴρυσε**: *sc.* Νοήμων. The ship was shoved bow first into the water.

390. **ὅπλα**: *rigging*, including mast, sail, ropes, *etc.* — **τά τε**: see on α 338.

391. **στῆσε**: *moored*, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρυμνήσια 418) fastened to the shore.

395. **ἐπί**: adverb with ἔχευεν (§ 51 *g*). See on α 364.

396. **πλάζε**: *bewildered* the wits of the revellers. The natural results of their carousal are ascribed to the special intervention of the goddess.

397. **εὕδειν**: *to go to their sleep*, equivalent to ἰέναι κατακείοντες α 424.

398. **εἵατ'**: here for εἵατο, in 403 for εἵαται. — **ἔπιπτεν**: *settled*, imperfect.

400. **εὖ ναιεταόντων**: *comfortable*, good to live in. See on α 404.

403. **ἐπήρετμοι**: predicate adjective equivalent to ἐπ' ἐρετμοῖς. This is friendly exaggeration (*cf.* 408), to increase his haste.

404. **ἀλλά**: *so*, as in 369. — **ἴομεν**: subjunctive, with short variable vowel. — **διατρίβωμεν**: *sc.* ἑταίρους, with genitive of separation.

405–434. *The manning of the ship, and her departure.*

406. **μετ' ἴχνια**: *after the footsteps, i.e. in* them.

409. **ἱερὴ ἲς Τηλεμάχοιο**: *the sturdy strength of, i.e. the sturdy and strong Telemachus.* § 19 *e*. **412.** **ἄλλαι**: *besides, either.* See on α 128.

416. **ἄν**: ἀνά, adverbial, *on board.* § 32. — **νηός**: locative genitive with βαίνω.

417. **πρυμνῇ**: adjective with partitive force, *the hinder part, i.e.* the deck at the stern.

419. **ἐπὶ κληῖσι**: *at the thole-pins.* The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat.

Digitized by Google

423. ὅπλων ἅπτεσθαι: *bear a hand at the tackle, i.e.* "make sail."

425. στῆσαν ἀείραντες: *lifted and set* the mast in the *ἱστοπέδη* or mast-box. — **κατά**: adverb, *fast.* — **προτόνοισι**: *fore-stays*, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the *ἐπίτονος* or *back-stay* would also be mentioned. This was not so important a part of the tackle, and might even be dispensed with, since the mast-box and the sail-ropes kept the mast from falling over forwards.

426. ἕλκον: *hoisted*, equivalent to *ἀνὰ πέτασσαν* A 480. — **ἱστία**: of a single sail.

427. μέσον: with partitive force, *the bellying sail.* — **ἀμφί**: *on both sides*, adverb.

428 f. = A 482 f. — **στείρῃ**: locative dative. — **πορφύρεον**: *foaming. Cf. πορφύρω to boil* or *bubble up.* The epithet does not describe color primarily, but the glancing, changing effect on the eye of water in commotion. The same effect was afterwards noticed in the color purple. — **νηὸς ἰούσης**: still dependent on *στείρῃ*, but approaching the freedom of the genitive absolute construction. § 22 *f β*.

429. κατὰ κῦμα: *with the waves, i.e.* "before the wind."

430. δησάμενοι ὅπλα: *making fast the tackle*, "belaying all."

431. ἐπιστεφέας: see on *α* 148.

434. ἠῶ: accusative, *through the dawning; παννυχίη* is thus seen to be equivalent to *πᾶσαν νύκτα*. § 59. — There is no break in thought between this book and the one which follows, but rather the closest paratactic connection. The division of *Iliad* and *Odyssey* into books was an arbitrary one, for convenience, like that of the New Testament into chapters and verses. — **πεῖρε**: the continuous action denoted by the imperfect comes to its close in the aorists *ἀνόρουσε, ἷξον* (*γ* 1, 5), *when the sun rose and they came, etc.*

THIRD BOOK OF THE ODYSSEY.

The Third Book comprises the events of three days, the third, fourth, and fifth in the chronology of the poem. It describes the visit of Telemachus to Nestor at Pylus. § 11 c.

1–66. *The arrival of Telemachus and Athena at Pylus, and their hospitable reception there.*

1. λίμνην: here a part of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning, and into which he sinks at night. Usually it is the dawning of the day which the poet describes, as in *β* 1.

2. πολύχαλκον: this epithet, like *χάλκεος* and *σιδήρεος*, shows that the firmament was thought of as a fixed metallic dome.

5. ἷξον: Attic *ἀφίκοντο*, an aorist of the 'mixed' formation. § 51 *h*. It describes their arrival off Pylus; their landing is described in 10 f. — **τοὶ δέ**: the people implied in *Πύλον* and *πτολίεθρον*.

Digitized by Google

6. παμμέλανας: as offerings to the god of the deep dark sea, who is himself *dark-haired* (κυανοχαίτῃ). Of the same color were also the victims for the deities of the lower world.

7. ἕδραι: *ranks* or *rows of seats*, as in 31. Their number was the same as that of the cities in the realm (B 591 ff.).

8. προύχοντο: *were presenting* for sacrifice. For the infrequent 'crasis,' see § 29. — **ἑκάστοθι**: *i.e.* at each ἕδρα. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. εὖθ' (εὖτε) **οἱ, οἱ δέ**: *just as these, then these.* — **ἐπί**: *thereon*, an adverb with ἔκαιον. The mind readily supplies βωμοῖς. It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. ἰθὺς κατάγοντο: *put straight in*, towards the landing-place. The opposite of κατάγεσθαι is ἀνάγεσθαι, *put out to sea*, as in A 478. — **στεῖλαν ἀείραντες**: *took out and stowed away* both mast and sail (ἱστία), the reverse of β 425. — **τὴν δ' ὥρμισαν**: *they made her fast*, the same as στῆσε β 391.

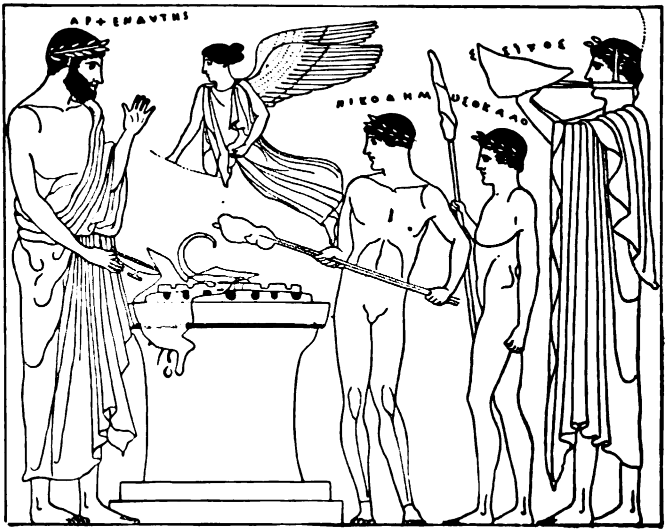
14. οὐ μέν σε χρή: *thou surely hast no need.* See on α 124.

15. καί: *actually*, emphasizing the whole sentence. — **ἐπέπλως**: § 56.

16. πατρός: *about thy father*, the anticipated object and subject of the following sentences. H. 878.

18. εἴδομεν: subjunctive of οἶδα with short mode-vowel, *let us know.*

19 f. λίσσεσθαι: infinitive as imperative. — **αὐτός**: *thyself.* — **νημερτέα**: *the truth*, *i.e.* the whole truth, without concealment or softening; he would not of course concoct a falsehood.



κρέα τ' ὤπτων ἄλλα τ' ἔπειρον (v. 33).

22. προσπτύξομαι: subjunctive of deliberation in a question of appeal, like ἴω. G. 1358; H. 866, 3.

24. αἰδώς: *sc.* ἐστί. It is a *shame*, *i.e.* it is *shameful.* See on α 350.

28. οὐ: repeats with emphasis what immediately precedes, "no indeed I do not." — **γενέσθαι** κτλ.: *wert born and bred.*

29 f. = β 405 f.

31. ἄγυριν: *gathering* of any kind, while ἀγορή is rather a formal deliberative assembly. *Cf.* ἐν νηῶν ἀγύρει Ω 141.

33. ἔπειρον: *sc.* ὀβελοῖσι, as in 462.

35. χερσὶ κτλ.: *clasped their hands in welcome.*

39. This was the seat of honor, between king and crown-prince. — **πατέρῖ**: the case-ending is of varying quantity. § 39.

40 f. **ἐν**: adverb, with locative dative following. — **δειδισκόμενος**: akin to δείκνυμι, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. Ἀθηναίην: *i.e.* the seeming Mentor. A divinity is urged to pray.

44. τοῦ κτλ.: strongly emphatic from its position, *it is this one's feast even that ye have chanced upon in your coming hither.*

45. εὔξεαι: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — **ἣ θέμις ἐστίν**: *as is right.* The relative is attracted from the neuter into the gender of the predicate substantive. θέμις is *right* as sanctioned by *usage.* See on β 69.

46. τούτῳ: Telemachus. **48. εὔχεσθαι**: *is wont to pray.*

49. νεώτερος: *sc.* σοῦ.

52. ἀνδρί: dative of cause. The reason for Athena's delight is really contained in the attributives — *at the spirit and good breeding of the man.*

53. οἷ: accented for emphasis in contrast. So σοί in 50.

54. πολλά: *fervently*, cognate accusative in adverbial relation. § 22 *b*.

56. ἡμῖν: dative of advantage with τελευτῆσαι, which depends on μεγήρῃς. *Cf.* β 235 f. — **τάδε ἔργα**: explained by what follows.

59. ἑκατόμβης: genitive of price or value with ἀμοιβήν, *recompense for the hecatomb.*

60. ἔτι: *further*, *i.e.* "thirdly," corresponding to πρώτιστα (57), ἔπειτα (58). — **πρήξαντα**: agrees with the principal subject Τηλέμαχον. Its object, the antecedent of the relative clause following, is omitted. G. 1026; H. 996. The main idea lies in the participle, *may accomplish before going.* § 24 *i*.

61. οὕνεκα: *wherefore*, *i.e. that for the sake of which.* — **μελαίνῃ**: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet θοῇ. § 15.

62. ἔπειτα: *at that time*, with temporal reference to what precedes, as in α 106. — **αὐτὴ** κτλ.: as Mentor she prayed, as Athena she answered the prayer.

64. ὣς δ' αὔτως: *and in the same way.* § 45 *h*.

65. ὑπέρτερα: *outer* meats, in distinction from σπλάγχνα (40) = viscera. — **ἐρύσαντο**: *sc.* ἐξ ὀβελῶν.

67–101. *Telemachus tells Nestor who he is and on what errand he is come.*

Digitized by Google

67 = α 150.

69. κάλλιον: *fairer* than it would have been before showing the strangers hospitality.

72. ἦ, ἦ: two independent questions. — **κατὰ πρῆξιν**: *on business*. The opposite is κατὰ λῆιδα 106.

73. οἷά τε: *just like*, equivalent to ὥσπερ. — **ληιστῆρες**: piracy was not uncommon, and not so dishonorable as in later times.

74. ψυχὰς παρθέμενοι: see on β 237.

77. θῆχ': ἔθηκε. — **μίν**: the τόν of 75, Nestor.

78 = α 95. The verse is wanting here in many, including the best MSS.

81. ὑπονηΐου: equivalent to ὑπὸ Νηΐῳ α 186. *Cf.* ἐπήρετμοι β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. ἰδίῃ: predicate. **83. κλέος εὐρύ**: *widespread report.*

86. ἄλλους: personal object of πευθόμεθα, anticipated ('prolepsis') from the relative clause following, where the more special form ἕκαστος takes its place.

90 f. εἴ τε, εἴ τε: *whether*, *or*, partitive exposition of ὀππόθι.

92. τὰ σὰ γούναθ' ἱκάνομαι: figuratively, of a suppliant's visit. Telemachus does not actually clasp Nestor's knees.

94 f. ἄλλου, πλαζομένου: *from another*, *of his* (Odysseus') *wanderings*, the first a genitive of source, the second an objective genitive with μῦθον.

95. πέρι: *beyond* others, adverb; with the proleptic predicate adjective ὀιζυρόν, *to exceeding sorrow.*

96. μ' αἰδόμενος: *out of regard for my feelings.* — **μηδ' ἐλεαίρων**: *and do not* do so *out of pity*, the second negative, like the first, belonging with the imperative rather than the participle.

97. ὅπως ἤντησας ὀπωπῆς: *as thou didst get sight* (either of his death or of those who saw him die), "according to your actual personal experience," explaining εὖ *honestly.*

98 ff. εἴ ποτε . . . ἐξετέλεσσεν: *if ever at all in word or deed my father fulfilled his promises to thee;* equivalent to an adjuration, "by all the aid my father gave thee." It is resumed by the τῶν . . . μνῆσαι of 101, "by this, I say."

100. πάσχετε: imperfect.

101. τῶν . . . μνῆσαι: *bethink thee now I pray of this*, apodosis to 98 ff.

102–200. *Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.*

103. ἐπεί: *since*, introduces a reason for giving the following story, but its proper apodosis is lost sight of in the relative clauses. A virtual apodosis may be found at 108. **104. μένος ἄσχετοι**: see on β 85.

105 ff. ἠμὲν ὅσα κτλ., ἠδ' ὅσα κτλ.: explanatory of ὀιζύος ἣν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate accusative with μαρνάμεθα, "all our sufferings and all our fightings."

106. ὅπῃ ἄρξειεν: *wherever* Achilles *led*, iterative optative. These predatory excursions of Achilles are alluded to in Α 163 ff., Ζ 414 ff., Ι 328 ff.

108. ὅσσοι ἄριστοι: much like the idiom maximi quique = omnes magni.

Digitized by Google

109 ff. ἔνθα, ἔνθα, ἔνθα: rhetorical repetition ('anaphora'), in partitive illustration of 108. — **Αἴας**: when no epithet is used the Telamonian Aias is usually meant. His suicide was described in the Ἰλιὰς Μικρά of Lesches (*cf.* λ 543–564); the death of Achilles, in the Αἰθιοπίς of Arctinus. The death of Patroclus forms the subject of Π, that of Antilochus is alluded to in δ 188, and was also described in the Αἰθιοπίς. § 3 *d*. The same quartet of heroes appears in λ 467 ff.

110. θεόφιν: equivalent to θεοῖς, dependent on ἀτάλαντος.

112. περί: adverb, strengthening ταχύς, on which θείειν depends.

113. ἐπὶ τοῖς: *besides these* evils.

115 f. οὐδ' εἰ . . . ἐξερέοις: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — **καὶ ἐξάετες**: the English uses a disjunctive *or*. § 24 *g*.

117. πρίν: *sooner*, *i.e.* ere the tale were ended. — **ἀνιηθείς**: *wearied* by the length of the story. *Cf.* α 133.

118. ῥάπτομεν: imperfect. Homer does not use the 'historical present.' § 21 *h*, *i*.

119. ἐτέλεσσε: *sc.* κακά. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. μῆτιν: accusative of specification. — **ὁμοιωθήμεναι ἄντην**: *to vie with him face to face.*

121. ἐνίκα: *was superior*, *excelled.*

123. σέβας μ' ἔχει: the modern man possesses and sways his feelings. The Homeric man is possessed and swayed by them.

124. ἦ τοι γάρ: *yes*, *in very truth*, introducing a reason for his acceptance of the claim of Telemachus. — **ἐοικότες**: *fitting*, *seemly*, as might be expected of the son of so wise a man as Odysseus. — **οὐδέ κε φαίης**: *and thou wouldst not think*, *sc.* the ideal second person, any hearer.

126. εἵως: *for a while*, see on β 148.

127. ἀγορῇ, βουλῇ: *assembly* of the soldiers, germ of the modern Lower House; *council* of the chiefs, germ of the modern Upper House or Senate.

128. νόῳ, βουλῇ: *judgment*, *counsel*, datives of manner.

129. Ἀργείοισιν: dative of advantage; *we considered in behalf of the Argives*, *how the very best might be done.*

132. καὶ τότε δή: see on β 108. The conclusion naturally expected here after 126–129, *viz.* "then we lost sight of each other," is hinted at in λυγρὸν νόστον, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

134. τῷ: *therefore.* § 45 *k*.

135. μήνιος ἐξ: *in consequence of the wrath* of Athena, because Aias the Locrian violated Cassandra in the temple of Athena at Ilios, and was not punished for it by his companions. *Cf.* Verg. *Aen.* ii. 403 ff.

137. ἐς: with ἀγορήν.

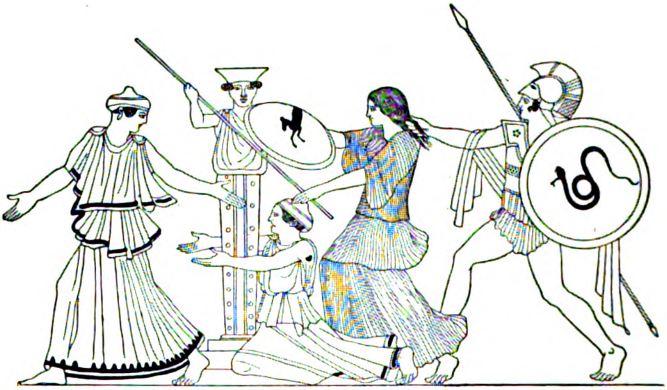
138. ἐς: *for*, of a time fixed definitely in the future. H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual

Digitized by Google

time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply, as the parenthetical verse 139 states.

140. μῦθον μυθείσθην τοῦ ἕνεκα: *told the tale* (*i.e. explained*) *why.* They 'stated the object of the meeting.'

142. ἐπὶ νῶτα: follows the idea of motion in the verbal substantive νόστου.



CASSANDRA (v. 13..).

143. οὐδὲ πάμπαν: *but not at all.*

145. τόν: demonstrative, referring to 135.

146. νήπιος: *the fool!* see on α 8. — **ὃ**: equivalent to ὅτι. § 45 *q*. — **ἔμελλεν**: *sc.* Ἀθήνη.

147. γάρ τε: like namque. — **αἶψα**: emphatic.

150. δίχα . . . βουλή: *i.e.* their favor was divided between the plan of Menelaus and that of Agamemnon, *both plans found favor with them.*

151. χαλεπά: *hostilities.*

152. ἐπί: *against us.* — **πῆμα κακοῖο**: *a woe of evil*, periphrasis for πῆμα κακόν.

153. οἱ μέν: *our party*, in apposition with the subject of ἕλκομεν.

154 γυναῖκας: *i.e.* captive Trojans.

155. ἐρητύοντο μένοντες: *remained patiently.*

157. ἡμίσεες: the οἱ μέν of 153. — **ἐλαύνομεν**: *sc.* νῆας ἐρετμοῖς.

160. ἱέμενοι: causal, giving the motive of the offering.

161. ὦρσεν ἔπι: *roused against* us. The adverb suffers 'anastrophe' in spite of the intervening κακήν, in order to make it apparent that it has no relation to the following δεύτερον. — **δεύτερον αὖθις**: *a second time again*, with reference to 136.

163. A parenthetical verse, explaining οἱ μέν above, *the party of Odysseus the crafty.* The Attic idiom is οἱ περί τινα.

164. ἐπί: adverb with φέροντες, *bringing forward, proffering.*

Digitized by Google

166. **ὅ**: equivalent to ὅτι, as in 146. — **δαίμων**: see on β 134.

167. **ὦρσε**: *sc.* φεύγειν.

168. **ὀψὲ δὲ δή**: *and lo! at last.* Menelaus had quarreled with Agamemnon (136 f.), then with Odysseus (161 ff.), and had then been abandoned by Nestor and Diomedes, in whose path he *at last* sets out.

169. **ἔκιχεν**: *sc.* νῶι or ἡμᾶς, with which ὁρμαίνοντας is in predicate agreement. — **δολιχὸν πλόον**: *sc.* from Lesbos across the sea to their homes, in contrast with the shorter trips from Troy to Tenedos and Lesbos.

170 ff.: **καθύπερθε, ὑπένερθε**: *above*, *below*, *i.e. to the westward* or *eastward*, as farther out on the 'high' sea, or nearer the low-lying coast.

171. **νήσου ἔπι**: *in the direction of*, and so in a general sense *toward the island*, where we expect rather παρὰ τὴν νῆσον, *along past.* This course would take them most directly across to Geraestus on Euboea (174, 177). — **αὐτήν**: Chios *itself*, the larger island, north-westward of which the smaller Ψυρίη lay. The course would lie between the two islands. — **ἐπ' ἀριστερά**: neuter plural adjective as substantive.

172. This course would be longer, but more sheltered.

174. **δεῖξε**: a mere variation on φῆναι, *shewed* us a sign as we prayed, and thereby *ordered* (ἠνώγει) us.

176. **ἐπί**: adverb with ὦρτο, *there came on to blow* (ἀήμεναι). The intervening δέ prevents anastrophe. See on 161.

176. **αἱ δέ**: *sc.* νῆες, as in 157.

178. **κατάγοντο**: see on 10.

179. **ἐπί**: adverb with ἔθεμεν, *placed on* his altar, *i.e. offered up. Cf.* 9. — **μετρήσαντες**: causal.

180. **τέτρατον ἦμαρ**: on the first day they came to Tenedos (159), on the second to Lesbos, on the third to Geraestus (177). — **Ἄργεϊ**: here the city at the head of the Argolic gulf, with its port, the later Nauplia.

182. **ἔχον**: *held on my course*, with or without νῆας expressed.

183. **ἐπεὶ δὴ πρῶτα**: *when once*, the prose ἐπεὶ ἅπαξ.

184. **ἀπευθής**: active, *without tidings. Cf.* 88. — **οἶδα**: of knowledge from personal experience.

185. **κείνων**: *i.e.* περὶ κείνων. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).

187. **ἣ θέμις ἐστί**: see on 45. The clause here qualifies the following verb. — **δαήσεαι**: § 54 *e*.

189. **ἄγε**: ἦγε. — **Ἀχιλλῆος υἱός**: *i.e.* Neoptolemus.

193 f. **Ἀτρεΐδην**: anticipated object of the main verb, instead of subject of ἦλθε ('prolepsis,' H. 878). *Cf.* 86, δ 832. — **νόσφιν ἐόντες**: concessive.

194. **ὡς**: *how.* — **ἦλθε**: *came home*, like ἐλθέμεν 188.

195. **ἀλλ' ἦ τοι . . . μέν**: *but verily now . . . indeed*, as in 236. — **ἀπέτισεν**: *paid vengeance*, ἐτίσατο 197 *exacted vengeance from* (with accusative), and absolutely 203.

196. **ὡς ἀγαθόν**: *what a good thing it is!* — **καὶ παῖδα λιπέσθαι**: *that a son too survive.* The καί simply marks faint contrast between father and son.

Digitized by Google

197. **καὶ κεῖνος**: *that son also*, the famous Orestes. Here the *καί* emphasizes the special case which illustrates the general principle.

198–200 = α 300–302.

201–238. *Nestor and Telemachus converse about the suitors, about the possibility of punishing them, and about the return of Odysseus.*

203. **καὶ λίην**: see on α 46. — **κεῖνος**: as in 197.

204. **εὐρύ**: predicate, *far and wide.* Contrast 83. — **καὶ ἐσσομένοισι πυθέσθαι**: *for posterity also to hear of.*

205. **αἲ γάρ**: introduces a wish, utinam. — **δύναμιν περιθεῖεν**: *compass with power*, as with a buckler. *Cf.* *ἐπιειμένον ἀλκήν*, ι 214, *clad in strength.*

206. **τίσασθαι**: *that I might punish*, infinitive of purpose. — **ὑπερβασίης**: genitive of cause.

209. **πατρὶ . . . ἐμοί**: an affectionate extension of the simple *μοί* of 208. — **νῦν δέ**: see on α 166. — **τετλάμεν** [*τετλάναι*]: *to be submissive*, perfect infinitive with force of present continuance. — **ἔμπης**: *i.e.* in spite of my desire for vengeance.

211. **ταῦτά με**: the double accusative with *ἀναμιμνήσκω* occurs only here. *Cf.* 101. — **καὶ ἔειπες**: *and speakest* of them, equivalent in the redundancy of Epic formula to *εἰπών by speaking* of them, "by what thou sayest."

215. **ἐπισπόμενοι** *κτλ.*: *following a god's voice* as expressed by the mouth of a prophet interpreting an omen.

216. **τίς . . . εἴ κε**: see on β 332. — **σφί**: dative of interest, instead of genitive with *βίας*. § 22 *g*. — **ἐλθών**: treat as a parallel verb, *will come and* —.

217. **Ἀχαιοί**: *i.e.* the warrior companions of Odysseus, supposed to be still alive.

218. **εἰ γάρ**: introduces a wish, like *αἲ γάρ* 205. — **φιλέειν**: *shew love* for one, *favor* by direct assistance. *Cf.* *παρίστατο* 222. **220.** *Cf.* 100.

223. **εἰ**: resumes the wish first introduced by *εἰ γάρ* 218.

224. **τῷ**: *in that case*, supposing the wish fulfilled. — **τίς**: *many a one.* — **καί**: *actually*, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. **οὔ πω**: *in no way*, differing from 221 (*not yet*).

227. **ἄγη μ' ἔχει**: see on 123.

228. **ἐλπομένῳ**: contains the main thought; "I do not expect that this can come to pass." — **τά**: refers to 216 f., 223 f.

230. See on α 64.

231. **σαώσαι**: *can bring home safe*, simple potential optative without **ἄν**, as in 319. G. 1332; H. 872 *e*; § 21 *e*.

232 ff. **καὶ . . . μογήσας**: *even though after suffering.* This concessive participle contains the main idea in the contrast to *ἀπολέσθαι* (234). Translate: *to suffer . . . before coming home . . . rather than to come home and perish.*

235. **ὑπό**: construe with *Αἰγίσθοιο* and *ἀλόχοιο*, and treat **δόλῳ** as dative of manner. **238** = β 100.

239–328. *Nestor tells Telemachus the manner of Agamemnon's death.*

240. **κηδόμενοί περ**: *however much concerned about them.* **243.** **ἔπος**: *matter.*

Digitized by Google

244. περίοιδε ἄλλων: = περὶ ἄλλων οἶδε. *Cf.* α 66.

245. τρὶς ἀνάξασθαι γένεα: *thrice has been chieftain through generations*, i.e. *has been chieftain for three generations*. *Cf.* μετὰ δὲ τριτάτοισιν ἄνασσεν Α 252.

246. ὥς τε: *like*, as in α 227.

249. αὐτῷ: Agamemnon *himself*, contrasted with Menelaus.

250. ἐπεὶ κτλ.: gives a reason for assuming that treachery must have been used.

251. Ἄργεος: *anywhere in Argos*, the genitive expressing vague local relation. —**Ἀχαιικοῦ**: distinguishes Peloponnesian from Thessalian Argos (Πελασγικόν).

252. ἐπ' ἀνθρώπους: "over the world." —**ὁ δὲ** κτλ.: a paratactic clause, where the English would express result, *that so he* (Aegisthus) *plucked up courage to slay him.*

254. ἀληθέα: predicate adjective with adverbial force.

255. καὐτός: = καὶ αὐτός, a rare crasis. § 29. —**ὀίεαι**: *thou conjecturest*, vv. 249–252.

258. τῷ: *in that case*, as in α 239. —**ἐπί**: adverb with ἔχευαν, whose subject is the Achaeans.

259. κατέδαψαν: also modified by the κέ of 258.

260. ἄστεος: *i.e.* Mycenae (305).

261. Ἀχαιιάδων: professional mourning women. For the patronymic form, see § 42 *g*. —**μέγα**: in unfavorable sense, *rash*, *outrageous*.

262. κεῖθι: *i.e.* before Ilios.

263. ἥμεθα: in military metaphor. So in English, 'we lay.' —**μυχῷ Ἄργεος**: *i.e.* at the head of the Argolic gulf, *in the interior* of Peloponnesus.

264. πολλά: *greatly*. See on 54. —**θέλγεσκε**: *strove to beguile*.

265. τὸ πρὶν μέν: *at the first*, marking a period brought to a close by ὅτε δὴ κτλ. 269.

266. δῖα: *heavenly*, in purely formal manner, of noble birth. —**φρεσὶ** κτλ.: *she had a good heart.*

267. ἀοιδὸς ἀνήρ: *a bard-man*, attributive apposition. H. 625 a. So often with γυνή.

269. μίν: *i.e.* Clytaemnestra. —**δαμῆναι**: *so that she was subdued.*

270. ἄγων: *sc.* Αἴγισθος.

272. ἐθέλων ἐθέλουσαν: *desiring what he desired.* § 16 *b*. —**ὅνδε δόμονδε**: see on α 83. The home of Aegisthus was in Argolis, near Mycenae.

274. ἀγάλματα: defined by what follows.

275. μέγα ἔργον: *his difficult task*, the seduction of Clytaemnestra. —**ὅ**: *sc.* ἐκτελέσειν.

278. ἱρόν: because consecrated to Poseidon and Athena. The marble pillars of a ruined temple of Athena still crown the brow of the promontory.

280. A formula to describe a sudden, painless death, sent upon men by Apollo, or upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease.

283. κυβερνῆσαι: infinitive used as accusative of specification. —**ὁπότε** κτλ.: *whenever winds blew high*, the optative expressing frequency.

Digitized by Google

284. ὁ μέν: only Menelaus halted, Nestor continued on his way.

285. κτέρεα: see on α 291.

287. Μαλειάων: the singular occurs in ι 80. § 40 *d*. Malea was the Cape Horn of ancient navigation.

288. ἷξε θέων: *came on his run*, usually of the ship (281) rather than the sailor.

289. ἐπί: *forth* over the sea, adverb with χεῦεν.

290. πελώρια κτλ.: the predicate adjective is proleptic after τροφέοντο, *were rolling into monsters, mountain-high.* For the plural verb with neuter plural subject, *cf.* ἔαξαν, 298. § 22 *j*.

291. διατμήξας: *sc.* τὰς νέας. — **τὰς μέν**: resumed in 297 by **αἱ μέν**, with which **τὰς πέντε** (299) contrasts. — **ἐπέλασσεν**: *sc.* Ζεύς.

Orestes Slaying Aegisthus (v. 307).

293. ἔστι δέ τις: an epic formula for introducing local description. *Cf.* Vergil's est locus, est procul. — **αἰπεῖα εἰς ἅλα**: *steep* (*jutting*) *into the sea.*

295. σκαιὸν ῥίον: *a westerly headland.*

296. ἐς Φαιστόν: *as far as*, or *towards Phaestus*, a town between Gortys and the sea to the west, some two or three miles from the shore. The sea dashed its spray inland, but its billows were stayed by the rocky headland. — **μικρός**: with concessive force, *low as it is.* — **λίθος**: the πέτρη (293) or ῥίον (295).

297. ἔνθα: *i.e.* around the western end of the island and along the coast as far as the territory of Gortys.

299. τὰς πέντε: *the* (other) *five*, contrasted with τὰς μέν 291 = **αἱ μέν** 297.

301. ὁ μέν: *i.e.* Menelaus.

303. ταῦτα λυγρά: including now the murder of Agamemnon.

304. δέδμητο: *was in subjection*, the pluperfect of a resultant state, and so parallel to the imperfect ἤνασσε.

Digitized by Google

306. **τῷ ὀγδοάτῳ**: sc. ἔτει from ἑπτάετες above, *in that eighth year.* — **κακόν**: *as an evil, i.e. to his destruction,* predicate nominative neuter, as with forms of γίγνομαι. **307.** **πατροφονῆα**: see on α 299.

308 = 198, α 300.

309. **ὁ**: demonstrative, of Orestes, as τόν of Aegisthus. — **δαίνυ τάφον**: *was giving a funeral feast* to the people, after the burial.

310. **μητρός**: only here in Homer, if indeed here, is it even intimated that Clytaemnestra also fell by the hand of her son.

311. **βοὴν ἀγαθός**: *good at the war-cry,* a frequent phrase of the *Iliad,* sometimes meaning hardly more than *brave.*

312. **ὅσα . . . ἄειραν**: *as much as his ships bore as freight, i.e.* to the full capacity of his ships.

313. **καὶ σύ**: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. **μὴ φάγωσιν, ἔλθῃς**: prohibitory, not final sentences. G. 1346; H. 874.

317. **ἀλλὰ μέν**: *but still.* Nestor dissuades from such roaming as that of Menelaus, but yet commends to Telemachus one more journey.

318. **νέον ἄλλοθεν**: *lately, from abroad.*

319 f. **ὅθεν**: = ἐξ ὧν. — **ἔλποιτο**: the optative as in 231. Its subject is indefinite, *one,* taken up by the following ὅν τινα.

320. **πρῶτον ἀποσφήλωσιν**: *once drive from his course.* See on 183.

321. **μέγα τοῖον**: see on α 209. — **ὅθεν τέ περ**: *from which great distance.*

322. Even the great birds of passage could not fly the distance in a year.

323. **ἀλλ' ἴθι**: *so go!* by sea.

324. **πεζός**: predicate adjective after ἰέναι supplied from ἴθι. — **πάρα τοι**: = πάρεισίν σοι *thou hast,* or *shalt have.* § 58 *c* β.

327 f. = 19 f.

329–370. *After a final libation, Nestor invites the strangers to spend the night in his palace. Athena accepts for Telemachus, but declines for herself.*

329. **ἐπὶ ἤλθεν**: *on came.*

332. **ἄγε**: an interjection, introducing plural imperative. — **τάμνετε γλώσσας**: the choicest portions of the victims were to be burned (341) as a final offering, with accompanying libation of wine.

334. **τοῖο**: neuter demonstrative with ὥρη, instead of an infinitive.

337. **ἦ ῥα**: see on β 321. **338 f.** = α 146, 148.

340. **νώμησαν**: sc. ποτόν. The κοῦροι who served as butlers (οἰνοχόοι), dipped (ἀφύσσω) the wine with a pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests, first for a libation, then for drinking. *Cf.* ι 9 f., A 597 f. — **ἐπαρξάμενοι δεπάεσσιν**: *beginning the rite with the beakers, i.e.* putting wine in for the libation which preceded the drinking, '*with a first pious portion for the cup.*'

341. Each worshipper approached the altar and poured some of his wine on the burning tongues.

Digitized by Google

344. **ἴσθην νέεσθαι**: *were setting out to go, made as if to go.*

346 f. **τό γε**: explained by the next verse, where ὡς is *namely that,* and the optative is on the principle of indirect discourse ("as ye purpose").

348. **ὥς τε . . . ἀνείμονος**: *as if forsooth* (ἦ) *from some one utterly without clothing, i.e.* bed-clothing for a guest, as the following verses show.

349. **ᾧ**: *sc.* εἰσίν.

350. **αὐτῷ . . . ἐνεύδειν**: *for his own sleeping therein,* the infinitive as in α 138. **351.** **πάρα μέν**: = πάρεισι μήν.

352. **τοῦδ' ἀνδρὸς Ὀδυσσῆος**: Odysseus is affectionately thought of as alive and present before the speaker, in his son.

353. **ἐπ' ἰκριόφιν**: *on deck,* one of the small fore and aft decks of the Homeric ship, stretched across between and supported by the ribs. For the case-ending, see § 36.

354. **ἔπειτα**: *thereafter, i.e.* when I am no longer alive. The force of ὄφρ' ἄν (*as long as*) continues into this clause.

355. **ξεινίζειν**: purpose of ζώω and λίπωνται. Hospitality was one of the main supports of ancient civilization. — **ὅς τίς κε**: *whosoever,* used with distributive force after a plural antecedent.

357 f. **σοί**: construe with πείθεσθαι.

361. **ἕκαστα**: *the particulars, the details* of their duty in view of the detention of Telemachus, *their several duties.*

362. **γεραίτερος**: *elderly,* 'absolute comparative.' H. 649 b.

363. **νεώτεροι ἄνδρες**: predicate apposition with οἱ ἄλλοι, containing the main idea, to which ἕπονται is logically subordinate; *the rest are young men, who follow, etc.*

366. **νῦν**: supplementary and emphatic position for the sake of immediate contrast, *for the present.* — **μετά**: *in among, i.e. into the land of.*

367. **οὔ τι νέον** κτλ.: *not recent, i.e.* of long standing. § 19 *d.*

370. **οἵ τοι** κτλ.: *the fleetest and sturdiest thou hast.*

371–403. *Athena being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. **εἰδομένη**: *taking the shape of,* an actual transformation, as in α 105, not like α 320.

374. *Cf.* β 302. **376.** **νέῳ ὧδε**: *young as thou art.*

377. **οὐ . . . ἄλλος**: *sc.* ἦν, *this was no one else.*

379. **ἐν Ἀργείοισιν**: *i.e.* while they were before Ilios.

380. **ἀλλά**: *so now.* — **ἵληθι, δίδωθι**: for the personal endings, see § 47 *b.* The long stem-vowel is also Homeric.

383. *Cf.* 'a red heifer without spot, wherein is no blemish, and upon which never yoke came,' *Numbers* xix. 2. The relative clause explains the epithet.

384. The horns of the heifer should be overlaid with gold-leaf, to make the victim more acceptable to the goddess. *Cf.* 437 f., and Vergil's et statuam ante aras aurata fronte iuvencum, | candentem *Aen.* ix. 627 f.

387. **υἱάσι**: for the three stems of this substantive, see § 40 *c.*

Digitized by Google

388. τοῖο: with only a relic of original demonstrative force. § 45 *g*.

389 = α 145.

390. ἀνὰ κέρασσεν: *mixed up*, by having wine poured *upon* water in the mixer. **392.** The verse shows 'hysteron proteron.' § 19 *g*.

393. τοῦ: *of this* wine, with resumptive emphasis.

396. *cf.* α 424 (δὴ τότε). — **οἱ μέν**: the sons and sons-in-law (387). — **οἰκόνδε**: loosely used in this formula-verse for θαλαμόνδε. *Cf.* 413. These *chambers* opened into the court-yard of the palace.

397. αὐτοῦ: *right there*, in contrast with places at a distance.

399. τρητοῖς: see on α 440. — **αἰθούσῃ**: the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.

401. παίδων: construe with ὅς.

402. μυχῷ δόμου: this θάλαμος was usually in the most distant part of the palace, behind the women's hall.

403. δέσποινα: *royal*, like πότνια serves as adjective in cases of attributive apposition. — **λέχος . . . εὐνήν**: *prepared bed and couch*, *i.e.* slept by his side.

404–472. *On the next morning Nestor offers to Athena the sacrifice he had vowed, and the usual feast follows.*

404 = β 1. *Cf.* Milton's 'Now morn, her rosy steps in the Eastern clime | Advancing, sowed the earth with orient pearl, | When Adam waked. *Par. Lost*, v. 1 ff.

406. ξεστοῖσι λίθοισι: *i.e.* stone seats, probably at the sides of the entrance or vestibule to the men's hall. Similarly in an ancient city the elders gathered for conference 'in the gates.'

408. λευκοί: drawn into agreement with the relative. — **ἀποστίλβοντες ἀλείφατος**: *i.e.* rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — **οἷς ἔπι**: = ἐφ' οἷς.

410. Ἀιδόσδε: *i.e.* Ἀίδαο δόμονδε, as we have εἰς Ἀίδαο (*sc.* δόμον).

412. σκῆπτρον ἔχων: *i.e.* as ruler.

416. πάρ: *at the side*, *sc. of Nestor*, who formed the center of the group.

419. ἱλάσσομαι: 1 aorist subjunctive with short mode-vowel.

421 ff. ὁ μέν, εἷς δέ, εἷς δέ: *one*, *another*, *another*. — **ἐπί**: *after*, *to fetch*, like μετά.

422. ἔλθῃσιν: *sc.* βοῦς, explained and paraphrased by ἐλάσῃ . . . ἀνήρ. — **ἐπιβουκόλος**: the ἐπί implies authority *over*, as the ὑπό in ὑποδμώς (δ 386) subordination *under*.

425. χρυσοχόον: *gilder*. The same artist is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.

427. οἱ δ' ἄλλοι: *but ye others*. — **εἴπατε εἴσω**: *carry word within*.

429. ἕδρας, ξύλα: *seats* for the worshippers, *wood* for the sacrificial fire. — **ἀμφί**: *around* the altar in the court-yard.

435. Ἀθήνη: not as Mentor, but as goddess, unseen.

436. ἀντιόωσα: see on α 25.

438. ἀσκήσας: *after he had prepared it*, *i.e.* after beating the gold into leaf on the anvil. This gold leaf or foil was spread over the horns of the victim.

Digitized by Google

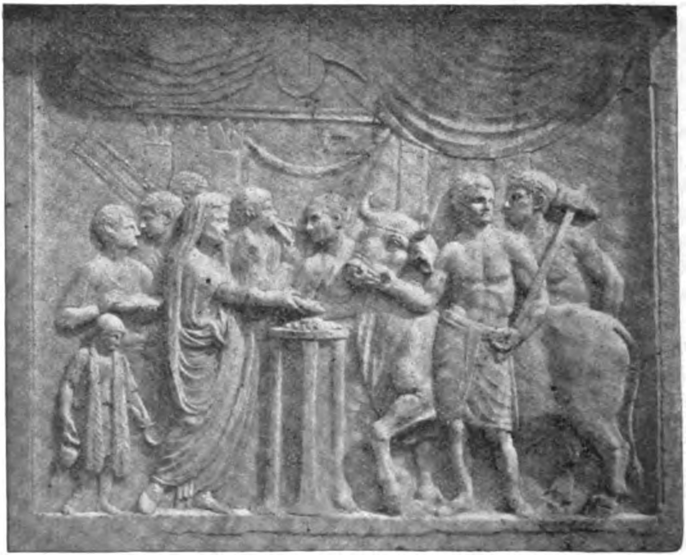
439. ἀγέτην: *sc.* to the altar. — **κεράων**: *by the horns*, partitive genitive with a verb merely implying touch.

440 f. *Cf.* α 136 f. The πρόχοος may be thought of as standing, full of water, in the λέβης. — **σφί**: dative of interest with ἤλυθεν φέρων. — **ἀνθεμόεντι**: of the flowers wrought in the metal.

441. ἑτέρῃ: *sc.* χειρί. — **οὐλάς**: they were to be cast into the fire, as symbolical food.

444. ἀμνίον: the blood caught in this vessel was sprinkled on the altar. *Cf.* the ceremonial in *Leviticus* i., ii.

445 f. κατήρχετο: used pregnantly with the accusatives in a ritualistic sense for ἐχερνίψατο καὶ οὐλοχύτας κατέχεε θύειν ἀρχόμενος, *i.e. began the ceremony* (*dedi-*



A Sacrifice.

cated the victim) *with hand-washing and barley-sprinkling.* *Cf.* χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενος in the next verse implies an ἀποτέμνων, and is explained by βάλλων, *performing the initial rite of cutting the hairs from the head* (of the victim) *and casting them in the fire, i.e. dedicating the victim with burning of forelock in the fire.* *Cf.* κάπρου ἀπὸ τρίχας ἀρξάμενος T 254.

449. ἤλασεν: *drove* a blow upon, *smote*, *sc.* βοῦν.

450. ὀλόλυξαν: a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἴσχον: *lifted and held*, *viz.* the head of the victim, directing it toward the abode of the upper gods. When the sacrifice was to the lower gods, the head was turned downwards.

Digitized by Google

456. διέχευαν: *quartered*, of cutting into large pieces; μίστυλλον (462) of cutting into small portions.

458. δίπτυχα: sc. κνίσην. — **αὐτῶν**: the thigh-pieces *themselves*, thus enveloped in fat. The intensive force has almost disappeared. § 45 *e*. — **ὠμοθέτησαν**: juicy morsels were thus assigned to the gods (*cf.* θεοῦ δαῖτα 420).

459. καίε: sc. the μηρία, with the κνίση and ὠμά upon them.

461. κατά: adverb with κάη, *were consumed*. — **πάσαντο**: a religious rite, symbolical of participation in the sacrifice.

462. τἆλλα: τὰ ἄλλα, a rare 'crasis,' § 29. — **ἀμφί**: adverb, "through and through."

464 τόφρα: during the last-mentioned preparations for the feast. — **λοῦσεν**: *bathed*. Earliest Homeric manners allowed the bathing of men by women. Athenian tradition made Polycasta afterwards the wife of Telemachus.

468. ῥά: indicates the apodosis. — **ἀσαμίνθου**: for a description of a bathroom and bath-tub of the early Homeric period, see Schliemann's *Tiryns*, pp. 229 ff. (Schuchhardt, *Schliemann's Excavations*, pp. 111 f.).

469. πάρ: with Νέστορα implies motion, *to Nestor's side*.

470 = 65.

471. ἐπί: adverb, *thereat*, *i.e.* at the feast.

473–497. *Telemachus and Pisistratus drive by way of Pherae to Sparta.*

473 = α 150.

475. ἐμοί: possessive pronoun, as in β 96.

476. ὑφ' ἅρματα: *to the chariot*, *i.e. under* the yoke fastened to the end of the chariot-pole. The plural is used of the chariot and all its appurtenances. — **ὁδοῖο**: *on his way*, genitive of place.

481. δίφρον: apparently synonymous with ἅρματα.

484. ἐλάαν: infinitive of purpose. — **οὐκ ἀέκοντε**: *i.e.* eagerly. § 19 *d*.

486. σεῖον: *shook*, in their rapid motion. — **ἀμφὶς ἔχοντες**: *having it* (the yoke) *on both sides*, *i.e. which they wore*.

489. παῖδα: predicate apposition with τόν.

493. This verse is omitted in the best manuscripts. — **προθύροιο**: *i.e.* the gateway from the public road into the court-yard. — **αἰθούσης**: *sc.* not δώματος, as in 399, but αὐλῆς, the pillared portico on the inside of the court-yard wall, over the gate-way.

494. μάστιξεν: sc. Πεισίστρατος, following 482–484.

496. τοῖον ὑπέκφερον: *so swiftly sped along*.

497. For the close connection between this and the following book, see on β 434.

FOURTH BOOK OF THE ODYSSEY.

The Fourth Book comprises the events of the evening of the fifth day, and those of the sixth day in the chronology of the poem. It describes the visit of Telemachus to Menelaus at Sparta. § 11 *d*.

1–67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

Digitized by Google

1. κοίλην: *hollow*, of the district, as lying between the parallel ridges of Taÿgetus and Parnon.

2. The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

3. ἔτῃσιν: dative of indirect object. **5. Ἀχιλλῆος υἱεῖ**: see on γ 189.

7. τοῖσιν: for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. τὴν ἄρα: *this daughter, I say, etc.* — **ἔνθα**: *at that time.*

9. ἄστυ: *i.e.* Phthia, in Thessaly. — **ἄνασσεν**: *sc.* Neoptolemus.

10. ἤγετο: *sc.* γυναῖκα, *was bringing home as wife*, here of the bridegroom's father.

11. τηλύγετος: predicate adjective, meaning perhaps *very dear.*

12. ἔφαινον: *brought to light, gave.*

13. ἐπεὶ τὸ πρῶτον: *when once.* See on γ 183.

18. φορμίζων: *to the phorminx.* See on α 155. — **αὐτούς**: the slight intensive force distinguishes guests from performers.

19. ἐξάρχοντος: *sc.* ἀοιδοῦ, apparent genitive absolute. § 22*f.*

20. τὼ δ' αὖτε: contrasts with οἱ μέν 15. — **ἐν προθύροισι**: as in α 103.

22. στῆσαν: intransitive 2 aorist, *halted.*

24. ἀγγελέων: future participle of purpose.

26. τώδε: *here*, adverbial, with accompanying gesture; *lo! here are certain strangers.*

27. γενεῇ Διός: a stock phrase to denote noble birth. See on δῖα γ 266.

28 f. ἀλλά: *so then.* — **καταλύσομεν**: subjunctive in question of doubt, like πέμπωμεν below.

29. ἄλλον: construe with ἱκανέμεν. — **ὅς κε κτλ.**: relative clause of purpose.

31 ff. μέν, μέν, μέν: Attic μήν.

33 f. φαγόντε ἱκόμεθα: *consumed before we came*, the main idea lying in the participle.

34 f. αἴ κε . . . ὀιζύος: *in the hope that at some time in the future Zeus would give us respite from distress, i.e.* bring us to our own home where we in our turn should shew hospitality to wanderers.

36. ἐς, προτέρω: *in* (to the court-yard) and *onward* (to the men's hall). — **θοινηθῆναι**: infinitive of purpose. **38. ἑοῖ αὐτῷ**: Attic ἑαυτῷ.

41. ἀνά: See on γ 390. **44. θαύμαζον**: *gazed in wonder.*

45. ὥς τε: *as*, construed with ἠελίου and σελήνης, omitting a second **αἴγλη**, — *a radiance as* (*the radiance*) *of sun or moon.*

47. ἐπεὶ κτλ.: *when they had taken delight in the sight of their eyes.*

48 f. See on γ 464–8. **50. χλαίνας**: *cf.* γ 467.

52–58 = α 136–142.

61. πασσαμένω: *sc.* σφώ, accusative with εἰρησόμεθα.

62 f. σφῷν: *in your case*, elsewhere σφῶιν. — **γένος**: *lineage*, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, *offspring.*

63. βασιλήων: descriptive apposition to ἀνδρῶν, and equivalent to a relative sentence, *who are, etc.*

Digitized by Google

64. κακοί: *low-born.* — **τοιούσδε**: *such* as ye are, with gesture.

65. νῶτα: lit. *back-pieces*, counted the most delicious part. Perhaps the 'tenderloin' is meant. — **παρά**: adverbial, with θῆκεν.

66. ὀπτά: in supplementary agreement with νῶτα. — **γέρα**: the final vowel is short, though the full form is γέραα. **67 f.** = α 149 f.

68–112. *The amazement of Telemachus at the splendor of the palace leads Menelaus to tell him how he got such wealth on his wanderings, and so to mention Odysseus.*

70 = α 157.

71. τῷ . . . θυμῷ: *dear to this heart of mine*, the τῷ with deictic force.

73. ἠλέκτρου: either *silver-gold* (an alloy) or *amber* could be used in the wall-decoration here meant.

74. αὐλῆ: here, and here only in Homer, of the whole palace. In later times the αὐλή was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. ὅσσα τάδε κτλ.: *how many things are here in infinite abundance!* An explanatory exclamation emphasized by an appositive phrase.

80 ff. "But among mortals there may, or may not, be one to vie with me in wealth, for my wealth represents long wanderings and many sufferings (82–89), but during these my brother was slain, and his death robs me of all delight in my wealth" (90–93).

82. ἠγαγόμην: *sc.* κτήματα. — **ὀγδοάτῳ**: *cf.* γ 306, 311.

83 ff. The countries here mentioned in zig-zag order, in explanation of πολλά 81, include the eastern and southeastern coasts of the Mediterranean sea, and the richest peoples of Asia and Africa. — **Αἰγυπτίους**: the last two syllables are pronounced with 'synizesis.'

85. Λιβύην: the coast-land west of Aegyptus, represented by the following relative sentence as wonderfully rich. — **ἵνα τε**: *where.* — **ἄφαρ**: *i.e.* very soon after birth.

86. εἰς: *in the course of, by the end of.*

89. παρέχουσιν: *sc.* μῆλα. — **θῆσθαι**: *for milking.*

90. περὶ κεῖνα: *around those parts.*

92. οὐλομένης: *accursed*, one on whom the curse ὄλοιο has fallen. For ὀνήμενος, the opposite, *cf.* β 33. **93. ὡς**: *for this reason.*

94. μέλλετ' ἀκουέμεν: *ye are likely to, must have heard.* See on 181. — **οἵ τινες**: the guests were still unknown to Menelaus. *Cf.* 61 f.

95. ἀπώλεσα οἶκον: *I lost my home*, when Helen fled with my treasures.

97 f. ὧν: refers to πολλὰ καὶ ἐσθλά, and depends on μοῖραν. — **ὄφελον ἔχων . . . ναίειν**: *O that I were dwelling here with . . .*

98. οἱ δ' ἄνδρες: *sc.* ὄφελον (plural). This second wish is made parallel to the first, instead of a condition on whose fulfilment the first would depend. "O that I had but a fraction of my wealth, provided my friends might be alive!"

100 ff. ἀλλ' ἔμπης: *but still*, introduces οὐ τόσσον ὀδύρομαι 104. Concessive participles and parenthetical verses (102–3) intervene. — **πάντας**: *i.e.* οἳ τότ' ὄλοντο. It is emphatically resumed by τῶν πάντων in 104.

Digitized by Google

103. **αἰψηρός**: *sc.* *ἐστί.* "Speedily comes satiety in lamenting."

105. **ὡς**: for *ὅσσον.* — **ὅς ἀπεχθαίρει**: *i.e.* whose loss makes hateful what before had pleased.

107 f. **τῷ δ' ἄρα**: *but on him then*, to judge from his disappearance and long absence. — **ἔμελλεν**: *were destined*, of a decree of fate. The subject is *κήδεα.*

108. **αὐτῷ**: with supplementary emphasis, opposing the preceding *τῷ* to *ἐμοί.* With the latter pronoun supply *ἔμελλεν ἔσεσθαι.*

109. **κείνου**: objective genitive with **ἄχος**. — **ὅπως**: *seeing how, since.*

110. **ζώει, τέθνηκεν**: indirect double question.

112. **νέον**: *just*, adverb with *γεγαῶτα.*

113–154. *Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus' son.*

113. Construe: *ὑπό* (adverb) *ὦρσε ἵμερον γόοιο πατρός* (objective genitives).

115. **ἄντ'**: always for *ἄντα*, not for *ἀντί.*

118. **αὐτόν**: *himself*, *i.e.* of his own accord, unsolicited.

119. **ἕκαστα**: adverbial cognate accusative, *in every way.* With the first verb, *sc.* *αὐτόν*, with the second, *αὐτοῦ.*

121. **δέ**: *then*, in temporal apodosis. § 24.

124. **τάπητα**: to be thrown over the chair. See on *α* 130.

129. **τάλαντα**: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. **χρυσέην**: the last two syllables are pronounced with 'synizesis.' The distaff was commonly of reed.

132. **ἐπί**: *thereon*, adverb. — **κεκράαντο**: from *κεράννυμι* rather than *κραίνω.* The edges were gilded over the silver.

134. **αὐτῷ**: the basket *itself*, as distinguished from its contents.

135. **τετάνυστο**: *lay* (*stretched out*). — **ἔχουσα**: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.

SPINNING WOMAN.

138 f. **οἵτινες . . . ἱκανέμεν**: *what men these claim to be who are come.* The first pronoun is in predicate apposition to the second.

140. "Will what I shall say prove false or true? At all events I must say it."

141. **ἐοικότα ὧδε**: *with such a likeness*, *sc.* *ἄλλῳ τινί.*

142. A parenthetical verse.

143. **'Οδυσσῆος υἷι**: where we expect *'Οδυσσῆι.* Telemachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. *Cf.* 27, 62.

148. **νῦν**: *now* that you call my attention to it. Menelaus was just a little dull. — **ἐΐσκεις**: *likenest*, "judgest from resemblance," "thinkest."

Digitized by Google

149 f. "Such was Odysseus, from foot to head."

151 f. **μεμνημένος . . . μυθεόμην**: *was calling to mind and talking about Odysseus.*

155–202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

157. κείνου μέν [μήν]: an echo of 149. — **υἱός**: predicate, *sc.* ἐστί.

159. ὧδε: see on α 182. — **τὸ πρῶτον**: *for the first time*, with ἐλθών.

160. τοῦ: relative, with αὐδῇ. — **θεοῦ ὥς**: = ὥσπερ θεοῦ αὐδῇ. See on 45.

162. πομπόν: predicate apposition with ἐμέ.

165. ᾧ μὴ ἔωσιν: *who may not have*, the negative showing conditional force. — **μὴ ἄλλοι**: with synizesis.

166. οἱ: the same dative as ᾧ 165.

167. εἴσ': for the retraction of accent, see § 31 *d.* — **οἵ κεν ἀλάλκοιεν**: potential optative expressing imagined result, *who might avert.* See on α 254.

171 ff. **μίν**: object of φιλησέμεν, for whose subject *sc.* ἐμέ. — **ἔφην**: *I said* in my heart, *I promised myself.* — **ἐλθόντα**: = πάλιν ἐλθόντα, *if he reached home*, agreeing with μιν. The thought is expanded to include both friends in the following εἰ . . . Ζεύς.

172. ὑπεὶρ ἅλα: construe with the verbal substantive νόστον, object of ἔδωκεν.

173. γενέσθαι: *to be our own*, explanatory and redundant infinitive.

174. Ἄργεϊ: *i.e.* in Peloponnesus.

176. μίαν: *some one.* — **ἐξαλαπάξας**: *depopulating*, to make room for the folk of Odysseus.

177. αἵ: *of such as.* — **ἀνάσσονται**: passive, *are lorded over.*

178. ἐμισγόμεθα: the imperfect expresses the continuance of the imagined intercourse. **179. φιλέοντε, τερπομένω**: *sc.* ἀλλήλω, ἀλλήλοιν.

180. πρίν γ' ὅτε δὴ κτλ.: *before what time, i.e. until. Cf.* β 374.

181. τὰ μέλλεν ἀγάσσεσθαι: *was likely to, doubtless did, begrudge this. Cf.* 94, 200, α 232.

182. ἀνόστιμον: predicate adjective after ἔθηκεν κεῖνον.

183. *Cf.* 113.

186. ἀδακρύτω: predicate after ἔχεν ὄσσε.

188. Ἠοῦς υἱός: *i.e.* Memnon, king of the Aethiopians.

190. μέν: = μήν. — **περί**: adverb with πεπνυμένον εἶναι, *wert surpassingly wise among men.* See on α 66.

191. ἐπιμνησαίμεθα: the optative corresponds to the iterative φάσκεν.

192. οἷσιν: *own*, in this case with reference to the first person, *our own*, = ἡμετέροισι. H. 269 D.

193. εἴ τί που ἔστι: *if in any way soever it is possible.*

194 f. **μεταδόρπιος**: Pisistratus does not like to sit lamenting "when it is time for supper." The δόρπον sometimes follows closely in Homer upon the δεῖπνον, the interval being occupied by conversation. — **ἀλλὰ καὶ . . . ἠριγένεια**: *nay, there will be also an early born dawn*, when the lamenting may be renewed, *sc.* ὀδυρομένῳ, or ἡμῖν ὀδύρεσθαι, as in 214 f. — **οὐδέν**: *not at all.*

Digitized by Google

196. **κλαίειν**: the subject is indefinite, *any one's bewailing*, and the object is the following relative clause. — **ὅς κε βροτῶν**: *whatever mortal*, *i.e. any mortal who*, *etc.*

197. **γέρας**: *honor*, predicate apposition with τοῦτο, *this is the only honor poor mortals have* after death, *viz.* that their friends mourn them (198).

198. "That locks of hair be cut and tears be shed for them." The subjects of the infinitives are indefinite pronouns referring to the friends of those who die.

200. **μέλλεις**: *thou art likely to*, *thou probably dost*, as in 181.

201 f. **περί**: adverb in both verses, in the first with γενέσθαι *surpassed*, in the second strengthening ταχύν, as in γ 112.

203-264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells a good story of Odysseus.*

204. **ἐπεί**: the apodosis is deferred by parenthetical verses till 212, ἡμεῖς δέ *let us then, etc.* — **τόσα, ὅσα**: *just what.*

205. **ῥέξειε**: makes the preceding εἶπες equivalent to εἶπές τε καὶ ἔρρεξας. "Thou *behavest* as a discreet man would behave."

206. **τοίου**: *i.e.* πεπνυμένου. — **πατρός**: genitive of source, *sc.* ἐσσί. — **ὃ**: = ὅτι, quod, *wherefore.* § 45 *q.*

208. **γαμέοντι, γεινομένῳ**: *at marriage*, *at birth.* For the order, see § 19 *g.*

209. **ἤματα πάντα**: *all his days*, see on β 55.

212 f. **λέσομεν, μνησώμεθα**: 1 aorist subjunctives, in exhortation. — **ἐτύχθη**: "prevailed."

213. **ἐξαῦτις**: *anew.* The repetition here, however, is of the act of eating, not of the particular meal. So in 234 the repetition is of the act of talking, but not of the same words.

214. **χευάντων**: 3 plural imperative, with indefinite subject, the servants. — **καὶ ἠῶθέν περ**: *as well on the morrow.*

218 = α 149. **219.** See on β 382, and *cf.* δ 184.

220. **οἶνον**: *i.e.* the mixing-bowl (222), and hence ἔνθεν *from which.*

222. The optatives are in relative clauses expressing condition, *if any one, if at any time.*

223. **ἐφημέριός γε**: *for that day at least*, though sorrow might smite him later. — **κατά**: adverbial with βάλοι.

224. **κατατεθναίη**: *should lie dead*, the perfect of a lasting state.

226. **δηιόῳεν**: *sc. they*, *i.e.* the enemy. For the form, like verbs in -άω, see § 50 *i.* **229.** **τῇ**: *where*, "in whose land."

231. **ἰητρός**: *sc.* ἐστί. The great number of physicians in Egypt is noticed by Herodotus (ii. 84), as well as the facts that to a certain extent every man was his own doctor, and that the people were surprisingly healthy (*ib.* 77).

232. **γενέθλης**: predicate genitive of source, like πατρός 206.

235. **ἠδὲ καὶ οἵδε**: *and also ye here.*

236 f. **ἀτὰρ . . . ἅπαντα**: parenthetical. — **ἄλλοτε ἄλλῳ**: *now to one and now to another.*

238. **δαίνυσθε**: present, *go on feasting.*

Digitized by Google

239. ἐοικότα: *appropriate*, in this case to those μύθοις τερπομένοισι, *i.e.* entertaining. She will tell 'a good story.'

242. οἷον τόδε ἔρεξε: *what a deed this was which he did!* an exclamation. οἷον is in predicate apposition with τόδε (*this deed* I am now going to relate).

244. αὐτόν μιν: = ἑαυτόν. Construe with δαμάσσας *subjecting himself to.*

248. ὃς κτλ.: *though he was not at all such a man, i.e.* bent and suppliant like a beggar. **250. τοῖον ἐόντα:** *though he was such, i.e.* in spite of his disguise.

254 f. μὴ . . . ἀφικέσθαι: the contents of the oath. — **Ὀδυσῆα:** predicate apposition with the object of ἀναφῆναι, *not to reveal him as Odysseus, i.e.* that it was Odysseus who had been among them.

256. καὶ τότε δὴ κτλ.: apodosis to 252. — **πάντα νόον:** *the whole counsel;* the stratagem of the wooden horse (271 ff.), for which Odysseus was then preparing.

258. φρόνιν: *knowledge* of the enemy's city, *brought in* (κατὰ ἤγαγε) to camp like booty.

259. λίγ' ἐκώκυον: at the discovery of the murderous exploit of Odysseus.

263. παῖδα: *cf.* 12 ff. — **νοσφισσαμένην:** construe with μέ.

264. οὔ τευ [τινος] **δευόμενον:** *though he was inferior to no one.*

THE TROJAN HORSE (v. 272).

265–305. *Menelaus also tells a good story of Odysseus, and then all retire for the night.*

270. Ὀδυσσῆος . . . κῆρ: a poetical periphrasis for Ὀδυσσεὺς ταλασίφρων.

271. οἷον κτλ.: see on 242.

272. ἵππῳ ξεστῷ: for other references to the wooden horse, *cf.* θ 492 ff., λ 523 ff. The story was fully developed in the Ἰλίου Πέρσις of Arctinus, on which Vergil based the Second Book of his *Aeneid.*

275. Some divinity who favored the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

Digitized by Google

276. Δηίφοβος: his shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus, in Verg. *Aen.* vi. 511 ff.

277. περίστειξας: 1 aorist indicative without augment, equivalent to περιῆλθες. **278. ἐκ**: adverb, with ὀνομακλήδην *plainly* (*out*) *by name.*

279. ἀλόχοισιν: *i.e.* φωναῖς ἀλόχων. See on β 121.

282. ὁρμηθέντες κτλ. : *either to spring up and issue forth, or, etc.*

287. ἐπὶ μάστακα: *over his mouth*, so as to cover it.

292. ἄλγιον: *all the worse!* a cry of sorrow. — **οὐ**: with τι. — **τά γε**: *i.e.* these heroic qualities of Odysseus, illustrated by the stories just told of him.

293. οὐδ' εἰ . . . ἦεν: *sc.* ἂν ἤρκεσε, *nor* (*would they have done so*) *even though his heart had been of iron within him.*

295. ὕπο: *beneath.* Sleep 'covereth a man up like a blanket' as Sancho Panza thought.

298. τάπητας: perhaps like our heavy woollen 'comfortable' or quilt, to make the ῥήγεα softer to lie upon.

299. καθύπερθεν ἕσασθαι: for the sleeper to *bring down over himself as clothing.* **304** f. *Cf.* γ 402 f.

306–350. *On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.*

306–310. See on β 1–5, γ 404.

312. τίπτε κτλ.: *how pray has need brought thee hither?* *i.e.* of what art thou in need that thou comest hither? See on α 225.

314. δήμιον ἦ ἴδιον: *is it in public or private matter?* The adjectives are in the adverbial accusative.

317. εἰ: *on the chance that.* G. 1420; H. 907. — **πατρός**: objective genitive with κληηδόνα. **319. πλεῖος**: *sc.* ἐστί. **320** = α 92.

321 = α 368. Here the verse explains the οἷ of 319.

322–331 = γ 92–101.

333. κρατερόφρονος: this adjective carries the chief thought, *mighty is the man in whose bed, etc.*

337. ἐξερέῃσι: *explores*, with ὁπότε (335), the usual conditional relative subjunctive in similes.

339. ἀμφοτέροισι δὲ τοῖσι: *and on both those*, *i.e.* the young and the mother returned.

341. αἲ γάρ: introduces the optative of wish ὁμιλήσειεν 345.

342. τοῖος ἐών: *with such strength.*

343. ἐξ ἔριδος: *in consequence of strife* as to which was the better man, *in combat.* **345** f. = α 265 f.

347. ταῦτα: *in this matter*, accusative of specification.

348. ἄλλα παρέξ: *other things* than the truth, *away* from the point, *i.e. falsely.* The thought is still further strengthened by παρακλιδόν.

349 f. **τὰ μέν, τῶν**: treat the first as relative, the second as demonstrative. — **γέρων ἅλιος**: *i.e.* Proteus, 385 ff.

351–397. *Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.*

Digitized by Google

351 f. Αἰγύπτῳ: *in Egypt*, here of the country, as in 355, 483, though there is nothing to determine the gender. — **ἔτι**: with ἔσχον, "it was when I was still detained in Egypt." — **ἐπεὶ οὐ**: pronounced with 'synizesis.'

353. αἰεί: construe with μεμνῆσθαι, which has indefinite subject, τινά *one*.

354. ἔπειτα: with slight demonstrative force, like the story-teller's *now*, or *well then*, to mark the progress of the narrative to a new stage.

355. Φάρον: the historic island of this name, less than a mile off the coast was joined to the main-land by order of Alexander the Great, and eventually became a suburb of Alexandria.

356. πανημερίη: *in a day's sail*, predicate adjective as adverb.

357. ἤνυσεν: *accomplishes*, gnomic aorist.

358 f. ἀπό: adverb, with βάλλουσιν, *they* (the crews) *push off*, *put out.*

361. φαίνοντο κτλ.: *showed themselves*, *came.* — **πνείοντες ἁλιαέες**: *blowing with sea-blasts*, *i.e.* out to sea.

366. θυμὸν ὄρινα: *I moved her heart* by my desolate condition.

367. μ' οἴῳ: = μοι οἴῳ, with rare elision. § 31.

368. ἰχθυάασκον: fish were eaten by Homeric men only to prevent starvation. *Cf.* μ 329 ff. In the days of Socrates at Athens cured fish were a staple article of diet for all classes, and fresh fish a luxury for the well to do.

371. λίην τόσον: *so very*, with χαλίφρων.

372. ἑκὼν μεθίεις: *dost thou purposely relax all effort?*

373. ὡς κτλ.: an exclamation, *how long! etc.*

376. ἥ τίς περ: *whosoever.*

377 f. ὡς: *that.* — **μέλλω ἀλιτέσθαι**: *I must have wronged.* See on 181.

380. ἔδησε κελεύθου: genitive of separation, as in α 195. We say weather-*bound.*

381. νόστον: object of εἰπέ (*about my return*), and explained by the rest of the verse.

385 f. ὅς τε κτλ.: see on α 52 f. In 460 Proteus is ὀλοφώια εἰδώς.

387. ἠδὲ τεκέσθαι: *and that he begot me.*

389. ὅς κεν εἴπῃσιν: *he will perhaps tell*, apodosis, with demonstrative pronoun. **392. ὅττι κακόν**: *whatsoever evil*, *i.e. all the evil.*

393. σέθεν [σοῦ]: an apparent genitive absolute with οἰχομένοιο, in spite of the preceding τοί. § 22 *f* β.

395. φράζευ: *devise.* — **γέροντος**: objective genitive with λόχον.

397. ἀργαλέος: personal for impersonal construction, *it is hard*, *etc.* H. 944.

398–463. *Menelaus tells further of the capture of Proteus, of his mutations and final submission.*

400. ἦμος: with the subjunctive of customary action (see on β 1).

401. εἶσι: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 *f.*

402. πνοιῇ ὕπο: strictly a local relation (see on 295), *under the blast*, passing into an expression of attendant circumstance, *at the blast of Zephyrus*, *when Zephyrus blows.*

404. ἁλοσύδνης: here of Amphitrite (γ 91).

Digitized by Google

408. εὐνάσω ἑξείης: *I will lay thee down in due order* where the seals are wont to lie. The goddess includes the comrades whom he was to take with him (440, 449). — **κρίνασθαι**: as imperative.

411. ἀριθμήσει καὶ ἔπεισιν: *will count and go over*, a 'hysteron proteron' (§ 19 *g*), as in the corresponding verbs of the next verse.

412. πεμπάσσεται: 1 aorist subjunctive. The verb indicates the most primitive system of counting, from the five fingers. For the form, see § 44 *c*.

414. ἐπὴν δὴ πρῶτα: *just as soon as*, cum primum.

415. καὶ τότ' ἔπειτα: *and at that time then*, introduces the apodosis in parataxis (§ 24). For us, the *καί* is redundant. — **ὑμῖν μελέτω** *κτλ.*: *look ye to your mighty strength*, *i.e.* put it forth.

416. ἔχειν: as imperative. — **μεμαῶτα**: *in spite of his fury.*

417 f. πάντα γιγνόμενος: *by becoming everything*, *i.e.* by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — **πειρήσεται**: *sc.* *ἀλύξαι.*

420. αὐτός: *he himself*, in propria persona, explained by the next verse.

422. σχέσθαι βίης: *remit your violence*, the verb in the sense of *μεθίετε*, with genitive of separation.

424 = 390 (381). **426. ὅθ'**: = *ὅθι.*

427. ἤια: Attic *ᾖα*, *ᾔειν*. So in 433. Distinguish from the same form in 363.

433. πολλά: *fervently*, adverbial cognate accusative with *γουνούμενος.*

434. πᾶσαν ἐπ' ἰθύν: *for every enterprise.*

438. εὐνάς: *beds* in the sand for Menelaus and his three companions.

441. κεν ἔπλετο: *would have become*, anticipating *ἀλλά* (= *εἰ μή*) **444.** — **αἰνότατος**: predicate.

445. φέρουσα: see on *φέρων* α 127.

451. ἐπῴχετο: answers for a preterite tense of *ἔπεισιν* 411. — **λέκτο**: *counted, told off*, stem λεγ. But λέκτο 453 *laid himself* is from stem λεχ, like λέξεται 413. § 56. **453. δόλον εἶναι**: *that guile was on foot*, as in κ 232.

454. δὲ Ϝιάχοντες: the *ϝ* had the effect of a single liquid in making length by position. § 33 *b*.

460. ἀνίαζε: *was tired* of taking new shapes, and therefore resumed his first. — **ὀλοφώια εἰδώς**: *wily.* See on α 428.

462. θεῶν: construe with *τίς.*

463. τέο (*τοῦ*, *τίνος*, neuter) **σε χρή**: *what is thy need?* See on α 124.

464–490. *Menelaus tells further of his conversation with Proteus.*

466 f. *Cf.* 373 f. Here the *ὡς* depends on *οἶσθα.*

468–470 = 379–381.

472. ἀλλὰ μάλα: *but by all means*, with negative *but by no means.* — **ὤφελλες**: *thou oughtest.*

473. ῥέξας ἀναβαινέμεν: the participle holds the main idea for us, *to have sacrificed before embarking* from Ilios. *Cf.* γ 141 ff.

475. μοῖρα: *sc.* *ἐστί.*

477. πρίν γ' ὅτ' ἄν: *until.* See on β 374.

Digitized by Google

484. **καὶ ὣς**: *even thus*, sc. κατεκλασμένος ἦτορ.

488. For the details, see γ 153 ff.

490 = α 238. The ἠέ contrasts ἐν χερσὶν with ἐπὶ νηός.

491–537. *Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.*

492. **οὐδέ τί σε χρή**: see on α 296.

493. **δαῆναι ἐμὸν νόον**: *to learn what I know.*

496. **ἀρχοὶ δύο**: *i.e.* the Locrian Aias, 499 ff., Agamemnon, 512 ff.

497. **μάχῃ**: *i.e.* the siege of Ilios. **498.** **εἷς**: *i.e.* Odysseus.

501. **καὶ ἐξεσάωσε**: *and brought him in safety* from sea to land. In Vergil (*Aen.* i. 44 f.), Aias is killed by being dashed ashore.

502. **Ἀθήνῃ**: see on γ 135.

503. **μέγ' ἀάσθη**: *become greatly infatuate*, so that he scorned the power of the gods.

504. **φῆ ῥα**: *he said, then*, explanatory of ἔπος. — **ἀέκητι θεῶν**: *i.e.* by his own efforts, and not by grace of Poseidon.

505. **μεγάλα**: with αὐδήσαντος, *loudly.*

507. **ἀπό**: adverb, *apart.*

508. **τὸ μέν, τὸ δὲ τρύφος**: *the one part, but the other.*

509. The verse resumes and summarizes 500–503. — **τῷ**: construe relatively with ἐφεζόμενος. — **τὸ πρῶτον**: *at first*, resuming the πρῶτα of 500.

510. **ἐφόρει**: *sc.* τὸ τρύφος as subject. — **κατά**: *adown, into the depths of.*

512 f. **δέ**: corresponds to μέν 499. — **πού**: *to be sure*, anticipating the contrast of 514 ff. The ships of Aias were destroyed by the same storm (499).

513. **σάωσε**: *sc.* from shipwreck. Contrast 501.

516. **βαρέα**: *heavily*, adverbial cognate accusative with στενάχοντα.

517. **ἀγροῦ ἐπ' ἐσχατιήν**: *to the confines of the land* where the ancestral home of Aegisthus was, somewhere near Mycenae. *Cf.* γ 272.

519. **καὶ κεῖθεν**: *from there also*, as well as from Troy thither. — **ἐφαίνετο νόστος ἀπήμων**: *a successful voyage seemed likely.*

520. **ἂψ δὲ . . . στρέψαν**: *and the gods turned the wind* from adverse *back to fair.* The substantive is proleptic. — **οἴκαδε**: *i.e.* to the landing-place for Mycenae, some miles below the city. — **ἵκοντο**: *i.e.* Agamemnon and his men.

522. **ἀπ' αὐτοῦ**: *from his eyes.*

523. **χέοντο**: plural verb with neuter plural subject. § 22 *j*.

525. **ὑπὸ δ' ἴσχετο**: *i.e.* ὑπέσχετο δέ, a coördinate instead of a second relative clause. — **μισθόν**: predicate accusative, *as pay* for success in espying Agamemnon. **526.** **φύλασσε δ' ὅ γε**: *and so he had been watching.*

527. **μὴ . . . παριών**: *that he* (Agamemnon) *might not pass him* (the watchman) *unseen.* — **μνήσαιτο . . . ἀλκῆς**: *and call up his furious prowess* for the slaying of Aegisthus, when his seduction of Clytemnaestra should be discovered.

528. **δώματα**: the palace of Aegisthus (518).

531. **ἑτέρωθι**: *i.e.* in another part of the palace than the one where he had set his ambush.

532. **καλέων**: *to invite* (future participle), as retainer and vassal of the king.

Digitized by Google

534. ἀνήγαγε: *escorted up* from the landing-place (520) to his own palace, where alone he could invite Agamemnon to a banquet.

538–569. *Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.*

541. κυλινδόμενος: so the sorrowing Priam, Ω 163 ff.

544. οὐ . . . δήομεν: sc. κλαίοντες, *we shall not accomplish anything thereby.*

546 f. μίν: *i.e.* Aegisthus. — **ἤ κεν Ὀρέστης κτεῖνεν**: *or Orestes will* (*would*) *have slain him, i.e.* in case the previous supposition, believed to be the true one, turn out to be false, *in case it were too late* for Menelaus to find Aegisthus alive. Here ἤ is equivalent to εἰ δὲ μή.

547. σὺ . . . ἀντιβολήσαις: as actually happened, γ 309 ff.

551. τούτους: *about these, i.e.* Aias and Agamemnon. *Cf.* 496. — **ὀνόμαζε**: imperfect. See 498. **553. ἠὲ θανών**: sc. κατερύκεται, he is detained *by death.*

555. οἰκία ναίων: *who hast thy home.* See on α 51.

559. πάρα: πάρεισι. § 58 *c* β.

560. κὲν πέμποιεν: potential optative of imagined result, as in α 254.

565. ῥηίστη: *easiest*, in the sense in which the gods are ῥεῖα ζώοντες. See on α 160. **566. οὐ νιφετός**: sc. πέλει, as also with the following clauses.

567 f. λιγύ: adverb with πνείοντος. — **ἀήτας**: object of ἀνίησιν. — **ἀναψύχειν**: *for the cooling*, infinitive of purpose.

569. οὕνεκα: connect with πέμψουσιν 564. — **ἔχεις**: *thou hast to wife.* — **σφίν**: *in their eyes, i.e.* the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.

570–619. *After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but the invitation is declined.*

570–576. *Cf.* 425–431.

578 f. ἐν, ἄν: adverbs, *aboard, on board*, both further elucidated by νηυσίν and ἐπὶ κληῖσι.

581. εἰς Αἰγύπτοιο: sc. ὕδωρ (477 f.). *Cf.* εἰς Ἀΐδαο (sc. δόμον).

582. στῆσα: *brought and beached.* The preposition of the previous verse adds the idea of motion. *Cf.* ἐς θρόνον ἕζεσθαι.

584. χεῦα: ἔχευα, Attic ἔχεα. § 51 *g*. — **τύμβον**: *i.e.* a memorial mound, like those in the Troad which legend connects with the names of Homeric heroes. **588. ἐνδεκάτη** κτλ: see on β 374.

590. τρεῖς ἵππους: *i.e.* the yoke-span, and a παρήορος or reserve-horse.

591 f. σπένδῃσθα μεμνημένος: *mayest remember when thou pourest*, the main idea lying in the participle.

595 f. καὶ γὰρ κτλ.: *and verily for a year.* — **ἀνεχοίμην ἥμενος**: *could I sit contentedly.* The participle is complementary, like an infinitive. — **τοκήων**: objective genitive with πόθος, like οἴκου.

597. ἀκούων: *as I listen*, a mere descriptive participle.

599. χρόνον: sc. πολύν (594).

600. ὅττι κέ μοι δοίης: *whatsoever thou mightest give me.* The subjunctive would assume that *some* gift was certain. — **κειμήλιον**: *store-treasure*, such as the ἄλεισον of 591, in contrast with live-stock like horses or cattle.

Digitized by Google

602. ἄγαλμα: predicate accusative. — **πεδίοιο**: *i.e.* the valley of the Eurotas. See on 1. **603. ἔνι**: *ἔνεστι.* § 58 *c β.*

604. εὐρυφυές: *wide-growing*, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγίβοτος: *sc. νῆσός ἐστι.* — **καί**: *and yet.* — **μᾶλλον ἐπήρατος**: like a Swiss, Telemachus was homesick for his hills.

608. Ἰθάκη: *sc. is so*, *i.e. οὐκ ἱππήλατος οὐδ' εὐλείμων.*

611. αἵματος: for the genitive, see on *τοῦ α* 215. — **εἰς**: see on **α** 170. — **οἷα**: equivalent to *ὅτι τοῖα*, (seeing) *how*, (judging from) *what*, originally an exclamation. H. 1001.

613. κειμήλια: predicate apposition with *ὅσσα.* **616**. *Cf.* 132.

617. ἔργον Ἡφαίστοιο: *i.e.* the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workmanship. — **ἕ**: here of a thing, as in A 236 of the *σκῆπτρον* of Agamemnon.

619. νοστήσαντα: *when I journeyed. Cf. νόστος* in 519. — **τόδε**: *here*, or *now*, adverbial cognate accusative, like *τόδε ἱκάνει* **α** 409. As object of *ὀπάσσαι*, *sc. ἕ* (617).

620–674. The scene changes abruptly back to Ithaca. *The suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula. The story of Telemachus is resumed in the Fifteenth Book. § 11 *o.*

622. εὐήνορα: of the effect produced, as in 'generous wine.'

626. ἱέντες: *as they cast them*, like *ἀκούων* 597.

627. ὅθι περ πάρος: *sc. τέρποντο, their usual place.*

629. ἀρετῇ: here of gymnastic accomplishments.

630. Νοήμων: *cf. β* 386 f.

633. νεῖται: *is coming*, present with future sense.

634. οἴχεται ἄγων: *is gone off with.* The main idea is in the participle. — **ἐμὲ** *κτλ.*: *and I want her.* See on **α** 124.

636. ὑπό: *underneath, at the teat*, as still sucking the mare.

637. τινά: *sc. ἡμίονον.* — **κὲν . . . δαμασαίμην**: *I should like to drive off and break in for myself.*

638. οὐκ ἔφαντο: *they had not been thinking* (*saying to themselves*).

639. οἴχεσθαι: *sc. μίν*, of Telemachus. — **πού αὐτοῦ**: *somewhere right there* in Ithaca.

640. ἀγρῶν: *in the country*, partitive genitive with *πού.* G. 1088 ; H. 757. — **συβώτῃ**: *i.e.* Eumaeus, at whose hut father and son are brought together at last.

643. κοῦροι: free-born, and even noble, youths, — *κοῦροι Ἀχαιῶν.* — **ἑοὶ αὐτοῦ**: *his own.* See on *αὐτῶν α* 7.

644. καὶ τό: *even this*, the undertaking such a voyage with only retainers and slaves to help.

646. ἀέκοντος: an apparent genitive absolute, *sc. σοῦ.* § 22 *f β.*

649. τί . . . ἄλλος: *what can one do?* potential optative of present time. H. 872 b. — **καὶ ἄλλος**: *another also, any one else*, instead of *τὶς one*, to contrast more vividly with the *ἀνήρ* following.

Digitized by Google

652. μεθ' ἡμέας: *next to us*, the speaker and the suitors.

653. οἵ: demonstrative, in emphatic resumption of κοῦροι. — **ἐν**: *among them*, adverb. — **ἀρχόν**: *as leader*.

654. τῷ δ' αὐτῷ: *but to that very one*, Mentor, not θεός. — **πάντα ἐῴκειν**: *he had every resemblance*, sc. ἀρχός.

655. τό: pointing forward to an independent sentence.

656. ἔμβη νηΐ: *took ship for*.

658. ἀγάσσατο: *became incensed*.

661 f. = A 103 f., of the raging Agamemnon. — **μένεος**: genitive with πίμπλαντο, to which μέγα is adverbial.

664. ὁδὸς ἥδε: explanatory apposition to μέγα ἔργον, *in this journey*. — **τελέεσθαι**: future middle as passive, *sc.* μίν as subject, referring to ὁδός.

665. ἀέκητι: *sc.* ἡμῶν implied in τοσσῶνδε. — **αὔτως**: *in just such a way as this*, *this way*, without consulting us..

667. ἄρξει κτλ.: *he will lead on yet further in being a trouble* to us.

670. ἰόντα: *on his return*, like ἐλθόντα (*sc.* πάλιν).

671. Σάμοιο: the Σάμη of α 246.

672. ναυτίλλεται: *may do his navigating*, in scorn.

675–714. *Penelope learns of the expedition of Telemachus, and of the plots against him.*

675. ἄπυστος: here in active sense. § 54 *h*. *Cf.* α 242.

678. αὐλῆς ἐκτός: *i.e.* on the street. — **ἔνδοθι**: *i.e.* ἐν αὐλῇ.

680. κατ' οὐδοῦ: *down from the threshold* into the θάλαμος or women's hall.

682. ἦ εἰπέμεναι: *was it to order?* the first two syllables are pronounced with synizesis.

684 f. μνηστεύσαντες, ὁμιλήσαντες: these participles, preliminary to the main prayer δειπνήσειαν, contain a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past* (ἄλλοτε), *now may they feast here for the very last time*, *i.e.* "O, that they had never assembled to woo me, and now may they," *etc.*

686. οἳ κατακείρετε: *ye who consume*, explanatory apposition with the subject of δειπνήσειαν, thrown into the second person to include Medon, who, though loyal to his master, is forced to assist at the suitors' revels.

687 f. πατρῶν: Attic πατέρων. — **τὸ πρόσθεν**: the time is specified in παῖδες ἐόντες. — **ἀκούετε**: imperfect, *ye were not wont to hear*.

690. ῥέξας, εἰπών: both have a double accusative, τινά and ἐξαίσιον (neuter). — **οὔτε τι εἰπών**: *nor saying any wrong of any one*.

691. ἥ τε: attracted from the neuter by the predicate substantive.

692. ἐχθαίρῃσι, φιλοίη: *sc.* such a βασιλεύς, *will hate*, *may love*, the hate more certain than the love.

693. ἀτάσθαλον: neuter, corresponding to ἐξαίσιον 690.

694. ὁ ὑμέτερος θυμός: *this* (thankless) *spirit of yours*. The ὑμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.

Digitized by Google

695. **φαίνεται**: *are plain.* — **ἐυεργέων**: *for benefits*, neuter plural adjective as substantive, objective genitive with χάρις.

696. **πεπνυμένα εἰδώς**: *i.e.* πεπνυμένος. See on α 428.

697. **τόδε**: *i.e.* the ingratitude and rapacity of Medon and the suitors. — **πλεῖστον κακόν**: predicate. — **εἴη**: *may prove to be.*

701 f. *Cf.* β 308, γ 326. **703.** **αὐτοῦ**: *right there, at once.*

705. **ἔσχετο**: *was checked, was holden.*

707 f. **οὐδὲ . . . ἐπιβαινέμεν**: *cf.* 492 f. — **ἁλὸς ἵπποι**: predicate, *sea-chariots.*

710. **ἦ**: *was it?* sc. οἴχεται. *Cf.* 682. — **ἵνα**: what Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose.

715–766. *Complaints of Penelope; confession and counsel of Eurycleia.*

717: **πολλῶν**: sc. δίφρων, concessive genitive absolute, or partitive genitive with δίφρῳ. § 22 *f* β.

718. **ἐπ' οὐδοῦ**: the position of mourners and suppliants, as well as of beggars. **719.** **οἰκτρά**: adverbial cognate accusative.

722. **περί**: *exceedingly.* — **γάρ**: *surely.*

723. **ἐκ πασέων**: *beyond all*, sc. γυναικῶν.

724. **ἥ**: *I who, i.e. since I.* **726.** See on α 344.

728. **ὁρμηθέντος**: sc. αὐτοῦ, *of him as gone, i. e. of his going. Cf.* α 289.

729. **οὐδ' ἐνὶ φρεσὶ θέσθε**: *nor did ye think.* — **ἑκάστη**: "a single one of you."

730. **ἐπισταμέναι**: concessive participle.

732. **εἰ γάρ**: see on γ 256. — **ὁρμαίνοντα**: sc. αὐτόν, *that he was going.*

733. **τῷ κε μάλα**: *in that case would he verily*, the general apodosis then subdivided into ἤ κεν ἔμεινε and ἤ κεν ἔλειπεν. — **ὁδοῖο**: see on α 309.

737. **καί**: sc. ὅς as demonstrative. — **ὄφρα**: introduces the purpose of καλέσειε, after the parenthesis of description.

739. **εἰ δή που**: (*and see*) *whether now perhaps*, like αἴ κέν πως.

740. **ἐξελθών**: sc. ἐξ ἀγροῦ πόλινδε from α 189 f. — **λαοῖσιν ὀδύρεται**: *make complaint before the people* (suitors and sympathizing Ithacans).

744. **ἢ ἔα**: *or let me alone, i.e.* let me be unpunished. "Whether thou slayest me or not, yet (δέ) must I tell."

745. **πόρον οἱ**: *I furnished him. Cf.* β 379 f.

746. **ἐμεῦ**: *from me*, ablatival genitive with ἕλετο, instead of a dative of reference. *Cf.* β 377. **747** ff. See on β 373 ff.

754. **κάκου**: imperative of κακόω. — **κεκακωμένον**: *already harassed.*

755 f. **πάγχυ**: construe with ἔχθεσθαι. — **ἐπέσσεται**: *will be at hand, will be left.*

757. **ὑψερεφέα**: the last two syllables are pronounced with 'synizesis.'

758. **σχέθε**: *held from*, with ablatival genitive, sc. Eurycleia as subject.

761. **οὐλοχύτας**: merely symbolical, to introduce the prayer. See on γ 441.

767–841. *While the suitors prepare to carry out their design against Telemachus, Athena sends Penelope a comforting dream.*

767. **ὀλόλυξε**: see on γ 450.

768 = α 365. **769.** See on β 324.

771. **ὅ . . . τέτυκται**: *i.e.* ὅτι φόνος τῷ υἱῷ αὐτῆς ἠυτρέπισται.

Digitized by Google

772. **ἴσαν**: here a form of *οἶδα*, not of *εἶμι*. — **ὡς ἐτέτυκτο**: *how matters had come to pass.*

776. **σιγῇ τοῖον**: construe with *ἀναστάντες*, *so quietly*. See on *α* 209.

777. **μῦθον**: *scheme*, *plot*, as in 676. — **ὅ**: for *ὅς*, as in *α* 254. § 45 *o*. — **ἤραρεν ἡμῖν**: *it pleased us*, *i.e.* *we decided*, in 673.

784. **τεύχεα**: here *weapons*.

785. **ὥρμισαν**: see on *β* 391, *γ* 11.

786. **μένον κτλ.**: see on *α* 422.

789 f. **φύγοι, δαμείη**: *would escape*, *etc.*, the optative representing a subjunctive in oratio recta.

791. **μερμήριξε**: gnomic aorist in a simile.

793. **ὁρμαίνουσαν**: this 'clinches' the comparison and contains the main idea, "so many anxious thoughts was she revolving when sleep came upon her."

795. See on *β* 382.

796. **δέμας**: accusative of specification.

802. **παρὰ κληῖδος ἱμάντα**: *past the bolt-strap*, English 'through the key-hole.' See on *α* 442.

805. **οὐ μὲν οὐδέ**: *no indeed they do not*, strengthened negation. — **ῥεῖα ζώοντες**: see on *α* 160, 349.

807. **θεοῖς ἀλιτήμενος**: *a transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. **ἐν ὀνειρείῃσι πύλῃσιν**: *at the dream-gates*, figuratively of one just entering the palace of dreams. *Cf.* Vergil's sunt geminae somni portae *etc.* *Aen.* vi. 893 ff.

810 f. **πάρος πωλέαι**: *hast thou been wont to come.* G. 1258; H. 826.

814–816 = 724–726.

819 f. **τοῦ δή, τοῦ δέ**: *for him indeed, yes for him*, genitives of cause. — **μή τι πάθῃσιν**: *lest aught befall him*, a frequent euphemism for *lest he die.* *Cf.* ne quid acciderit.

821. **ἵνα οἴχεται**: *where he is gone*, relative clause explaining *τῶν*, which limits *δήμῳ*.

825. **μηδέ τι πάγχυ**: *and do not in any way at all.*

826. **πομπός**: predicate, *as escort.*

831. **ἔκλυες αὐδῆς**: *listenest to the voice*, *i.e.* art acting in obedience to it.

832. **εἰ δ' ἄγε**: *then* (*δέ*) *come, I pray*, here in apodosis.

837. **κακόν**: *sc.* *ἐστίν*.

841. **ὡς ἐναργές**: (*seeing*) *how clearly.* — **ἐπέσσυτο**: *had visited.*

842–847. *The suitors depart to lie in wait for Telemachus.*

846. **ἔνι**: = *ἔνεισι*.

847. **τῇ**: *there*, adverb. There is reference to this ambuscade of the suitors again in *ν* 425 f., *ο* 28 ff., *π* 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 *e–h*.

Digitized by Google

THE NINTH, TENTH, ELEVENTH, AND TWELFTH BOOKS OF THE ODYSSEY.

These four books comprise the story of his adventures after leaving Troy which Odysseus told Alcinous and his Phaeacian nobles at a banquet held on the night following the thirty-third day in the chronology of the poem. All these books are included under the caption **'Αλκίνου ἀπόλογοι**, *Narratives to Alcinous.* § 11 *i–m.*

THE NINTH BOOK OF THE ODYSSEY.

In the Ninth Book Odysseus makes himself known to Alcinous (1–38), and then describes his adventures. The Κυκλώπεια occupies four fifths of the book, and gives its title to the whole.

1–38. *Odysseus praises feast and bard, then tells his name and home.*

3 f. See on α 370 f. — **οὔ τι τέλος**: *no issue, consummation* of effort and outlay. **6. ἔχῃ κάτα**: = κατέχῃ *possesses.*

7. δώματα: the *palace* of the king of this imaginary happy folk.

9 f. See on γ 340 f.

11. τοῦτό τι: *something like this*, the enclitic adding indefiniteness to the pronoun. **12 f. κήδεα**: object of εἴρεσθαι.

13. ὄφρα: something seen or felt as a result is transferred into the ordering purpose of heaven.

14. πρῶτον, ὑστάτιον: predicates. — **καταλέξω**: aorist subjunctive in a question of appeal.

17 f. εἴδετε: subjunctive, with short mode-vowel. — **ἄν**: with ἔω, which still depends on ὄφρα. G. 1367; H. 882.

19 f. πᾶσι: = παντοίοις, with δόλοισι, dative of cause. — **καί μεν**: passes from relative to independent structure. **21. ἔν**: = ἔνεστι.

25 f. αὐτή: *itself*, Ithaca. — **χθαμαλή**: *low-sloping* at the shore. — **πανυπερτάτη πρὸς ζόφον**: the poetical geography is not scientifically exact.

28. ἧς γαίης: *than one's own land*, the possessive here referring to the first person. See on α 402. **29. αὐτόθι**: *right there*, in her own isle of Ogygia.

30 = α 15. The verse is not found here in the best manuscripts.

31. The story of Circe occupies Book X, that of Calypso Book V.

34. ὡς: *so true is it that.* — **ἧς**: *one's own*, with indefinite person.

35. εἴ περ καί: *even if too*, where the καί throws its emphasis specially on πίονα. **37. ἐνίσπω**: *let me tell*, subjunctive.

39–61. *The sack of Ismarus and the disastrous battle with the Ciconians.*

Digitized by Google

[illegible]

51 [illegible]

53 [illegible] the preceding [illegible]

65 [illegible] sense [illegible] which has [illegible]

68 [illegible] completely. *Cf.* [illegible] Teucrorum ex [illegible] Verg. Aen. [illegible]

75 [illegible] : "heart-broken."

77 [illegible] — [illegible] : adverb.

80 [illegible]

82–104. *The adventure with the Lotus-eaters.* (See Tennyson's poem *The Lotos-eaters.*)

82 **ἐννῆμαρ** : the time sufficient to take Odysseus out of all known geography into the land of marvel, the indefinite West.

84 **οἵ . . . ἔδουσιν** : explanatory of the name, 'epexegesis.' § 15 *d*.

88 **πεύθεσθαι ἰόντας** : *to go and inquire*, infinitive of purpose.

89 **σῖτον** (= ἀρούρης καρπόν) **ἔδοντες** : this specially distinguishes men as compared with animals, or with the gods.

90. **τρίτατον** : predicate apposition. — **ἅμ' ὀπάσσας** : *sending along.*

94. **τῶν δ' ὅς τις** : *whosoever of these*, followed by the iterative optative.

99. **ὑπὸ . . . ἐρύσσας** : *I dragged them in under the decks and fastened them there.*

103 f. = δ 579 f.

105–566. *The adventure with the Cyclopes.*

105–115. *Description of the Cyclopes.*

107 **θεοῖσι πεποιθότες** : no piety ; they *left it all* to the gods.

Digitized by Google

109 f. **τά γε**: *such things* as *φυτά*, and the products of ploughing (*ἀρόωσιν*), explained in reverse order in 110. **111. σφίν**: *for them*, the Cyclopes.

112. Legislative *assemblies* and *codes of law* form the basis of civilization and community life.

114. θεμιστεύει: ironical reference to *θέμιστες* (112), *makes law-codes for*, *i.e.* rules absolutely.

116–151. *There was a goat-frequented island just off the shore of the land of the Cyclopes, and here the ships of Odysseus land in the night.*

116. ἔπειτα: the story-teller's *now then.* — **παρὲκ λιμένος**: *over against the harbor* of the land of the Cyclopes.

120. μίν: the island. **125. πάρα**: = *πάρεισι.* **126. ἔνι**: = *ἔνεισι.*

127. αἵ . . . ἕκαστα: *which might do them every service* in commercial intercourse. **128. οἷά τε πολλά**: *just as oftentimes.*

130. οἵ: *these νηῶν τέκτονες* (126). — **ἐυκτιμένην**: predicate. The ship-carpenters would not have tilled the soil, but a civilization which had ship-carpenters would also have had tillers of the soil.

131. μὲν γάρ: *verily indeed.* — **ὥρια**: *in their season*, predicate.

134 f. **ἄροσις λείη**: *smooth ploughing*, *i.e.* land smooth enough to plough. But see 108. — **μάλα βαθὺ λήιον**: *a very luxuriant crop.* — **αἰεὶ εἰς ὥρας**: *at every recurring season.* — **ἀμῷεν**: *they might cut*, *sc.* the Cyclopes.

135. ἐπεὶ . . . οὖδας: *sc. ἐστί*, *since great richness lies beneath the surface.*

137. The verse explains *πείσματος* with more detail. See on *β* 391.

138. ἀλλά: from *οὐ χρεώ ἐστιν* supply the positive idea *ἔστιν it is possible; skippers have only to beach their ships and wait*, and there is not wave enough to dislodge or injure them.

143. προυφαίνετο: impersonal, *was it clear enough.* The weather was thick. — **ἰδέσθαι**: *for seeing, so that one could see.* **146. ὀφθαλμοῖσιν**: *i.e. plainly.*

148. ἐπικέλσαι: intransitive, *had beached themselves.*

152–169. *Hunt and feast on the Isle-of-Goats.*

152 = *β* 1. **153. αὐτήν**: has almost no intensive or contrasting force.

155. ἵνα: see on 53 and 13.

157. διὰ *κτλ.*: adverb, *separately, arrayed in three separate bands.*

160. λάγχανον: intransitive, *came by lot.*

167. αὐτῶν: contrasts the Cyclopes with their flocks. — **φθογγήν**: with *ἐλεύσσομεν* by 'zeugma.' § 19 *f.*

170–192. *Odysseus with one ship sails across to the land of the Cyclopes, where they espy the cave of one of the giants.*

172. ἐμοί: possessive, not personal pronoun.

174. οἵ τινες: *of what sort.*

175 f. Another contrast between barbarism and civilization.

181. τὸν χῶρον: *that tract* of land which they had seen lying opposite the island 166. **183–192.** These facts Odysseus learns subsequently.

185 f. These verses describe a sort of Robinson Crusoe fastness.

189. ἀθεμίστια ᾔδη: *knew lawlessness, i.e. lived lawlessly.* See on *α* 428.

190. τέτυκτο: = *ἦν.*

Digitized by Google

191. **ἀλλά**: the last syllable is made long by position. § 62 *h α*.

192. **ὅ τε**: *i.e.* *βίον*, relative.

193-215. *Odysseus selects twelve comrades for the visit to the giant's cave, and takes along some of the marvellous wine of Maron.*

200. **ἀζόμενοι**: *out of piety.*

204. **δυώδεκα πᾶσιν**: *twelve in all, all told.* — **ἀφύσσας**: *sc.* δῶκε.

205 f. **αὐτὸν ἠείδη**: *knew of it* (the wine)

208. **ὅτε πίνοιεν**: *whenever they* (indefinite) *drank.*

209. **ἐμπλήσας**: *sc.* οἴνου. — **ὕδατος**: with *μέτρα*. — **ἀνά**: *upon, over*, preposition. The water was poured into the *κρητήρ*, then the wine. The usual proportion in later times was three parts of water to two of wine.

211. **τότε . . . ἦεν**: '*then to refrain had been no easy matter*,' if one had been there.

212 f. **τοῦ**: with *ἀσκόν*. — **ἐμπλήσας**: translate by a relative clause, *which I had filled.* — **ἐν**: adverb, *within*, explained by the local dative *κωρύκῳ*. — **ἦα**: *sc.* *φέρων*.

214. **ἄνδρα**: subject of the infinitive. — **ἐπιειμένον ἀλκήν**: *clad in power*, which only the marvelous wine could subdue. **215.** **εὖ εἰδότα**: see on 189.

216-230. *The cave of the giant, inside.*

220 f. **ἕκασται**: *the several sorts*, subject of *ἔρχατο*. To this *διακεκριμέναι* is predicate, *separately*. **223.** **τετυγμένα**: *sc.* *εὖ*.

224 f. **πρώτιστα**: with *αἰνυμένους ἰέναι*. — **ἐπέεσσιν**: *i.e. expressly.* — **αἰνυμένους**: the preceding *ἐμέ* is here enlarged to include also the subject of *λίσσοντο*.

228. **ἤ τοι**: *though verily.*

229. **καὶ εἰ . . . δοίη**: *and in the hope that he would give*; a 'desired contingency.' See on 267.

231-255. *Cyclops comes home, does his chores, lights his fire, spies the intruders, and questions them.*

231. **ἐθύσαμεν**: *i.e.* we gave the gods some cheese before we ate of it ourselves. So at a sacrifice of animals, the choicest bits were burned for the gods. **234.** **ἵνα** *κτλ.*: *that it might serve him at supper.*

238. **πάντα μάλα**: *one and all, every single one.*

240. **ἐπέθηκε**: *put to* the door (243) leading from *αὐλή* to *ἄντρον*.

241 f. **οὐκ ἂν ὀχλίσσειαν**: *could not have budged*, past potential optative. G. 1399; H. 896. § 21 *d δ*.

245. **ὑπό**: adverb, *underneath.* *ἑκάστῃ* is then dative of reference.

246. **θρέψας**: *curdling.* **250.** **σπεύσε πονησάμενος**: *busily performed.*

251. **εἴσιδεν**: *caught sight of us.* **253-255** = γ 72-74.

256-271. *Odysseus answers the questions of Cyclops, and demands guest-rights.*

256. *Cf.* δ 481.

257. **δεισάντων**: *sc.* ἡμῶν implied in the preceding ἡμῖν, and limiting ἦτορ (§ 22 *f β*).

261. **ἄλλην**: instead of *οἴκαδε*. — **νῦν γε**: the future may perhaps reveal a greater name. **264.** **μέγιστον**: predicate to *ὑπουράνιον κλέος*.

Digitized by Google

266. **κιχανόμενοι τὰ σὰ γοῦνα**: *clasping these knees of thine*, "casting ourselves at thy feet." *Cf.* κ 264.

267. **εἰ**: *in the hope that*, a desired contingency. G. 1420; H. 907.

268. **ἥ τε**: attracted from the neuter into agreement with θέμις. *Cf.* δ 691.

269. **ἀλλά**: *so then.*

272–305. *Cyclops does not recognize guest-rights, devours two of the companions of Odysseus, and lies down to sleep. To slay him would have been fatal.*

272. **εἰς**: enclitic in Homer. — **τηλόθεν**: *from afar*, where the character of the Cyclopes is not known. **274.** **ὅς**: *since thou.*

279. **ἔσχες ἰών**: *didst steer on coming.*

280. **ἐπί**: *towards.* — **σχεδόν**: *to some spot near at hand.*

281. **εἰδότα πολλά**: *who knew too much* for him.

283. **νέα**: pronounced with 'synizesis.'

284. **ἐπὶ πείρασι**: he chooses the ἐπ' ἐσχατιῆς of 280, and embellishes his lie with great detail. **288.** **ἐπί**: *forth*, adverb, with ἴαλλεν.

297. **ἐπί**: *thereto.* — **ἄκρητον**: half-humorous with γάλα, from the custom of diluting wine. **299.** **τὸν μέν**: with οὐτάμεναι 301.

301. **ὅθι** κτλ.: *where the midriff bounds* (*holds in place*) *the liver*, *i.e.* just between chest and abdomen, a vital spot.

302. **ἕτερος θυμός**: *a counter-thought.* **303.** **αὐτοῦ**: *right there.*

304. **οὔ κεν δυνάμεσθα**: *we should not have had the power*, the imperfect of duration.

306–335. *Next morning Cyclops does his chores, devours two more Achaeans, and drives his flocks a-field, leaving Odysseus imprisoned in the cave concocting vengeance.*

311. **δέ**: *then.* — **δὴ αὖτε**: with 'synizesis.' — **δεῖπνον**: *dinner*, the chief meal, no matter when eaten. Cyclops would have no meal at noon.

314. **ὡς εἴ τε . . . ἐπιθείη**: *as though one were to clap cap on quiver*, an archer of course.

317. **εἰ**: *in the hope that, if haply*, a desired contingency, as in 267.

318. **ἥδε**: refers to what follows, attracted from the neuter by βουλή.

320. **ἔκταμεν**: ἐξέταμεν. **321.** **ἐίσκομεν**: *we estimated to be.*

322. **ὅσσον θ' ἱστόν**: abridged and attracted from τόσσον ὅσσος τέ ἐστιν ἱστός.

324. **ἔην**: *sc.* ῥόπαλον. — **μῆκος, πάχος**: accusatives of specification. — **εἰσοράασθαι**: '*for to see.*'

326. **ἀποξῦσαι**: *to strip it* of limbs and bark.

328. **ἄκρον**: *sc.* ῥόπαλον, the adjective in partitive sense, *at the tip.*

330. **κατά**: *down along, all along.* — **κέχυτο μεγάλα**: *lay wide spread.*

331. **κλήρῳ πεπαλάσθαι**: *to shake lots, i.e. to decide by lot.* In the great lot-scene of H 171 ff., each man's marked token was put into a helmet, and the helmet shaken until one of the tokens had fallen out.

332. **ὅς τις τολμήσειεν**: *who should pluck up courage*, representing a future indicative of direct discourse.

334. **ἔλαχον**: *fell out by lot*, intransitive, as in 160.

335. **πέμπτος**: predicate.

Digitized by Google

336–370. *At night Cyclops returns, does his chores, and eats two more Achaeans, but Odysseus makes him drunk with the Maronian wine, tells him a tricky name, and gets a tricky present.*

ODYSSEUS OFFERS WINE TO CYCLOPS.

336. **ἑσπέριος**: *at evening*, predicate adjective as adverb.

338. The contrast is with 238 f.

339. **ὀϊσάμενος**: he had a presentiment that harm was coming to him, and this harm must affect also his flocks.

348. **οἷόν τι ποτόν**: *as what sort of a drink*, strictly in predicate apposition with τόδε. Translate: *what sort of a drink this is which, etc.*

349. **λοιβήν**: predicate, sc. μέν, *i.e.* οἶνον. — **εἰ**: as in 317, 267.

351. **καὶ ὕστερον**: *hereafter too*, as I do now.

355. **ἔτι πρόφρων**: "more, please."

359. **τόδε**: *this stuff here.*

362. **Κύκλωπα, φρένας**: whole and part in apposition, *the heart of Cyclops.*

371–394. *When Cyclops goes to sleep this time, Odysseus and his men jab out the monster's eye.*

371. **ἦ καί**: *no sooner said than.*

372. **κάδ**: adverb with ᾕρει, *fast.*

376. **ἔπεσσι**: *i.e. aloud.* **379**. **ἅψεσθαι**: *to catch, i.e. to blaze up.*

383. **ἐφύπερθεν ἐρεισθείς**: *leaning on the top of it.* **384**. **τρυπῷ**: = τρυπάοι.

385. **οἱ ἔνερθεν**: *i.e.* the companions and helpers of the workman who leans on the top of the drill.

386. **ἁψάμενοι ἑκάτερθε**: *laying hold* (of the thong encircling the drill) *on opposite sides*, and pulling alternately. Of course the companions of Odysseus turned the stake with their hands, while Odysseus crowded it in.

393. **τό**: *this* process.

395–414. *Cyclops dashes wildly about and summons his neighbor Cyclopes, but they think him ill and leave him to his prayers.*

403. **τίπτε τόσον ἀρημένος**: the participle holds the main idea for us, *what troubles thee so much that thou shoutest thus? etc.*

405. **ἦ μή τις**: *it cannot be, can it, that any one? etc.* — **βροτῶν** with τὶς.

408. **οὐδέ**: *but not* in the thought of Cyclops, *nor yet* in that of his neighbors.

410. **οἶον ἐόντα**: *and* (*if*) *thou art alone.*

411. **Διός**: ablatival genitive with νοῦσον. The thought is condensed for "then thou hast the distemper sent from Zeus which is not to be avoided."

414. **ὡς**: (*seeing*) *how.*

Digitized by Google

415–435. *Blind Cyclops thinks to catch the Achaeans as they go out of the cave, but Odysseus ties his comrades under the rams, and hides himself under the giant's big pet ram.*

418. εἰ . . . λάβοι: see on 267.

419. οὕτω: with νήπιον. **420. ὅπως** κτλ.: see on γ 129.

422. πάντας: as in 19. It suggests a πᾶσαν for μῆτιν.

425. ἦσαν: *there were there*, owing to the providential step noted in 338 f.

429. φέρεσκεν: *in each case carried*, the iterative force affecting also **αἰνύμενος**.

431. δέ: *and so.*

433. τοῦ: demonstrative, with emphasis in a resumptive verse.

434 f. **ἀώτου**: with ἐχόμην. — **στρεφθείς**: *all cuddled up.*

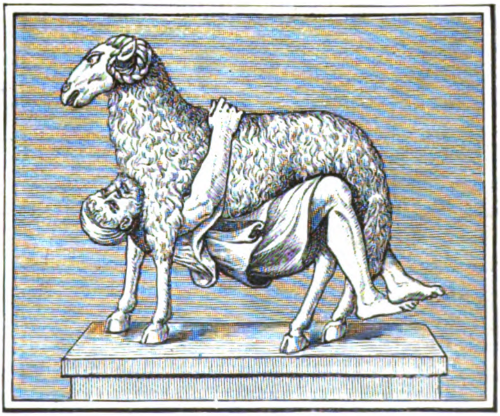
436–460. *In the morning the flocks pass out under the groping hands of Cyclops, who stops his pet ram for a confidential speech.*

440. ἄναξ: *their lord.*

442. ὀρθῶν ἑσταότων: *as they stood erect*, emphasizing anew the cunningness of the μῆτις. —**νήπιος**: predicate, *in his folly.*

443. ὡς: *that* or *how*, introducing the explanation of τό. — **οἱ**: best rendered as possessive with ὀίων.

444. μήλων: with ὕστατος, which is predicate.



ODYSSEUS UNDER THE PET RAM.

445. πυκινὰ φρονέοντι: *the clever plotter.*

448. πάρος ἔρχεαι: *hast thou been wont to go.* G. 1258; H. 826. — **λελειμμένος οἰῶν**: (*left*) *behind the sheep*, ablatival genitive.

450. μακρὰ βιβάς: *with long strides*, elsewhere in Homer of the warrior. *Cf.* λ 539, of the shade of Achilles.

455. οὔ πω: with πεφυγμένον εἶναι.

456. εἰ δή: *would now that*, introducing a wish.

458. τῷ: *in that case, then.*

459. θεινομένου: an apparent genitive absolute with omitted subject (§ 22 *f* β), here equivalent to a parallel clause, *then would he be stricken down and his brain, etc.* — **πρὸς οὔδεϊ**: with ῥαίοιτο. — **κάδ**: adverb, *completely.*

461–479. *Odysseus at last escapes with his surviving comrades, embarks with booty, and from afar taunts Cyclops.*

465. πολλὰ περιτροπέοντες: *often heading them off*, i.e. keeping them from going towards their mountain pasture.

467. τοὺς δέ: the six victims of Cyclops.

Digitized by Google

468. ἀνὰ . . . ἑκάστῳ : *forbade each with a toss of my head, i.e.* threw the head up (the opposite of 490), instead of shaking it in English fashion. Loud wails or commands might have caught the ear of Cyclops.

470. πολλά : *generously, without stint.*

473. ἀϋτὴν : 1 person. — **ὅσσον . . . βοήσας** : *sc.* τις, *as one can be heard when he shouts.* The fixed formula gives a rude measure of distance, like the English 'within ear-shot.'

475. οὐκ ἔμελλες : *thou wast not destined to.* See on a 232. — **ἀνάλκιδος** : this contains the gist of the thought, "he turned out to be (is) no weakling of a man whose comrades thou didst eat," *etc.*

477. ἔμελλε : *was destined,* as in 475. — **κακὰ ἔργα** : *calamity.*

479. τῷ : *therefore.*

480–505. *Cyclops hurls a mountain-peak at the ship and nearly washes it ashore, but Odysseus puts still further out, and, against the prayers of his comrades, once more taunts Cyclops.* **480. μᾶλλον** : *all the more.*

482. προπάροιθε : *in front of* the ship headed out to sea. Cyclops threw over his mark.

483. *A little* (in front), *and narrowly missed hitting the tip of the rudder-sweep.* Comparison with 539 f., where μετόπισθε takes the place of προπάροιθε, shows that οἰήιον has been wrongly preserved here instead of some word denoting the prow, perhaps ἐδεύησεν π ρ ω ρ ή σ ι ο ν ἄκρον. Possibly the whole verse has wrongly crept in here.

486. πλημμυρίς : explanatory apposition with κῦμα.

489. ἐμβαλέειν κώπῃς : fall upon, *i.e. ply lustily their oars. Cf.* incumbere remis. The oars must have been pushed through the water when this phrase first arose. **490. κρατὶ κατανεύων** : the opposite of 468.

491. δὶς τόσσον : *cf.* 473.

493. ἐρήτυον : *tried to restrain,* 'conative' imperfect.

496. καὶ δὴ κτλ. : *and lo! we thought we were dead right there,* the aorist being vivacious for the future.

498. σύν : adverb with ἄραξε, *utterly.* **499. τόσσον** : *so powerfully.*

501. ἄψορρον : with reference to 474. **504. φάσθαι** : as imperative.

506–542. *Cyclops tries to entice Odysseus back, but, failing, curses him, and vainly hurls another mountainous missile after his escaping ship.*

507. ἱκάνει : *come home to me, i.e. are fulfilled upon me. Cf.* κιχήσεσθαι 477.

510. καὶ μαντευόμενος : similar to 'epanalepsis' (§ 19 *b*).

512. The verse explains τάδε πάντα. **514.** *Cf.* 214.

515. ἐών : *one who is.*

517. πάρ : the adverbial force may be given by *freely.*

518. δόμεναι κτλ. : explains the first half of the verse, so that πομπήν is object both of ὀτρύνω and δόμεναι, and ἐννοσίγαιον is object also of ὀτρύνω.

520 f. οὐδέ τις ἄλλος κτλ. : *i.e.* Poseidon can heal his son better than any one else, and without the aid of any one else.

525. ὡς : *as certainly as.* The sincerity of the wish equals the certainty of the fact. **529. εἰ ἐτεόν** : *i.e. so surely as.*

Digitized by Google

531. The verse is not in the best manuscripts.

534. **ἔλθοι**: the wish forms the apodosis, a wish which was fulfilled in every detail.

536. Poseidon now becomes the hostile deity of the great adventure. *Cf.* α 20 f., 68–75. **538**. **ἐπιδινήσας**: *with a whirl* to give it impetus.

542. **χέρσον**: here the Isle-of-goats, which they left at 177.

543–566. *Return to the Isle-of-Goats, Feast, and Departure.*

543. **ὅτε**: the apodosis is in 546. **549** = 42.

551. **ἔξοχα**: with special emphasis after οἴῳ, equivalent to γέρας.

556 f. = 161 f., **558** ff. = 168 ff., **562** ff. = 178 ff., **565** f. = 62 f.

THE TENTH BOOK OF THE ODYSSEY.

1–76. *The adventures with Aeolus, the wind-god.*

4. Within this fastness the winds are confined, as in Vergil's cave, *Aen*. i. 52 ff. — **λισσή**: predicate. **5**. **τοῦ**: genitive of source.

7. **ἀκοίτις**: accusative plural predicate.

10. **αὐλῇ**: *in the court-yard*, a supplementary limitation of δῶμα.

17. **ὁδόν**: "to be sent on my way." **18**. **οὐδέ τι**: *then not at all.*

19. **μ᾽**: μοι. **23**. **κατέδει**: *sc.* ἀσκόν.

24. **παραπνεύσῃ**: impersonal, *that there be no blowing past* the knot.

27. **αὐτῶν**: *sc.* ἡμετέρῃσιν *our own*, and see on α 7. — **ἀπωλόμεθα**: *we were undone.*

36. **Αἰόλου**: with this form, the second syllable must be treated as long before a single liquid. § 38 *b*. **37**. **τὶς εἴπεσκε**: *many a one would say.*

41. **ληίδος**: partitive genitive, *his share of the booty.*

46. **ἑταίρων**: with βουλή. **56–58** = ι 85–87.

59. **ὀπασσάμενος**: *taking along.* *Cf.* ι 90.

66. **καὶ εἴ που** κτλ.: *and anywhere thou pleasest.*

75. **ἀπεχθόμενος** κτλ.: the main idea is in the participle, *thou art hated who comest hither.* For τόδε, see on α 409.

77–132. *The adventure with the Laestrygonians.*

83 ff. A shepherd coming in might turn about and go out as cow-herd, for the night hardly lasts at all, as in the summer of northern latitudes. The Cimmerians (λ 14 ff.) are the legendary folk who enjoy the corresponding night of winter in such latitudes, and legend makes both day and night perpetual.

91. **οἵ γε**: *they*, my comrades on the other eleven ships.

96. **πέτρῃς ἐκ**: *to a cliff.* **100–102** = ι 88–90.

103. **ἴσαν ἐκβάντες**: *disembarked and went.* **112**. **(τὴν) δέ**: *then.*

113. **κατά**: *greatly.* **116**. *Cf.* ι 291, 311.

117. **τὼ δὲ δύο**: *but the other two.*

124. **δαῖτα**: predicate, *for a banquet.*

Digitized by Google

772. **ἴσαν** : here a form of οἶδα, not of εἶμι. — **ὡς ἐτέτυκτο** : *how matters had come to pass.*

776. **σιγῇ τοῖον** : construe with ἀναστάντες, *so quietly.* See on α 209.

777. **μῦθον** : *scheme, plot*, as in 676. — **ὅ** : for ὅς, as in α 254. § 45 *o*. — **ἤραρεν ἡμῖν** : *it pleased us, i.e. we decided*, in 673.

784. **τεύχεα** : here *weapons.*

785. **ὥρμισαν** : see on β 391, γ 11.

786. **μένον κτλ.** : see on α 422.

789 f. **φύγοι, δαμείη** : *would escape, etc.*, the optative representing a subjunctive in oratio recta.

791. **μερμήριξε** : gnomic aorist in a simile.

793. **ὁρμαίνουσαν** : this 'clinches' the comparison and contains the main idea, "so many anxious thoughts was she revolving when sleep came upon her."

795. See on β 382.

796. **δέμας** : accusative of specification.

802. **παρὰ κληῖδος ἱμάντα** : *past the bolt-strap*, English 'through the keyhole.' See on α 442.

805. **οὐ μὲν οὐδέ** : *no indeed they do not*, strengthened negation. — **ῥεῖα ζώοντες** : see on α 160, 349.

807. **θεοῖς ἀλιτήμενος** : *a transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. **ἐν ὀνειρείῃσι πύλῃσιν** : *at the dream-gates*, figuratively of one just entering the palace of dreams. *Cf.* Vergil's sunt geminae somni portae *etc.* *Aen.* vi. 893 ff.

810 f. **πάρος πώλεαι** : *hast thou been wont to come.* G. 1258; H. 826.

814–816 = 724–726.

819 f. **τοῦ δή, τοῦ δέ** : *for him indeed, yes for him*, genitives of cause. — **μή τι πάθῃσιν** : *lest aught befall him*, a frequent euphemism for *lest he die.* *Cf.* ne quid acciderit.

821. **ἵνα οἴχεται** : *where he is gone*, relative clause explaining τῶν, which limits δήμῳ.

825. **μηδέ τι πάγχυ** : *and do not in any way at all.*

826. **πομπός** : predicate, *as escort.*

831. **ἔκλυες αὐδῆς** : *listenest to the voice, i.e.* art acting in obedience to it.

832. **εἰ δ' ἄγε** : *then* (δέ) *come, I pray*, here in apodosis.

837. **κακόν** : *sc.* ἐστίν.

841. **ὡς ἐναργές** : (*seeing*) *how clearly.* — **ἐπέσσυτο** : *had visited.*

842–847. *The suitors depart to lie in wait for Telemachus.*

846. **ἔνι** : = ἔνεισι.

847. **τῇ** : *there*, adverb. There is reference to this ambuscade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 *e–h*.

Digitized by Google

THE NINTH, TENTH, ELEVENTH, AND TWELFTH BOOKS OF THE ODYSSEY.

These four books comprise the story of his adventures after leaving Troy which Odysseus told Alcinous and his Phaeacian nobles at a banquet held on the night following the thirty-third day in the chronology of the poem. All these books are included under the caption **Ἀλκίνου ἀπόλογοι**, *Narratives to Alcinous.* § 11 *i–m*.

THE NINTH BOOK OF THE ODYSSEY.

In the Ninth Book Odysseus makes himself known to Alcinous (1–38), and then describes his adventures. The Κυκλώπεια occupies four fifths of the book, and gives its title to the whole.

1–38. *Odysseus praises feast and bard, then tells his name and home.*

3 f. See on α 370 f. — **οὔ τι τέλος**: *no issue, consummation* of effort and outlay. **6. ἔχῃ κάτα**: = κατέχῃ *possesses.*

7. δώματα: the *palace* of the king of this imaginary happy folk.

9 f. See on γ 340 f.

11. τοῦτό τι: *something like this*, the enclitic adding indefiniteness to the pronoun. **12 f. κήδεα**: object of εἴρεσθαι.

13. ὄφρα: something seen or felt as a result is transferred into the ordering purpose of heaven.

14. πρῶτον, ὑστάτιον: predicates. — **καταλέξω**: aorist subjunctive in a question of appeal.

17 f. εἴδετε: subjunctive, with short mode-vowel. — **ἄν**: with ἔω, which still depends on ὄφρα. G. 1367; H. 882.

19 f. πᾶσι: = παντοίοις, with δόλοισι, dative of cause. — **καί μεν**: passes from relative to independent structure. **21. ἐν**: = ἔνεστι.

25 f. αὐτή: *itself*, Ithaca. — **χθαμαλή**: *low-sloping* at the shore. — **πανυπερτάτη πρὸς ζόφον**: the poetical geography is not scientifically exact.

28. ἧς γαίης: *than one's own land*, the possessive here referring to the first person. See on α 402. **29. αὐτόθι**: *right there*, in her own isle of Ogygia.

30 = α 15. The verse is not found here in the best manuscripts.

31. The story of Circe occupies Book X, that of Calypso Book V.

34. ὡς: *so true is it that.* — **ἧς**: *one's own*, with indefinite person.

35. εἴ περ καί: *even if too*, where the καί throws its emphasis specially on πίονα. **37. ἐνίσπω**: *let me tell*, subjunctive.

39–61. *The sack of Ismarus and the disastrous battle with the Ciconians.*

Digitized by Google

40. Ἰσμάρῳ: the name of the city is in partitive apposition with that of the folk. — **αὐτούς**: contrasts the city and *the dwellers thereof.*

42. δασσάμεθα: *we divided them among ourselves*, with reciprocal force. — **κίοι**: *might come off* from the raid. — **ἴσης**: *sc.* μοίρης. The sense of ὡς . . . ἴσης is "that no one of my men might have any cause for complaint."

44. τοὶ δέ: *but they*, subject, with μέγα νήπιοι in predicate apposition, *great fools, i.e. with great folly.* • **47. τόφρα**: *meanwhile.*

50. καὶ ἐπιστάμενοι ἀνδράσι μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἐόντα. The whole clause ὅθι . . . ἐόντα is parallel to ἀφ᾽ ἵππων, *on chariots and on foot.*

51. ὥρῃ: *in their season*, the season of their greatest glory, *i.e.* the spring.

53. ἵνα: like ὅφρα 13.

54 f. στησάμενοι: *setting themselves in array, setting up their array.* — **ἐμάχοντο μάχην**: *they fought a pitched battle*, not mere tautology. H. 715 R. Achaeans and Ciconians are both included in the third person of the verb, and in the following ἀλλήλους.

56. ἱερόν: *sacred*, as ushered in by a divinity.

57. πλέονάς περ ἐόντας: the particle is intensive, the participle concessive.

58. μετενίσσετο βουλυτόνδε: *was passing over towards the ox-loosing, i.e.* crossed the meridian and sloped toward evening.

62–81. *Tempest and driving wind on the sorrowful voyage homewards.*

63. ἐκ θανάτοιο: *to escape from death*, a thought implied in the preceding προτέρω πλέομεν.

65. τινά: *every man of us*, in collective sense, subject of ἀῦσαι, which has ἕκαστον τῶν δειλῶν ἑτάρων as object. — **τρὶς ἀῦσαι**: vale, vale, vale.

68 f. λαίλαπι: dative of accompaniment. — **σύν**: adverb, *completely. Cf.* eripiunt subito nubes caelumque diemque | Teucrorum ex oculis; ponto nox incubat atra Verg. *Aen.* i. 88 f.

75. καμάτῳ: dative of cause. — **θυμὸν ἔδοντες**: "heart-broken."

77. ἱστούς: the plural of all the ships. — **ἀνά**: *aloft*, adverb.

80. ἀλλά: instead of εἰ μή.

82–104. *The adventure with the Lotus-eaters.* (See Tennyson's poem *The Lotus-eaters.*)

82. ἐννῆμαρ: this time suffices to take Odysseus out of all known geography into the land of marvel, the indefinite West.

84. οἵ . . . ἔδουσιν: explanatory of the name, 'epexegesis.' § 15 *d.*

88. πεύθεσθαι ἰόντας: *to go and inquire*, infinitive of purpose.

89. σῖτον (= ἀρούρης καρπόν) **ἔδοντες**: this specially distinguishes men as compared with animals, or with the gods.

90. τρίτατον: predicate apposition. — **ἅμ᾽ ὀπάσσας**: *sending along.*

94. τῶν ὅς τις: *whosoever of these*, followed by the iterative optative.

99. ὑπὸ . . . ἐρύσσας: *I dragged them in under the decks and fastened them* there. **103 f.** = δ 579 f.

105–566. *The adventure with the Cyclopes.*

105–115. *Description of the Cyclopes.*

107. θεοῖσι πεποιθότες: no piety; they *left it all* to the gods.

Digitized by Google

109 f. **τά γε**: *such things* as φυτά, and the products of ploughing (ἀρόωσιν), explained in reverse order in 110. **111.** **σφίν**: *for them*, the Cyclopes.

112. Legislative *assemblies* and *codes of law* form the basis of civilization and community life.

114. **θεμιστεύει**: ironical reference to θέμιστες (112), *makes law-codes for, i.e.* rules absolutely.

116–151. *There was a goat-frequented island just off the shore of the land of the Cyclopes, and here the ships of Odysseus land in the night.*

116. **ἔπειτα**: the story-teller's *now then*. — **παρὲκ λιμένος**: *over against the harbor* of the land of the Cyclopes.

120. **μίν**: the island. **125.** **πάρα**: = πάρεισι. **126.** **ἔνι**: = ἔνεισι.

127. **αἵ . . . ἕκαστα**: *which might do them every service* in commercial intercourse. **128.** **οἷά τε πολλά**: *just as oftentimes*.

130. **οἵ**: *these* νηῶν τέκτονες (126). — **ἐυκτιμένην**: predicate. The ship-carpenters would not have tilled the soil, but a civilization which had ship-carpenters would also have had tillers of the soil.

131. **μὲν γάρ**: *verily indeed*. — **ὥρια**: *in their season*, predicate.

134 f. **ἄροσις λείη**: *smooth ploughing, i.e.* land smooth enough to plough. But see 108. — **μάλα βαθὺ λήιον**: *a very luxuriant crop*. — **αἰεὶ εἰς ὥρας**: *at every recurring season*. — **ἀμῷεν**: *they might cut*, *sc.* the Cyclopes.

135. **ἐπεὶ . . . οὖδας**: *sc.* ἐστί, *since great richness lies beneath the surface.*

137. The verse explains πείσματος with more detail. See on β 391.

138. **ἀλλά**: from οὐ χρεώ ἐστιν supply the positive idea ἔστιν *it is possible; skippers have only to beach their ships and wait*, and there is not wave enough to dislodge or injure them.

143. **προυφαίνετο**: impersonal, *was it clear enough*. The weather was thick. — **ἰδέσθαι**: *for seeing, so that one could see*. **146.** **ὀφθαλμοῖσιν**: *i.e. plainly*.

148. **ἐπικέλσαι**: intransitive, *had beached themselves*.

152–169. *Hunt and feast on the Isle-of-Goats.*

152 = β 1. **153.** **αὐτήν**: has almost no intensive or contrasting force.

155. **ἵνα**: see on 53 and 13.

157. **διὰ** κτλ.: adverb, *separately, arrayed in three separate bands.*

160. **λάγχανον**: intransitive, *came by lot.*

167. **αὐτῶν**: contrasts the Cyclopes with their flocks. — **φθογγήν**: with ἐλεύσσομεν by 'zeugma.' § 19 *f.*

170–192. *Odysseus with one ship sails across to the land of the Cyclopes, where they espy the cave of one of the giants.*

172. **ἐμοί**: possessive, not personal pronoun.

174. **οἵ τινες**: *of what sort.*

175 f. Another contrast between barbarism and civilization.

181. **τὸν χῶρον**: *that tract* of land which they had seen lying opposite the island 166. **183–192.** These facts Odysseus learns subsequently.

185 f. These verses describe a sort of Robinson Crusoe fastness.

189. **ἀθεμίστια ᾔδη**: *knew lawlessness, i.e. lived lawlessly.* See on α 428.

190. **τέτυκτο**: = ἦν.

Digitized by Google

191. **ἀλλά**: the last syllable is made long by position. § 62 *h* α.

192. **ὅ τε**: *i.e.* ῥίον, relative.

193–215. *Odysseus selects twelve comrades for the visit to the giant's cave, and takes along some of the marvellous wine of Maron.*

200. **ἀζόμενοι**: *out of piety.*

204. **δυώδεκα πᾶσιν**: *twelve in all, all told.* — **ἀφύσσας**: *sc.* δῶκε.

205 f. **αὐτὸν ἠείδη**: *knew of it* (the wine).

208. **ὅτε πίνοιεν**: *whenever they* (indefinite) *drank.*

209. **ἐμπλήσας**: *sc.* οἴνου. — **ὕδατος**: with μέτρα. — **ἀνά**: *upon, over,* preposition. The water was poured into the κρητήρ, then the wine. The usual proportion in later times was three parts of water to two of wine.

211. **τότε . . . ἦεν**: '*then to refrain had been no easy matter,*' if one had been there.

212 f. **τοῦ**: with ἀσκόν. — **ἐμπλήσας**: translate by a relative clause, *which I had filled.* — **ἐν**: adverb, *within,* explained by the local dative κωρύκῳ. — **ᾖα**: *sc.* φέρων.

214. **ἄνδρα**: subject of the infinitive. — **ἐπιειμένον ἀλκήν**: *clad in power,* which only the marvelous wine could subdue. **215.** **εὖ εἰδότα**: see on 189.

216–230. *The cave of the giant, inside.*

220 f. **ἕκασται**: *the several sorts,* subject of ἔρχατο. To this διακεκριμέναι is predicate, *separately.* **223.** **τετυγμένα**: *sc.* εὖ.

224 f. **πρώτιστα**: with αἰνυμένους ἰέναι. — **ἐπέεσσιν**: *i.e. expressly.* — **αἰνυμένους**: the preceding ἐμέ is here enlarged to include also the subject of λίσσοντο.

228. **ἦ τοι**: *though verily.*

229. **καὶ εἰ . . . δοίη**: *and in the hope that he would give;* a 'desired contingency.' See on 267.

231–255. *Cyclops comes home, does his chores, lights his fire, spies the intruders, and questions them.*

231. **ἐθύσαμεν**: *i.e.* we gave the gods some cheese before we ate of it ourselves. So at a sacrifice of animals, the choicest bits were burned for the gods. **234.** **ἵνα** κτλ.: *that it might serve him at supper.*

238. **πάντα μάλα**: *one and all, every single one.*

240. **ἐπέθηκε**: *put to* the door (243) leading from αὐλή to ἄντρον.

241 f. **οὐκ ἂν ὀχλίσσειαν**: *could not have budged,* past potential optative. G. 1399; H. 896. § 21 *d* δ.

245. **ὑπό**: adverb, *underneath.* ἑκάστῃ is then dative of reference.

246. **θρέψας**: *curdling.* **250.** **σπεῦσε πονησάμενος**: *busily performed.*

251. **εἴσιδεν**: *caught sight of us.* **253–255** = γ 72–74.

256–271. *Odysseus answers the questions of Cyclops, and demands guest-rights.*

256. *Cf.* δ 481.

257. **δεισάντων**: *sc.* ἡμῶν implied in the preceding ἡμῖν, and limiting ἦτορ (§ 22 *f* β).

261. **ἄλλην**: instead of οἴκαδε. — **νῦν γε**: the future may perhaps reveal a greater name. **264.** **μέγιστον**: predicate to ὑπουράνιον κλέος.

Digitized by Google

266. κιχανόμενοι τὰ σὰ γοῦνα: *clasping these knees of thine*, "casting ourselves at thy feet." *Cf.* κ 264.

267. εἰ: *in the hope that*, a desired contingency. G. 1420; H. 907.

268. ἥ τε: attracted from the neuter into agreement with θέμις. *Cf.* δ 691.

269. ἀλλά: *so then.*

272–305. *Cyclops does not recognize guest-rights, devours two of the companions of Odysseus, and lies down to sleep. To slay him would have been fatal.*

272. εἷς: enclitic in Homer. — **τηλόθεν**: *from afar*, where the character of the Cyclopes is not known. **274. ὅς**: *since thou.*

279. ἔσχες ἰών: *didst steer on coming.*

280. ἐπί: *towards.* — **σχεδόν**: *to some spot near at hand.*

281. εἰδότα πολλά: *who knew too much* for him.

283. νέα: pronounced with 'synizesis.'

284. ἐπὶ πείρασι: he chooses the ἐπ' ἐσχατιῆς of 280, and embellishes his lie with great detail. **288. ἐπί**: *forth*, adverb, with ἴαλλεν.

297. ἐπί: *thereto.* — **ἄκρητον**: half-humorous with γάλα, from the custom of diluting wine. **299. τὸν μέν**: with οὐτάμεναι 301.

301. ὅθι κτλ.: *where the midriff bounds (holds in place) the liver, i.e.* just between chest and abdomen, a vital spot.

302. ἕτερος θυμός: *a counter-thought.* **303. αὐτοῦ**: *right there.*

304. οὔ κεν δυνάμεσθα: *we should not have had the power*, the imperfect of duration.

306–335. *Next morning Cyclops does his chores, devours two more Achaeans, and drives his flocks a-field, leaving Odysseus imprisoned in the cave concocting vengeance.*

311. δέ: *then.* — **δὴ αὖτε**: with 'synizesis.' — **δεῖπνον**: *dinner*, the chief meal, no matter when eaten. Cyclops would have no meal at noon.

314. ὡς εἴ τε . . . ἐπιθείη: *as though one were to clap cap on quiver*, an archer of course.

317. εἰ: *in the hope that, if haply*, a desired contingency, as in 267.

318. ἥδε: refers to what follows, attracted from the neuter by βουλή.

320. ἔκταμεν: ἐξέταμεν. **321. ἐΐσκομεν**: *we estimated to be.*

322. ὅσσον θ' ἱστόν: abridged and attracted from τόσσον ὅσσος τέ ἐστιν ἱστός.

324. τῆν: *sc.* ῥόπαλον. — **μῆκος, πάχος**: accusatives of specification. — **εἰσοράασθαι**: '*for to see.*'

326. ἀποξῦσαι: *to strip it* of limbs and bark.

328. ἄκρον: *sc.* ῥόπαλον, the adjective in partitive sense, *at the tip.*

330. κατά: *down along, all along.* — **κέχυτο μεγάλα**: *lay wide spread.*

331. κλήρῳ πεπαλάσθαι: *to shake lots, i.e. to decide by lot.* In the great lot-scene of H 171 ff., each man's marked token was put into a helmet, and the helmet shaken until one of the tokens had fallen out.

332. ὅς τις τολμήσειεν: *who should pluck up courage*, representing a future indicative of direct discourse.

334. ἔλαχον: *fell out by lot*, intransitive, as in 160.

335. πέμπτος: predicate.

Digitized by Google

336–370. *At night Cyclops returns, does his chores, and eats two more Achaeans, but Odysseus makes him drunk with the Maronian wine, tells him a tricky name, and gets a tricky present.*

ODYSSEUS OFFERS WINE TO CYCLOPS.

336. **ἑσπέριος**: *at evening*, predicate adjective as adverb.

338. The contrast is with 238 f.

339. **ὀισάμενος**: he had a presentiment that harm was coming to him, and this harm must affect also his flocks.

348. **οἷόν τι ποτόν**: *as what sort of a drink*, strictly in predicate apposition with *τόδε*. Translate: *what sort of a drink this is which, etc.*

349. **λοιβήν**: predicate, *sc.* *μιν*, *i.e.* *οἶνον*. — **εἰ**: as in 317, 267.

351. **καὶ ὕστερον**: *hereafter too*, as I do now.

355. **ἔτι πρόφρων**: "more, please."

359. **τόδε**: *this stuff here.*

362. **Κύκλωπα, φρένας**: whole and part in apposition, *the heart of Cyclops.*

371–394. *When Cyclops goes to sleep this time, Odysseus and his men jab out the monster's eye.*

371. **ἦ καί**: *no sooner said than.*

372. **κάδ**: adverb with *ᾕρει*, *fast.*

376. **ἔπεσσι**: *i.e. aloud.*

379. **ἅψεσθαι**: *to catch, i.e. to blaze up.*

383. **ἐφύπερθεν ἐρεισθείς**: *leaning on the top of it.*

384. **τρυπῷ**: = *τρυπάω*.

385. **οἱ ἔνερθεν**: *i.e.* the companions and helpers of the workman who leans on the top of the drill.

386. **ἀψάμενοι ἑκάτερθε**: *laying hold* (of the thong encircling the drill) *on opposite sides*, and pulling alternately. Of course the companions of Odysseus turned the stake with their hands, while Odysseus crowded it in.

393. **τό**: *this* process.

395–414. *Cyclops dashes wildly about and summons his neighbor Cyclopes, but they think him ill and leave him to his prayers.*

403. **τίπτε τόσον ἀρημένος**: the participle holds the main idea for us, *what troubles thee so much that thou shoutest thus? etc.*

405. **ἦ μή τις**: *it cannot be, can it, that any one? etc.* — **βροτῶν** with *τίς*.

408. **οὐδέ**: *but not* in the thought of Cyclops, *nor yet* in that of his neighbors.

410. **οἶον ἐόντα**: *and (if) thou art alone.*

411. **Διός**: ablatival genitive with *νοῦσον*. The thought is condensed for "then thou hast the distemper sent from Zeus which is not to be avoided."

414. **ὡς**: *(seeing) how.*

Digitized by Google

415–435. *Blind Cyclops thinks to catch the Achaeans as they go out of the cave, but Odysseus ties his comrades under the rams, and hides himself under the giant's big pet ram.*

418. **εἰ . . . λάβοι**: see on 267.

419. **οὕτω**: with νήπιον. **420.** **ὅπως** κτλ.: see on γ 129.

422. **πάντας**: as in 19. It suggests a πᾶσαν for μῆτιν.

425. **ἦσαν**: *there were there*, owing to the providential step noted in 338 f.

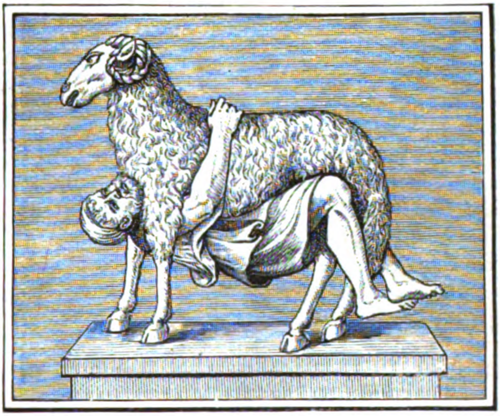
429. **φέρεσκεν**: *in each case carried*, the iterative force affecting also **αἰνύμενος**.

431. **δέ**: *and so.*

433. **τοῦ**: demonstrative, with emphasis in a resumptive verse.

434 f. **ἀώτου**: with ἐχόμην. — **στρεφθείς**: *all cuddled up.*

436–460. *In the morning the flocks pass out under the groping hands of Cyclops, who stops his pet ram for a confidential speech.*



Odysseus under the Pet Ram.

440. **ἄναξ**: *their lord.*

442. **ὀρθῶν ἑσταότων**: *as they stood erect*, emphasizing anew the cunningness of the μῆτις. —**νήπιος**: predicate, *in his folly.*

443. **ὡς**: *that* or *how*, introducing the explanation of τό. — **οἱ**: best rendered as possessive with οἰῶν.

444. **μήλων**: with ὕστατος, which is predicate. **445.** **πυκινὰ φρονέοντι**: *the clever plotter.*

448. **πάρος ἔρχεαι**: *hast thou been wont to go.* G. 1258; H. 826. — **λελειμμένος οἰῶν**: (*left*) *behind the sheep*, ablatival genitive.

450. **μακρὰ βιβάς**: *with long strides*, elsewhere in Homer of the warrior. *Cf.* λ 539, of the shade of Achilles.

455. **οὔ πω**: with πεφυγμένον εἶναι.

456. **εἰ δή**: *would now that*, introducing a wish.

458. **τῷ**: *in that case, then.*

459. **θεινομένου**: an apparent genitive absolute with omitted subject (§ 22 *f* β), here equivalent to a parallel clause, *then would he be stricken down and his brain, etc.* — **πρὸς οὔδεϊ**: with ῥαίοιτο. — **κάδ**: adverb, *completely.*

461–479. *Odysseus at last escapes with his surviving comrades, embarks with booty, and from afar taunts Cyclops.*

465. **πολλὰ περιτροπέοντες**: *often heading them off*, i.e. keeping them from going towards their mountain pasture.

467. **τοὺς δέ**: the six victims of Cyclops.

Digitized by Google

468. ἀνὰ . . . ἑκάστῳ: *forbade each with a toss of my head, i.e.* threw the head up (the opposite of 490), instead of shaking it in English fashion. Loud wails or commands might have caught the ear of Cyclops.

470. πολλά: *generously, without stint.*

473. ἀπῆν: 1 person. — **ὅσσον . . . βοήσας**: *sc.* τις, *as one can be heard when he shouts.* The fixed formula gives a rude measure of distance, like the English 'within ear-shot.'

475. οὐκ ἔμελλες: *thou wast not destined to.* See on α 232. — **ἀνάλκιδος**: this contains the gist of the thought, "he turned out to be (is) no weakling of a man whose comrades thou didst eat," *etc.*

477. ἔμελλε: *was destined*, as in 475. — **κακὰ ἔργα**: *calamity.*

479. τῷ: *therefore.*

480–505. *Cyclops hurls a mountain-peak at the ship and nearly washes it ashore, but Odysseus puts still further out, and, against the prayers of his comrades, once more taunts Cyclops.* **480. μᾶλλον**: *all the more.*

482. προπάροιθε: *in front of* the ship headed out to sea. Cyclops threw over his mark.

483. *A little* (in front), *and narrowly missed hitting the tip of the rudder-sweep.* Comparison with 539 f., where μετόπισθε takes the place of προπάροιθε, shows that οἰήιον has been wrongly preserved here instead of some word denoting the prow, perhaps ἐδεύησεν πρωρήσιον ἄκρον. Possibly the whole verse has wrongly crept in here.

486. πλημμυρίς: explanatory apposition with κῦμα.

489. ἐμβαλέειν κώπῃς: fall upon, *i.e. ply lustily their oars. Cf.* incumbere remis. The oars must have been pushed through the water when this phrase first arose. **490. κρατὶ κατανεύων**: the opposite of 468.

491. δὶς τόσσον: *cf.* 473.

493. ἐρήτυον: *tried to restrain*, 'conative' imperfect.

496. καὶ δὴ κτλ.: *and lo! we thought we were dead right there*, the aorist being vivacious for the future.

498. σύν: adverb with ἄραξε, *utterly.* **499. τόσσον**: *so powerfully.*

501. ἄψορρον: with reference to 474. **504. φάσθαι**: as imperative.

506–542. *Cyclops tries to entice Odysseus back, but, failing, curses him, and vainly hurls another mountainous missile after his escaping ship.*

507. ἱκάνει: *come home to me, i.e. are fulfilled upon me. Cf.* κιχήσεσθαι 477.

510. καὶ μαντευόμενος: similar to 'epanalepsis' (§ 19 *b*).

512. The verse explains τάδε πάντα. **514.** *Cf.* 214.

515. ἐών: *one who is.*

517. πάρ: the adverbial force may be given by *freely.*

518. δόμεναι κτλ.: explains the first half of the verse, so that πομπήν is object both of ὀτρύνω and δόμεναι, and ἐννοσίγαιον is object also of ὀτρύνω.

520 f. οὐδέ τις ἄλλος κτλ.: *i.e.* Poseidon can heal his son better than any one else, and without the aid of any one else.

525. ὡς: *as certainly as.* The sincerity of the wish equals the certainty of the fact. **529. εἰ ἐτεόν**: *i.e. so surely as.*

Digitized by Google

531. The verse is not in the best manuscripts.

534. **ἔλθοι**: the wish forms the apodosis, a wish which was fulfilled in every detail.

536. Poseidon now becomes the hostile deity of the great adventure. *Cf.* α 20 f., 68–75. **538.** **ἐπιδινήσας**: *with a whirl* to give it impetus.

542. **χέρσον**: here the Isle-of-goats, which they left at 177.

543–566. *Return to the Isle-of-Goats, Feast, and Departure.*

543. **ὅτε**: the apodosis is in 546. **549** = 42.

551. **ἔξοχα**: with special emphasis after *οἴῳ*, equivalent to *γέρας*.

556 f. = 161 f., **558** ff. = 168 ff., **562** ff. = 178 ff., **565** f. = 62 f.

THE TENTH BOOK OF THE ODYSSEY.

1–76. *The adventures with Aeolus, the wind-god.*

4. Within this fastness the winds are confined, as in Vergil's cave, *Aen.* i. 52 ff. — **λισσή**: predicate. **5.** **τοῦ**: genitive of source.

7. **ἀκοίτις**: accusative plural predicate.

10. **αὐλῇ**: *in the court-yard*, a supplementary limitation of *δῶμα*.

17. **ὁδόν**: "to be sent on my way." **18.** **οὐδέ τι**: *then not at all.*

19. **μ'**: *μοι*. **23.** **κατέδει**: *sc.* *ἀσκόν*.

24. **παραπνεύσῃ**: impersonal, *that there be no blowing past* the knot.

27. **αὐτῶν**: *sc.* *ἡμετέρῃσιν our own*, and see on α 7. — **ἀπωλόμεθα**: *we were undone.*

36. **Αἰόλου**: with this form, the second syllable must be treated as long before a single liquid. § 38 *b*. **37.** **τὶς εἴπεσκε**: *many a one would say.*

41. **ληίδος**: partitive genitive, *his share of the booty.*

46. **ἑταίρων**: with *βουλή*. **56–58** = ι 85–87.

59. **ὀπασσάμενος**: *taking along.* *Cf.* ι 90.

66. **καὶ εἴ που** *κτλ.*: *and anywhere thou pleasest.*

75. **ἀπεχθόμενος** *κτλ.*: the main idea is in the participle, *thou art hated who comest hither.* For *τόδε*, see on α 409.

77–132. *The adventure with the Laestrygonians.*

83 ff. A shepherd coming in might turn about and go out as cow-herd, for the night hardly lasts at all, as in the summer of northern latitudes. The Cimmerians (λ 14 ff.) are the legendary folk who enjoy the corresponding night of winter in such latitudes, and legend makes both day and night perpetual.

91. **οἵ γε**: *they*, my comrades on the other eleven ships.

96. **πέτρης ἐκ**: *to a cliff.* **100–102** = ι 88–90.

103. **ἴσαν ἐκβάντες**: *disembarked and went.* **112.** **(τὴν) δέ**: *then.*

113. **κατά**: *greatly.* **116.** *Cf.* ι 291, 311.

117. **τὼ δὲ δύο**: *but the other two.*

124. **δαῖτα**: predicate, *for a banquet.*

Digitized by Google

133–574. *The adventures with Circe.* (See Milton's *Comus*, and Hawthorne's *Circe's Palace*, in "Tanglewood Tales.")

133–186. *The arrival at Circe's isle, and the killing of a huge stag to eat.*

133 f. = ι 62 f.

141. **λιμένα**: for the quantity of the final syllable, see § 62 (3).

143 f. = ι 75 f.

145 ff. Vergil imitates this hunting-scene in *Aen.* i. 180–215.

150. **Κίρκης** κτλ.: as Odysseus finally learns.

155. **προέμεν**: infinitive with δοάσσατο.

159. **ὕλης**: partitive genitive, or genitive of designation, *in the forest.*

160. **δὴ γάρ μιν** κτλ.: *i.e.* he was heated.

161. **ἐκβαίνοντα**: *sc.* ἐξ ὕλης. — **μέσα νῶτα**: partitive apposition with τόν.

163. **μακών**: *with a bleat.*

167. **ἀμφοτέρωθεν**: with πλεξάμενος, *with both hands*, of the criss-cross structure.

169. **καταλοφάδεια φέρων**: *i.e.* with the body of the beast weighing on his shoulders and neck, and its feet bound across in front of him beneath his arms, leaving *both* his hands free for the spear.

171. **χειρὶ ἑτέρῃ**: *with the other hand* than the one usually given to the spear; freely, *with one hand.*

174 ff. **γάρ**; *indeed*, preparing the way for ἀλλά *so then* 176.

176. **ὄφρα**: *as long as.*

179. **ἐκ δὲ καλυψάμενοι**: they had covered their heads up in their sorrow.

187–207. *Next day, Odysseus, bent on spying out the isle, divides his men into two bands headed by himself and Eurylochus, and the lot sends forth Eurylochus.*

190 ff. **γάρ, ἀλλά** (192): as in 174 ff.

193. **εἴ τις** κτλ.: *whether any plan will yet be found* other than the natural one of exploring until they know where they are.

196. **χθαμαλή**: as in ι 25.

202. **ἀλλὰ γὰρ** κτλ.: *but really their weeping did them no good.*

206. For *shaking lots*, see on ι 331.

208–240. *Eurylochus and his party seek out the palace of Circe, enter in at her bidding, excepting Eurylochus, and are turned into swine.*

213. **ἐπεὶ . . . ἔδωκεν**: *after she had given, i.e. by giving.*

222. **ἱστόν**: *web.* — **οἷα** κτλ.: *i.e.* τοῖον ἱστὸν οἷα ἔργα θεάων πέλονται.

232. **εἶναι**: *was on foot.* **233** f. This was afterward discovered.

241–260. *While Circe feeds her swine, Eurylochus brings back tidings to Odysseus.*

249. **ἀγασσάμεθ' ἐξερέοντες**: *put wondering questions to him.*

253 = 211. This verse is not found here in the best manuscripts.

261–306. *Odysseus starts at once, without even the guidance of the terrified Eurylochus, to rescue his comrades, and on the way is instructed and armed by Hermes against the sorceress.*

265. This verse is not in the best manuscripts.

277. **Ἑρμείας**: as Odysseus knew him to be from his services.

Digitized by Google

278 f. This came to be the prevailing and abiding conception of Hermes in Greek art. **280.** See on β 302.

281. **δὴ αὖτε**: pronounced with 'synizesis.'

288. **τοι κρατός**: *from thy head.* **295.** **ἐπαΐξαι**: infinitive as imperative.

299. **μακάρων**: *by the Blessed,* objective genitive.

300. Contents of the oath. **301.** Purpose of the oath.

305 f. The Homeric gods have a special vocabulary, as well as special gifts and powers.

307–374. *Odysseus enters Circe's palace, resists and overpowers her, and is sumptuously tended.*

309 = δ 427. **315.** *Cf.* α 131.

322. **ἐπήιξα**: for the quantity of the ultima, see § 62 (3).

323. **μέγα**: the last syllable is long before digamma, as before a single liquid.

325 = α 170. **327.** **ἀνέτλη**: *withstands,* gnomic aorist.

328. **καὶ πρῶτον** κτλ.: = καὶ οὗ (or ᾧ) φάρμακον πρῶτον ἀμείψεται (aorist subjunctive) κτλ., "whose lips the drug once passes."

334 f. **ὄφρα** κτλ.: *in order that we may be united in loving intercourse and come to trust each other.* **346** = β 378.

350. **ταί γε**: *i.e.* the servants of Circe, who were nymphs of fountain, wood, and river. **353.** See on α 130. Here the upholstery was double.

362. **θυμῆρες**: predicate adjective as adverb, *gratefully.* With the hot water, dipped from the tripod, she mingled cold water till the mixture had a grateful temperature, and then poured it over the bather (λόε).

364 f. = γ 466 f.

368–372 = α 136–140. Some good manuscripts omit these verses here. They are more or less redundant, but this is often the case in the employment of set formulae.

375–405. *Circe restores the comrades of Odysseus to their human shape, and sends him to bring Eurylochus and his men from the ship.*

384 f. **πρὶν, πρίν** : = πρότερον, πρίν.

386. **πρόφρασσα**: *with genuine favor,* "if that kindness is sincere which leads thee to bid me eat and drink." **391.** **ἐναντίοι**: *in opposite lines.*

392. **φάρμακον ἄλλο**: *other* than the first, *an antidote.*

397. **ἔφυν ἐν χερσίν**: see on β 302.

398. **πᾶσιν . . . γόος**: *all burst forth into yearning laments.*

406–448. *Odysseus brings his men from the ship to Circe's palace, in spite of the protests of Eurylochus.*

410. **ἄγραυλοι**: *in the barn-yard,* = ἐν κόπρῳ (411). The calves are kept at home while the mothers go out grazing.

415 f. They felt as glad as though they had got home. — **ὡς**: *sc.* ἂν εἴη. So in 420, *sc.* ἂν χαρείημεν. **425.** **ὀτρύνεσθε**: *bestir yourselves.*

431. **πόσ'**: πόσε. **432.** **καταβήμεναι**: explanatory of κακῶν.

434 f. **καὶ ἀνάγκῃ**: *even by constraint, i.e.* they would be compelled to haunt Circe's palace, as Cyclops compelled them to remain in his cave. In ἀνάγκῃ lies the point of comparison.

Digitized by Google

440. **τῷ** κτλ. : *with this* (*sc.* δορί) *to smite off his head and lay it low.*

448. **ἐνιπήν** : *threat, i.e.* the blow threatened by gesture in 439 ff.

449–486. *Odysseus with his restored and reunited companions is royally entertained by Circe for a year, but at last he begs to be sent home.*

456. This verse is omitted here by the best manuscripts.

457. **θαλερόν** : *copious,* usually of δάκρυ.

464. **μεμνημένοι** : *mindful of, i.e. engaged in.*

469. **ἔην** : *was complete.* — **περὶ ἔτραπον ὧραι** : *the seasons finished their circuit* and began a new round. Another and parallel phrase is καὶ ἐπήλυθον ὧραι. **481.** **γούνων** : *by her knees, sc.* λαβών. G. 1101, 3; H. 738 b.

487–540. *Circe informs Odysseus that he is destined to visit the realm of Hades before he returns home, and gives him directions for the dreadful journey.*

492. **χρησομένους** : *to consult,* future participle of purpose.

495. **τοὶ δέ** : *but they, sc.* the other spirits. — **σκιαί** : predicate.

496–499 = δ 538–541 (ἐν ψαμάθοισι). **505.** **παρὰ νηί** : *i.e. as thou voyagest.*

507. **ἧσθαι** : infinitive as imperative. **509.** **ἔνθα** : *where,* relative.

511. **κέλσαι** : infinitive as imperative, apodosis to 508.

513. **ἔνθα** : *i.e.* at the entrance to the lower world.

515. **δύω ποταμῶν** : *i.e.* Pyriphlegethon and Cocytus. At their junction they plunge over a cliff, and form the Acheron.

518. **ἀμφ' αὐτῷ** : *i.e.* all round its edges.

519 f. A funeral offering, food and drink for the departed.

521. **πολλά** : *fervently.* — **νεκύων κάρηνα** : a periphrasis for νέκυας.

522 f. **ἐλθὼν . . . ῥέξειν** : *vowing* (*sc.* εὐχόμενος from γουνοῦσθαι) *that when thou returnest thou wilt sacrifice.* — **ἥ τις ἀρίστη** : *the best thou hast.*

523. **ἐσθλῶν** : *with costly offerings.*

526. **λίσῃ** : aorist subjunctive 2 person singular.

527. **ῥέξειν** : infinitive as imperative.

528. **εἰς ἔρεβος** : so in offerings to the gods below. The opposite is seen in γ 453 f.

529. **ἱέμενος** : *in the direction of.* Odysseus is to withdraw a little from the trench, in the direction whence he had come. He is to return at 531.

540. **ὡς** : *how,* beginning an epexegetical clause.

541–574. *Circe's guests return to their ship, the luckless Elpenor alone excepted, and Odysseus tells his comrades of the new venture.*

542. **εἵματα** : predicate, *as raiment.* **551.** **ἀπήμονας** : predicate.

554. **ἐν δώμασι** : the context requires the meaning *on top of the house.*

558. **ἰὼν ἐς κλίμακα** : the main idea; he forgot *to go to the ladder and* descend. The catastrophe is unnoticed at the time.

562. **φάσθε νύ που** : *ye think now, I suppose.* **567.** **γόων** : = ἐγόαον.

568 = 202.

573. **οὐκ ἐθέλοντα** : no condition is expressed, but an actual state, = ἀέκοντα.

Digitized by Google

THE ELEVENTH BOOK OF THE ODYSSEY.

1–50. *Odysseus sets sail, and, following Circe's directions, reaches the mouth of Hades, and invokes the departed spirits.*

1 = δ 573. **2** f. *Cf.* δ 577 f.

4. **τὰ μῆλα** : *those sheep*, mentioned κ 572. **8** = κ 136.

9. **ὅπλα . . . νῆα** : they "made everything shipshape."

11. **τῆς** : with ἱστία. — **πανημερίης** : predicate to ποντοπορούσης, with the force of an adverb. *Cf.* δ 356. "The sail 'drew' well all day." **12** = β 388.

13. **πείρατα** : *the further shore*, following Circe's direction in κ 508.

15 f. See on κ 83. **19**. **ἐπί** : *overhead*. **22**. **φράσε** : in κ 513 ff.

25–35. *Cf.* κ 517–527.

36. **ἐς βόθρον** : their heads directed downwards, according to κ 528. The details corresponding to αὐτὸς . . . ῥοάων κ 528 f. are wanting here.

37. *Cf.* κ 530.

38–43. An expansion of ψυχαί. *Cf.* Vergil's matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum *Georg.* iv. 475 ff. **42**. **οἵ** : demonstrative. — **πολλοί** : predicate, *in throngs*.

44–50. *Cf.* κ 531–537.

51–83. *The spirit of Elpenor* (κ 551–560) *converses with Odysseus and begs burial for his body.* **53**. **κατελείπομεν** : without knowing it.

58. **ἔφθης ἢ ἐγώ** : *thou hast come sooner than I*. — **πεζὸς ἰών** : *though journeying on foot*. And yet Oceanus had to be crossed (158 f.). For similar humor, see α 173. **62**. **ἐν** : *on*, as in κ 554. **63–65**. *Cf.* κ 558–560.

66. **τῶν ὄπιθεν** : *by those thou didst leave behind thee*, poetical partitive genitive. See on β 68. **68**. **μοῦνον** : predicate, *as only son*.

72. **ἰών** : *when thou departest* from Aeaea for Ithaca. — **καταλείπειν** : infinitive as imperative. Join with it ὄπιθεν.

76. **ἀνδρὸς** κτλ. : *hapless man that I am*, the genitive influenced by σῆμα. — **καὶ . . . πυθέσθαι** : see on γ 204.

82. **ἔνευθεν** : *on one side* of the trench, corresponding to ἑτέρωθεν 83.

84–89. *The spirit of his mother would partake of the blood-offering, but is prevented by Odysseus, according to his instructions.*

84. **ἦλθε δ' ἐπί** : *then up there came*, a formula introducing each spirit that partakes of the blood-offering, 90 (152 f.), 387, 467.

85. **θυγάτηρ** : agreeing with ψυχή rather than μητρός.

88. **οὐδ' ὧς** : *i.e.* though I felt pity for her, amplified by πυκινὸν κτλ.

89. **πρὶν . . . πυθέσθαι** : as ordered by Circe κ 537.

90–151. *The spirit of Tiresias tells Odysseus all that awaits him in the future.*

91. **σκῆπτρον ἔχων** : constructio ad sensum, as though Τειρεσίης preceded. For the meaning of the sceptre, see on β 37. — **ἔγνω** : Tiresias recognizes Odysseus before drinking of the blood. He differs from the other spirits

Digitized by Google

in retaining φρένες and νόος, and in being πεπνυμένος (κ 493 ff.). Still, even he is strengthened by the draught.

92. The best manuscripts omit this verse here.

102. **λήσειν**: *sc.* σέ as subject. — **ὅ**: demonstrative, to be treated as relative.

103. *Cf.* ι 536. **104.** **καὶ ὥς**: *i.e.* in spite of Poseidon's wrath.

106. **ὁπότε πρῶτον**: *when once*, quam primum.

110. **ἀσινέας**: predicate; the last two syllables pronounced with 'synizesis.'

114 f.: *Cf.* ι 534 f. **121.** **ἔρχεσθαι**: infinitive as imperative.

125. **πτερά**: we call sails 'wings,' though they do not move as oars do.

128. **ἔχειν**: *sc.* σέ as subject.

130 ff. The wanderer is to spread abroad the cult of Poseidon and so mollify the god's wrath.

134. **ἐξ ἁλός**: *away from the sea*, on land, whereas his companions (with whom αὐτῷ contrasts) are all to perish by the sea. Poseidon's wrath is to be wholly appeased. The words were early misunderstood to mean '*from the sea*,' and the story of the death of the hero at the hands of Telegonus, his son by Circe, was developed in explanation. **135.** **μάλα τοῖος**: see on α 209.

137. **νημερτέα**: predicate adjective as adverb. **141.** **τῆνδε**: *here*.

144. **τὸν ἐόντα**: *as being that one*, *i.e. that I am he.*

146. *Easy is the course I shall tell and suggest.*

152–224. *The spirit of his mother converses with Odysseus, tells him all that had taken place before her death at Ithaca, and also why she cannot now embrace him.*

156. **τάδε**: *these scenes*. **159.** *Cf.* 58. — **ἐόντα**: *sc.* τινά.

161. **πολὺν χρόνον**: with ἀλώμενος.

168. **ἐξ οὗ τὰ πρώτιστα**: *since that first time*. **173.** See on γ 280.

174. **πατρός**: perhaps genitive of ultimate source, where a genitive with περί would be possible as an alternative. *Cf.* 494.

175 f. **πάρ**: = πάρεστι *abides among*. "Is the royal power still mine, or is it another's." **182.** **ὀϊζυραί**: *pitifully*, predicate.

184. **ἔκηλος**: the suitors had not come when Anticleia died.

185. **τεμένεα νέμεται**: *i.e.* administers the royal properties, *enjoys the royal grants*. **187** f. **αὐτόθι**: explained by ἀγρῷ.

190. **χεῖμα**: accusative of duration of time. — **ἐνὶ οἴκῳ**: not ἐν θαλάμῳ.

191. **εἷται**: *wears*.

193. **πάντῃ**: *anywhere*. — **κατὰ γουνὸν κτλ.**: see on α 193.

194. **φύλλων**: genitive of material, with εὐναί.

197. **οὕτω**: *i.e.* ποθέουσα σὸν νόστον.

202. **σὸς πόθος**: *i.e. yearning for thee*, the possessive pronoun containing an objective genitive. G. 999; H. 694. — **σὰ μήδεα**: *i.e.* πόθος σῶν μηδέων, the things missed put with pathetic brevity for the sense of missing them.

206–208. Vergil copies in ter conatus ibi collo dare bracchia circum: | ter frustra comprensa manus effugit imago, | par levibus ventis volucrique simillima somno *Aen.* ii. 792 ff., vi. 700 ff. — **εἴκελον**: predicate to a subject εἴδωλον.

Digitized by Google

211. φίλας χεῖρε: dual and plural united.

213. εἴδωλον κτλ.: predicate apposition with τόδε, *can this be some spectre which, etc.* **219. ἔχουσιν**: *support.*

225–332. *Odysseus sees the spirits of many wives and daughters of ancient heroes, and they tell him their stories, — Tyro* (235–259), *Antiope* (260–265), *Alcmene and Megara* (266–270), *Epicaste* (271–280), *Chloris* (281–297), *Leda* (298–304), *Iphimedeia* (305–320), *Phaedra, Procris, and Ariadne* (321–325), *Maera, Clymene, and Eriphyle* (326 f.). *He could not mention even their names if he talked all night, and it is time to sleep already.*

333–384. Interlude: *Praise of the story, and desire for more of it.*

336. πῶς: exclamatory question of admiration, equivalent to ποῖος.

338. ξεῖνος ἐμός: the special guest of Arete because he had formally supplicated her on first entering the palace, clasping her knees (η 142).

339. τῷ: *therefore.* — **τὰ δῶρα**: *those presents*, already collected and packed away in a chest, which Odysseus has fastened with his own knot (θ 447 ff.).

343. ἀνδρῶν: partitive genitive with ὅς. — **προγενέστερος**: an 'absolute comparative,' *well on in years.*

344. οὐκ ἀπὸ σκοποῦ κτλ.: *not wide of the mark nor wide of our mind.*

346. "But it is Alcinoüs who must give the decisive word of command."

348. τοῦτο ἔπος: *this proposition* of Arete's, 339 f. — **οὕτω ἔσται**: *shall be carried out.* — **αἴ κεν**: *so surely as.* **353** = α 359. **354** f. = ι 1 f.

358. καὶ τό: *even this* delay with accumulation of gifts.

363. τὸ . . . ἐίσκομεν: *this indeed we in no wise think of thee, viz.*, ἔμεν κτλ.

364. οἷά τε: = ὡς.

366. ὅθεν κτλ.: '*out of what no man can see*,' from invisible material, 'out of whole cloth.'

368. ὡς ὅτε: *sc.* καταλέγει μῦθον, but render as equivalent to ὡς.

369. πάντων Ἀργείων: *i.e.* the returning companions of Odysseus, ι 159.

375. ὅτε: *in case that.*

379. 'To everything there is a season, and a time to every purpose under the heaven.' *Eccles.* iii. 1. **381. τούτων**: with οἰκτρότερα.

384. γυναικός: *i.e.* Clytaemnestra. *Cf.* γ 269 ff.

385–484. *Odysseus, resuming his story, tells how he saw the spirit of Agamemnon, and learned the manner of his death.*

385. Continues 329. **387. ἦλθε δ' ἐπί**: see on 90.

389. *Cf.* δ 534 ff. **393** f. *Cf.* 219 ff.

397. This formula of stately address occurs often in the *Iliad*, but only here in the *Odyssey.* **398** = 171. **411** = δ 535.

414. οἵ ῥα: *sc.* κτείνονται. — **ἐν**: *sc.* οἴκῳ.

415. The datives express time. *Cf.* α 226.

418. κεῖνα: *that scene*, explained by ὡς (*how*) κτλ.

421. οἰκτροτάτην: predicate, *the most pitiful voice I ever heard was that of, etc.*

423. ἀμφ' ἐμοί: *upon me*, as I lay dying. — **ποτὶ γαίῃ**: with βάλλον. He tried to lift his hands in defence, but had to let them fall helplessly.

Digitized by Google

424. περὶ φασγάνῳ : *transfixed by the sword* which Aegisthus had left in his body. **427. οὐκ ἄλλο** : *sc.* ἐστι, *there is naught else.*

429. οἷον δή: exclamatory, *lo! what a shameless deed, etc.*

430. ἦ τοι ἔφην γε : *verily I had thought.*

432. λυγρὰ ἰδυῖα : see on ι 189. **433. οἷ** : *on herself.*

434. καὶ . . . ἔῃσιν : *even be she a well-doer; i.e.* even on the well-doers.

441. τῷ : *therefore.* — **εἶναι** : infinitive as imperative.

442. μῦθον ἅπαντα : equivalent to πᾶν τι, *all and everything.*

443. τὸ δέ : nominative, subject of the imperative phrase following.

445. εὖ . . . οἶδεν : *has good counsels in her heart,* 'she openeth her mouth with wisdom,' *Proverbs*, xxxi. 26.

447. ἡμεῖς : Agamemnon visited Ithaca, with Menelaus, in order to persuade Odysseus to join the expedition against Ilios, as he, with the other suitors of Helen, had agreed (ω 116 ff.). Other traditions make the cunning of Palamedes necessary to outwit Odysseus, who feigned madness in order to avoid leaving his wife and infant son. Trick and countertrick are familiar.

452. υἷος : genitive, *to sate myself with (gazing on) my son.*

456. πιστά : adjective as substantive, *possibilities of trust, faith in, sc.* ἐστί.

458. ἔτι ζώοντος : predicate. **464. κακόν** : *sc.* ἐστί.

465–540. *The spirit of Achilles converses with Odysseus, and proudly hears of the exploits of Neoptolemus.*

467 ff. The same grouping of names occurs in γ 109 ff.

474. τίπτε κτλ. : "What is left for thee now to attempt?"

479. κατὰ χρέος : *through need of, i.e. for consultation with,* χρησόμενος ψυχῇ Τειρεσίαο 165. **481** = 166. **482. σεῖο** : *in comparison with thee.*

483. μακάρτατος : (*sc.* ἦν) 'absolute' superlative, *greatly blessed.* — **οὔτ' ἄρ' ὀπίσσω** : *sc.* ἔσσεται.

489 ff. "Poor man's hireling were better than dead men's king."

494. Πηλῆος : the genitive as in 174.

495. ἔχει τιμήν : = τεμένεα νέμεται 185. **497. κατά** : adverb, *fast.*

498. εἰ γάρ : *sc.* εἴην.

499 f. **οἷος** κτλ. : strictly predicate, *as which I slew, i.e. as I was when I slew.*

502. τῷ κέ τεῳ : *in that case for many a man* (τινί).

503. οἵ : explaining τέῳ, *of such as.*

509. ἐκ Σκύρου : it was here that Achilles had been concealed by Thetis among the daughters of King Lycomedes, and it was Odysseus, too, who craftily discovered him.

511. οὐχ ἡμάρτανε μύθων : *did not miss the proper words, i.e. always said the right thing,* a good instance of 'litotes.' § 19 *d.* **517** = 328 (πάσας).

518. ὅσσον λαόν : *how great a host,* explaining πάντας.

519. οἷον κτλ. : *how he did slay!* exclamation. Strictly **οἷον** is predicate adjective, *what a man that was whom he slew!*

521. γυναίων εἵνεκα δώρων : *because of the bribing of women, i.e.* because Priam had given Astyoche, his sister, the wife of Telephus and mother of Eurypylus, a golden vine to induce her to send her son to the war. The story

Digitized by Google

of Eriphȳle (326) has a similar trait. The details of both stories are developed in post-Homeric literature.

522. κάλλιστον: predicate, *he was the fairest man I ever saw.*

523. ἵππον: *cf.* δ 272. — **Ἐπειός**: Vergil gives the names of the Greeks who issue from the horse, and includes Epeus, et ipse doli fabricator Epeus *Aen.* ii. 264.

527. γυῖα: subject of τρέμον. **531. ἐξέμεναι**: *to let him out.*

534. μοῖραν . . . ἔχων. Vergil has Neoptolemus slay Priam, *Aen.* ii. 533 ff., and makes the portrait of the youthful hero harsh and savage. The Homeric portrait is exquisite. **539. μακρὰ βιβᾶσα**: see on ι 450.

540. ὃ: = ὅ τι, quod, *because.*

541–567. *The spirit of Aias Telamon will have naught of Odysseus.*

541. αἱ ἄλλαι: including Patroclus and Antilochus, 468.

542. κήδεα: *i.e.* his relatives, as objects of solicitude when present, and of sorrowful longing when absent. **546. ἔθηκε**: *offered* them as a prize.

547. δίκασαν: *adjudged* the prize. After the death of Achilles and the funeral games in his honor, Thetis offered his armor to the bravest of the Achaeans. Odysseus and Aias had rescued the body of Achilles from the Trojans, and each claimed the prize. Athena induced captive Trojans to decide the case in favor of Odysseus.

548. ὡς μὴ ὄφελον: see on α 217. — **τοιῷδ᾽ ἐπ᾽ ἀέθλῳ**: *in strife for such a prize.* **550. πέρι, πέρι**: adverbs with τέτυκτο. See on α 66.

553. οὐκ ἄρ᾽ ἔμελλες: *couldst thou not then?* see on ι 475.

556 ff. τοῖος πύργος: in predicate apposition with the subject of ἀπώλεο, *such a tower* of strength *as thou didst perish.* In the *Iliad* Aias is called ἕρκος Ἀχαιῶν, *bulwark of the Achaeans.* — **σεῖο**: causal genitive with ἀχνύμεθα, resumed by φθιμένοιο.

557. κεφαλῇ: dependent on ἶσον, instead of a genitive parallel with σεῖο, which would cause ambiguity.

565. ὅμως κεχολωμένος: *in spite of his retiring in wrath.* — **κὲν προσέφη**: *sc.* ἐμέ. "I should have followed him for further speech from him or me, had not curiosity to see other spirits stopped me." Odysseus did follow to the very entrance of Erebus.

568–626. *Odysseus looks into Hades and sees many illustrious spirits, — Minos* (568–571), *Orion* (572–575), *Tityus* (576–581), *Tantalus* (582–592), *Sisyphus* (593–600), *and Heracles, who reminds him of his own descent to Hades* (601–626).

569. σκῆπτρον: see on β 37.

574. αὐτός: *i.e.* while living in the upper world.

584. πιέειν: denotes the purpose of ἐλέσθαι.

591. ἐπὶ κτλ.: adverb with μάσασθαι, *when he aimed at these, to clutch thereat with his hands.*

598. A dactylic verse, in which sound and idea happily correspond. § 16 *d.*

600. ἐκ κρατός: *sc.* as he stooped to the stone.

607. γυμνόν: *bare* of its case or pouch, ready for action.

Digitized by Google

608. **αἰεὶ βαλέοντι** : *sc.* τινί, *one who is ever about to shoot.*

610. **ἵνα** : = ἐν ᾧ, of the τελαμών.

613. "May this be the last work of such a terrible artist, and O that he had not wrought this!" A vivacious union of two incompatible wishes, as in δ 684.

621. **χείρονι φωτί** : *i.e.* Eurystheus, ruler of Argos, on whom Hera secured the fulfilment of the prophecy intended by Zeus for Heracles (Τ 96–133).

623. **κύνα** : Homer neither describes nor names Cerberus. *Cf.* Vergil's Cerberus haec ingens latratu regna trifauci | personat, adverso recubans immanis in antro *Aen.* vi. 417 f. — **ἄξοντα** : future participle of purpose.

627–640. *Odysseus retires in panic fear from the entrance to Hades, seeks his ship, and sets sail.*

631. Theseus and Peirithous also, like Heracles, had made the descent to Hades. *Cf.* Vergil's sedet, aeternumque sedebit, | infelix Theseus *Aen.* vi. 617 f. **632.** **ἐπὶ ἀγείρετο** : *came on in throngs.*

639. **κῦμα ῥόοιο** : *the billowy current.*

640. The passage was accomplished first by oars and then by sail, back again across Oceanus to the inner θάλασσα.

THE TWELFTH BOOK OF THE ODYSSEY.

1–27. *Odysseus returns to Aeaea, where he buries the body of Elpenor, and where Circe again receives him kindly.*

4. **ἀντολαὶ Ἠελίοιο** : the home of Circe, like that of Medeia, was originally in the mythical East, which the Argo penetrated (60–72).

10. *Cf.* λ 74 ff., κ 554 ff. Vergil imitates the Elpenor episode with that of Palinurus, *Aen.* v. 833–871, vi. 337–383.

28–141. *Circe foretells to Odysseus the perils that await him from the Sirens* (39–54), *the Planctae* (55–72), *Scylla and Charybdis* (73–126), *the cattle of Helius* (127–141).

35. Odysseus here tells Circe the story of the eleventh book.

38. **μνήσει** κτλ. : "and heaven will not suffer thee to forget it."

50. **δησάντων** : imperative. **51.** **αὐτοῦ** : *the mast itself.*

54. **διδέντων** : imperative. **58.** **βουλεύειν** : infinitive as imperative.

59. **ἔνθεν μέν** : the contrasted way is described in 73 ff.

61. **θεοὶ καλέουσιν** : see on κ 305. **64.** **τῶν** : partitive, *sc.* τινά.

70. **πᾶσι μέλουσα** : *cf.* ι 20. — **Αἰήταο** : *cf.* κ 137.

71. **βάλεν** : *sc.* κύματα (68) as subject.

73. **οἱ δὲ δύω σκόπελοι** : *but yonder two peaks*, οἱ μέν being contrasted with ἔνθεν μέν 59. The independent nominative is more vivacious than the partitive genitive. — **ὁ μέν** : the haunt of Scylla, contrasting with τὸν δ' ἕτερον 101, that of Charybdis.

75. **τὸ μέν** : *this, i.e.* this condition of being wrapped in clouds.

Digitized by Google

81 f. ᾗ περ ἂν ἰθύνῃσι : *where* (*i.e.* on which western side) *you will perhaps* (ἄν, in case he selects this course rather than the one by the Planctae 56 f.) *guide.* For the subjunctive, see § 21 *b* (2).

86. σκύλακος : a fanciful etymological explanation of the name Σκύλλη.

93. μέσση : *half-way*, *i.e.* up to the middle of her body.

98. ἀκήριοι : predicate adjective as adverb.

101. τὸν δ' ἕτερον : corresponding to ὁ μέν 73.

102. πλησίον : adverb, *sc.* εἰσὶν οἱ σκόπελοι. **106. τύχοις** : *sc.* ὤν.

107. *Cf.* ι 525. **108. ἀλλὰ μάλα** : *so by all means.*

114. τὴν δέ : *i.e.* Scylla. The hero is unwilling to accept the dreadful alternative. He wishes to escape both horrors.

116. δὴ αὖ : pronounced with 'synizesis.'

123. τόσσησιν : *just as many* as the first time.

127. Θρινακίην : *cf.* λ 107–113. The name in Homer has nothing to do with Sicily, and must not be associated with Trinacria (Τρινακρία).

130. ἕκαστα : *in every drove and herd*, combining both ἀγέλαι and πώεα.

137–141. *Cf.* λ 110–114.

142–200. *Odysseus leaves Circe's isle, and, following the directions of the goddess, succeeds in passing the Sirens in safety and yet in hearing their marvellous song.*

147. This verse is omitted here by the best manuscripts.

148–152 = λ 6–10.

156. εἰδότες : contains the main idea, "that we may know what awaits us, and so be prepared for probable death or possible escape."

162 ff. see on 51 ff. **175. μεγάλη ἴς** : *the great force* of my hands.

181. see on ι 473. **182. τὰς δέ** : apodosis.

184–191. Knowledge of past and future is the bait the Sirens offer. In Eden, it was the fruit of the tree of the knowledge of good and evil that was withheld from the First Parents.

201–259. *Odysseus avoids the terrors of the Planctae, and makes the awful passage between Scylla and Charybdis.*

203. τῶν : *sc.* ἑταίρων, with χειρῶν.

204. βόμβησαν : *splashed* as the blades fell upon the water. Then the oars hung trailing from the thole-pins. **208. γάρ** : *surely.*

209. μεῖζον κακόν : predicate to τόδε, *this is no greater evil which impends.*

212. καί που κτλ. : *and so somehow this peril* (τῶνδε) *I think we shall* (*live to*) *recall.* *Cf.* Vergil's forsan et haec olim meminisse iuvabit *Aen.* i. 203. **220. σκοπέλου** : *i.e.* the Scylla-peak. — **λάθησιν** : *sc.* νῆυς as subject.

221. κεῖσε : *i.e.* to the Planctae.

225. ἐντός : *inside* the ship, contrasted with their places at the thole-pins.

230. πρώρης : explanatory apposition. There were two ἴκρια.

231. φέρε : *threatened to bring.* **232. ὅσσε** : subject of ἔκαμον.

238. πᾶσα : with κυκωμένη, *all seething*, and so in 241.

245. τόφρα : *i.e.* while all eyes were on Charybdis.

252. δόλον : predicate to εἴδατα, *bits of food as bait.*

Digitized by Google

253. κέρας: *i.e.* the tube of horn which protected the fish-line above the hook from the bite of the fish.

254. ἀσπαίροντα: in this word lies the point of the comparison, which is elaborated into a picture of completest detail.

258. οἴκτιστον: predicate, *that was the most pitiful sight my eyes ever beheld.*

260–293. *Odysseus, on approaching Thrinacia, is mindful of the warnings of Tiresias and Circe and would fain sail past, but his comrades protest.*

265. αὐλιζομενάων: *sc.* by the nymphs of 132. **267.** *Cf.* λ 106 ff.

278. Εὐρύλοχος: mutinous again; *cf.* κ 429 ff.

279. πέρι: *excessive*, strictly an adverb, *sc.* ἐστί.

280. ἦ ῥά νυ κτλ.: *verily now thou must be wholly made of iron.*

286. ἐκ νυκτῶν: *from the nights, i.e.* during them.

291. πειθώμεθα: *let us obey.* Night commands to eat and rest.

293. ἐνήσομεν: *will launch out, sc.* νῆα.

294–373. *Odysseus exacts from his comrades an oath not to touch the cattle of Helius, and lands upon the island, but a month's tempest keeps them there till all provisions are exhausted, and famine drives them to the forbidden food.*

295. ὅ: = ὅτι.

312. τρίχα νυκτός: '*the third watch of the night*' and the last, *i.e.* towards morning. — **μετὰ βεβήκει**: *had passed over* the meridian and were sloping toward the horizon. *Cf.* ι 58. **313–315** = ι 67–69.

320 f. **γὰρ . . . δέ**: *surely . . . so then*, or *since . . . then.*

330. δὴ ἄγρην: pronounced with 'synizesis.'

331. ὅτι κτλ.: *whatever came to their hands.*

336. ἐπί: *at hand*, adverb with ἦν. In 349 it has the force of *thereto*, with ἕσπωνται *accede.*

350. ἅπαξ: *for good and all.* — **πρὸς κῦμα χανὼν** κτλ.: *open my mouth to the billows and die*, a bitter description of drowning.

357. φύλλα: *leaves* to be thrown into the fire in place of the **οὐλόχυται**. See on γ 447. **359–361.** *Cf.* γ 454–458.

362–365. *Cf.* γ 459–463. **372. εἰς ἄτην**: *to my woe.*

373. μέγα ἔργον: as in γ 261.

374–396. *Wrath of Helius and awful portents.*

379. ὑπέρβιον: adverb. **380** f. *Cf.* λ 17 f.

389. ἤκουσα Καλυψοῦς: ample opportunity for this is afforded in the action of ε, the Calypso-book.

397–453. *On leaving Thrinacia, Odysseus is shipwrecked, his comrades perish, he himself drifts back past Charybdis, and at last reaches Calypso's isle.*

399. δὴ ἕβδομον: pronounced with 'synizesis.' *Cf.* 330.

413 f. *Cf.* excutitur pronusque magister | volvitur in caput Vergil *Aen.* i. 115 f. **422. ποτὶ τρόπιν**: *sc.* from the πρυμνῇ 411.

423. ἐπίτονος: the πρότονοι were broken 409.

435. εἶχον: intransitive, = ἔσαν. **439. ἀνέστη**: gnomic aorist.

443. μέσσῳ: *in the midst* of the seething water.

451. χθιζὸς ἐμυθεόμην: *sc.* in η 244 ff. **453. ἀριζήλως**: with εἰρημένα.

Digitized by Google

THE THIRTEENTH BOOK OF THE ODYSSEY.

1–92. *Odysseus having thus ended his story* (ι–μ), *all retire for the night. The next day is spent in feasting, but at evening mutual farewells are said, and the hero is conveyed asleep on the magic ship of the Phaeacians to Ithaca.*

1 f. = λ 333 f.

5. πάλιν πλαγχθέντα : *sc.* from Ithaca.

6. ἄψ ἀπονοστήσειν : to Scheria. No more experiences like that with Aeolus κ 56–76.

7. ἐφιέμενος : *urgently.*

10 ff. *Cf.* θ 390 ff., 438 ff. Fourteen 'changes of raiment,' thirteen talents of gold, and a golden beaker lay in the chest, which was fastened with the private knot of Odysseus (θ 447 f.).

13. δῶμεν κτλ. : Alcinoüs thus fulfils the promise made λ 351 f.

14. ἀνδρακάς : there were twelve βασιλῆες besides Alcinoüs.

15. τισόμεθα : *we will recompense ourselves,* the taxation of heroic times.

17 = γ 396.

21. ὑπὸ ζυγά : *below decks,* under the ἴκρια fore and aft, as in ι 99.

24 f. τοῖσι, Ζηνί : *i.e.* in honor of Zeus, for the guests to eat.

29. πολλά : *often.*

32. νειὸν ἄν' : = ἀνὰ νειόν.

33. κατέδυ : gnomic aorist in simile.

34. ἐποίχεσθαι : infinitive in the relation of loose purpose, *for his going,* the cause of gladness and the result of the sun's setting.

35. ἀσπαστόν : contains the gist of the comparison. As in μ 251 ff., the simile becomes a picture with minute detail.

39. χαίρετε : *fare ye well,* with full meaning, as well as parting formula.

56. αὐτόθεν ἐξ ἑδρέων : *right where they sat.*

60. τὰ . . . πέλονται : "which are the unbidden guests of men."

83 f. ὑψόσ' ἀειρόμενοι, ὣς ἀείρετο : "as spirited horses under the lash leap high in air and dash on their way, so the ship under the mighty propulsion of the oars leaped over the water."

92. One of the 'Ten Thousand,' when that brave band had reached Trapezus on the Euxine, and was deliberating about their further advance homewards, made the following speech (Xenophon *Anab.* v. i. 2): "For my part, men, I am tired of packing up, and tramping, and running, and carrying arms, and marching in line, and mounting guard, and fighting, and I want to stop these toils, since we have the sea, and to sail the rest of the way, and to go back to Greece stretched out at full length, *as Odysseus did.*"

93–125. *At the harbor of Phorcys in Ithaca the Phaeacians land Odysseus, still asleep, with all his treasures.*

98. λιμένος ποτιπεπτηυῖαι : *on the harbor-side, gently sloping,* strictly an ablative genitive, as one looks *from the harbor.*

99. ἀνέμων : subjective genitive with κῦμα.

104. ἱρόν : adjective as substantive. A grotto is still shown to visitors at Ithaca, which has features remarkable enough to have suggested the following flight of fancy.

110. αἱ μέν : *sc.* θύραι, *one door.*

Digitized by Google

114. **ὅσον κτλ.** : *as far as half her whole length.*

118. **αὐτῷ κτλ.** : bed *and all.* The Attic would have αὐτῷ τῷ λίνῳ κτλ.

125–164. *Poseidon is enraged at the Phaeacians for thus favoring his enemy, and turns their returning ship with its crew into stone.*

127. **πρῶτον** : *once for all,* as with ἐπεί (133). *Cf.* ι 536.

130. **τοί . . . γενέθλης** : according to the genealogy in η 55 ff., Poseidon was grandfather of Alcinoüs, and great-grandfather of Arete.

131. **παθόντα** : contains the main idea, *would suffer before coming home.*

151. **ἵν' ἤδη σχῶνται** : *that at last they may check themselves.*

152. **ἀμφικαλύψαι** : depends on ἐθέλω 149.

156. **θεῖναι** : infinitive as imperative, *sc.* νῆα, to which λίθον is predicate. *Cf.* 163. This stone ship is now pointed out to travellers near the harbor of Corfù, which tradition identifies with the Homeric Scheria.

165–189. *The Phaeacians, fearing the further wrath of Poseidon, sacrifice and pray to him. Meanwhile Odysseus awakes on Ithaca.*

170 f. *Cf.* δ 772 f. **172** = ι 507.

184. **ἔδεισαν** : for the quantity of the first syllable, see § 62 *h* β.

187. **ἑστεῶτες περὶ βωμόν** : and this is our last glimpse of this kindly folk. Poseidon seems to have carried out his wish, and walled their city up.

Digitized by Google

VOCABULARY

TO THE

FIRST TWELVE BOOKS OF THE ODYSSEY.

A.

ἆ: *ah! O.* ἆ δειλέ, *wretched man!*

ἀ-αγής, -ές (ϝάγνυμι): adj. *unbroken, unbreakable.* λ 575.

ἄ-απτος: *unapproachable, invincible.*

ἀάω, aor. ἆσε, ἄασαν, aor. pass. ἀάσθη (ἄτη): *deceive, lead into folly, ruin.*

ἀβακέω, aor. ἀβάκησαν: *am ignorant, suspect nothing.* δ 249.

ἀβληχρός: *soft, gentle, weak.*

ἀγα-: strengthening prefix, *very, exceedingly. Cf.* ἀγακλειτός.

ἀγαγών: aor. partic. of ἄγω, *lead.*

ἀγαθός 3: *good, noble, brave.* Rarely used of moral quality. βοὴν ἀγαθός, *good at the war-cry, brave in war.* ἀγαθόν, as subst., *good.*

ἀγα-κλειτός 3 and **ἀγακλυτός** (κλέος): *renowned, honored, famous.*

ἀγάλλομαι: *delight, exult.*

ἄγαλμα, -ατος: *delight, splendid gift.*

ἄγαμαι, fut. ἀγάσσεσθαι, aor. ἠγάσσατο, ἀγάσασθαι: *admire, wonder at; begrudge; am vexed, am angry.*

Ἀγαμεμνόνεος 3: *Agamemnon's.*

Ἀγαμεμνονίδης: *son of Agamemnon.* 'Patronymic,' § 42.

Ἀγαμέμνων, -ονος: *Agamemnon*, son of Atreus, grandson of Pelops, king at Mycenae. As the leader of the expedition against Troy, he is prominent through the whole of the *Iliad.* At the close of the war, on his arrival at home, he was slain by his own cousin Aegisthus, the paramour of his wife, Clytaemnestra. α 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.

ἀγανός: *kindly, gentle.*

ἀγανο-φροσύνη (φρήν): *kindness.* λ 203.

ἀγάομαι: *grudge, am vexed. Cf.* ἄγαμαι.

ἀγαπάζω (ἀγάπη): *welcome, receive kindly.* ἀγαπαζόμενοι φιλέουσιν, *welcome with open arms.*

ἀγαπ-ήνωρ, -ορος: *loving bravery, brave.*

ἀγαπητός: *beloved.*

ἀγασσάμενος, ἀγάσσεσθαι: see ἄγαμαι.

ἀγά-στονος: *loud-groaning, roaring.*

ἀγαυός 3: *admirable, excellent, noble.*

ἀγγελίη: *message, tidings, news.*

ἀγγέλλω, fut. ἀγγελέων, aor. ἀγγεῖλειε: *bear a (the) message, announce.*

ἄγγελος: *messenger, ambassador.*

ἄγγος, -εος: *bowl, pan, vessel.*

ἄγε, ἄγετε: strictly imv. of ἄγω, *lead, bring*, but generally used as interjection, *up! come!*

ἀγείρω, aor. ἤγειρα, ἄγειραν, 2 aor. mid. ἀγέρεσθαι, ἀγρόμενοι, pl. plpf. ἀγηγέρατο [ἀγηγερμένοι ἦσαν], aor. pass. ἀγέρθη, ἤγερθεν [ἠγέρθησαν, § 47 *o*]: *collect, bring together, assemble.*

Digitized by Google

ἀγελαῖος (ἀγέλη) 3: *of the herd.*
ἀ-γέλαστος: adj. *at which one cannot laugh, dismal.*
ἀγε-λείη: *giver of booty.* Epithet of Athena as war-goddess.
ἀγέλη: *herd.*
ἀγέρεσθαι, ἀγέρθη: see ἀγείρω, *collect.*
ἀγέρωχος: *proud, mighty, impetuous.*
ἄγη: *wonder.*
ἀγηγέρατο: 3 pl. plpf. of ἀγείρω, *collect.*
ἀγ-ήνωρ, -ορος (ἀνήρ): *manly, proud.*
ἀ-γήραος, ἀγήρως (γῆρας): *ageless.*
ἀγκάς: adv. *in* (*my*) *arms.*
ἄγκιστρον: *hook, fish-hook.*
ἀγκοίνη: *arm*, pl. *arms, embrace.*
ἄγκος, -εος: *glen, valley.*
ἀγκρεμάσασα: aor. partic. of ἀνακρεμάννυμι, *hang up.* § 32 *b.*
ἀγλαό-καρπος: *of splendid fruit, luxuriant.*
ἀγλαός, *clear, splendid, glorious.*
ἀ-γνοιέω, aor. ἠγνοίησεν (γιγνώσκω): *fail to notice, not perceive.*
ἁγνός 3: *pure, holy.*
ἄγνυμι, aor. ἔαξε, 2 aor. pass. ἐάγη (ϝαγ-): *break, shatter.*
ἀ-γνώς, -ῶτος: *unknown.* ε 79.
ἄ-γνωστος: *unknown, unrecognized.*
ἀγοράομαι, aor. ἀγορήσατο: *address.*
ἀγορεύω: *say, speak, tell.*
ἀγορή (ἀγείρω): *assembly, place of assembly, speech to an assembly.* ἀγορήνδε, *to the place of assembly*, § 36 *d.* ἀγορῆθεν, *from the place of assembly*, § 36 *c.*
ἀγορητύς, -ύος: *speech, eloquence.* θ 168.
ἄγρ-αυλος: *field-dwelling, dwelling in the fields.*
ἄγρη: *chase, hunt.* μ 330.
ἄγριος (ἀγρός) 3: *wild, savage, rough.*
ἀγριό-φωνος: *rough-voiced.* θ 294.
ἀγροιώτης: *of the country, boorish.*
ἀγρομένοισι: aor. partic. of ἀγείρω, *assemble.*
ἀγρο-νόμος: *field-ranging.* ζ 106.
ἀγρός: *field, country* (opp. to *city*).
ἀγρότερος 3: *wild* (of animals). § 43 *c.*
ἀγρώσσω: *catch, hunt.* ε 53.
ἄγρωστις: a kind of *grass.* ζ 90.
ἀγυιή: *street, way, road.*
ἄγυρις (*cf.* ἀγορή): *assembly.* γ 31.
ἄγχι: adv. *near.* Const. with genitive.
'Αγχίαλος: *Nearsea*, — a name coined for the story. α 180.
ἀγχι-βαθής, -ές: *near-deep*, *i.e.* the water is deep near the shore. ε 413.
ἀγχί-θεος: *near the gods, i.e.* nearly related to the gods. ε 35.
ἀγχί-μολον: adv. *near, near by.*
ἄγχιστα: adv. *nearest.* Sup. of ἄγχι.
ἀγχοῦ: adv. *near.*
ἄγω, fut. ἄξεις, 2 aor. ἤγαγον: *lead, conduct, bring, fetch, lead away.* The connection indicates from what and to what the motion tends.
ἀγών, -ῶνος: *assembly, contest, game.*
ἀ-δαήμων, -ονος (δαῆναι): *ignorant, inexperienced.*
ἀ-δάκρῡτος: *without tears, tearless.*
ἀδελφειός [ἀδελφός]: *brother.*
ἀδευκής, -ές: *bitter, grievous.*
ἀδέω, aor. ἀδήσειεν, perf. ἀδηκότας: *am sated with, loathe.*
ἄδην: adv. *enough, to satisfaction.* ε 290.
ἀδινός: *huddling.* ἀδινόν, ἀδινά, cognate acc. as adv., *vehemently, loudly.*
ἀ-δμής, -ῆτος (δάμνημι): *untamed, unbroken* (of an animal); *unwedded* (of a maiden).
ἄ-δμητος 3: *untamed, unbroken.*
ἅδοι: aor. opt. of ἁνδάνω, *please.*
'Αδρήστη: one of Helen's maids. δ 123.
ἀέθλιον: *contest, game.*
ἄεθλον: *prize* of contest, *contest.* § 27 *a.*
ἄεθλος: *contest, trial, struggle, task.*
ἀείδω [ᾄδω], aor. imv. ἄεισον: *sing.*
ἀ-εικέλιος 3: *unseemly, wretched.*
ἀ-εικελίως: adv. *wretchedly, pitifully.*
ἀ-εικής, -ές: *unseemly, shameful.*

Digitized by Google

ἀείρω [αἴρω], aor. ἄειραν, aor. pass. ἀερθείς, ἀρθείς: *raise, take up, bear.* ὑψόσ' ἀειρόμενοι, *borne aloft, stepping high.*

ἀ-έκητι: adv. *against the will.*

ἀ-έκων, -ουσα (ϝεκ-): *unwilling, against the will.*

ἄελλα (ἄημι): *blast, violent wind, wind.*

ἀ-ελπής, -ές: *unhoped, unlooked-for.*

ἀέντων: gen. pl. partic. of ἄημι, *blow.*

ἀέξω (*cf. wax,* augeo): *give increase, cherish, nourish;* mid. *increase, rise* (of a wave).

ἀερθείς: aor. pass. partic. of ἀείρω.

ἄεσα: aor. *slept, passed* the night.

ἀζάλεος 3: *dry, seasoned.*

ἄζομαι: *reverence, feel pious fear.*

ἄημι, inf. ἀήμεναι, ἀῆναι, impf. ἄη: *blow* (of the wind). ἀήμενος, *beaten by the winds.*

ἀήρ, dat. ἠέρι: *air* (as opposed to the clear αἰθήρ), *mist, fog.*

ἀήτης: *wind, breeze, blast.*

ἀ-θάνατος 3: *undying, immortal, imperishable.* ἀθάνατοι, *immortals, i.e.* gods.

ἄ-θαπτος (τάφος): *unburied.*

ἀ-θεμίστιος: *lawless.* ἀθεμίστια εἰδώς, *knowing lawless things, i.e.* lawless-hearted.

ἀ-θέμιστος: *lawless.*

ἀθερίζω: *disregard, slight, despise.*

ἀ-θέσφατος: *ineffable, abundant.*

'Αθήνη and pl. **'Αθῆναι**: *Athens.* γ 307, λ 323, η 80. § 40 *d.*

'Αθήνη and **'Αθηναίη**: *Athena,* Minerva. She appears often in Homer as war-goddess, as she is represented in works of art; hence she is called Παλλάς (*spear-brandishing*), γλαυκῶπις (*flashing-eyed*), ἀγελείη (*giver of booty*). She was the special patroness of Odysseus (already before Troy, B 169 ff., K 277 ff., Ψ 768 ff.), and not only contrived his return to his home (*Odyssey, passim,* esp. α, ε 5 ff., ζ 13 ff., θ 7 ff., ν 221 ff.), but also aided him to slay his wife's suitors (χ 205 ff., 297 ff.) and to make peace with the people (ω 528 ff.).

ἀθηρη-λοιγός: *chaff-destroyer, winnowing-shovel.* λ 128.

ἀθλητήρ, -ῆρος: *athlete.* θ 164.

ἆθλον: *contest.* See ἄεθλον.

ἀθρέω, aor. ἀθρῆσαι: *see, behold.*

ἀθρόος: *assembled, all together.*

ἄ-θυμος: *spiritless, discouraged.* κ 463.

αἰ [εἰ]: *if.* αἴ κε = ἐάν. αἲ (thus accented) γάρ often introduces a wish.

αἶα, gen. αἴης: *earth.* Equiv. to γαῖα, γῆ. § 25 *f.*

Αἰαίη: *of Aea.* Epithet of Circe. ι 32.

Αἰαίη: *Aea.* Mythical island of Circe in the far west. κ 135. The eastern Aea (Colchis) was the home of Aeetes, Medea's father.

Αἰακίδης: *son of Aeacus.* Of Achilles, *grandson of Aeacus,* λ 471.

Αἴᾶς, -αντος: *Ajax.* (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 553. (2) Son of Oïleus, swift-footed leader of the Locrians. δ 499 ff.

Αἰγαί: *Aegae.* Town in Achaea, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.

αἰγανέη: *javelin,* used chiefly for hunting or in games. The Attic ἀκόντιον.

αἰγεῖος 3 and **αἴγεος** (αἴξ): *of goat-skin, goat-skin.*

αἴγειρος: *black poplar.*

αἰγί-βοτος: *goat-feeding, pasture for goats.* δ 606.

αἰγί-οχος (ἔχω): *aegis-bearing.* Freq. epithet of Zeus, esp. in genitive.

Αἴγισθος: *Aegisthus.* Son of Thyestes (δ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he

Digitized by Google

killed (δ 534 f., λ 409). He was slain by Agamemnon's son, Orestes (α 298 ff.).

αἴγλη: *gleam, brightness.*

Αἰγύπτιος 3: *of Aegypt, Aegyptian.*

Αἰγύπτιος: *Aegyptius.* β 15.

Αἰγυπτόν-δε: *to Aegypt.* § 36 *d.*

Αἴγυπτος: fem. *Aegypt;* masc. the river *Aegyptus, i.e.* the Nile.

αἰδέομαι and **αἴδομαι**, imv. *αἰδεῖο* [*αἰδοῦ*, § 50 *f*], aor. pass. (as mid.) imv. *αἰδέσθητε*: *feel honorable shame or self-respect, reverence, am abashed before.*

ἀ-ΐδηλος (ἀ-ϝιδ-): (*making unseen*), *destructive, destroying.* θ 309.

'Α-ΐδης, gen. *'Αΐδāο, 'Αΐδεω, ῎Αϊδος* (ϝιδ-): *Hades,* god of the *unseen* lower world. § 20 *a.* His realm is the home of the dead; in the *Iliad,* it is beneath the earth (Θ 16, Υ 61 ff.), while in the *Odyssey,* Odysseus sails to it across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Noticeable are the elliptical expressions *εἰς 'Αΐδαο* (*sc. δόμους*), *εἰν 'Αΐδαο* (sc. *δόμοις*), *'Αιδόσδε* (*῎Αϊδος δόμονδε*).

αἰδοῖος (*αἰδώς*) 3: *revered, honored.*

αἰδοιότερος: *more revered.* λ 360.

ἀ-ιδρείη (ϝιδ-): *ignorance.*

ἄ-ιδρις: *ignorant.* κ 282.

αἰδώς, -οῦς: *shame, modesty, sense of honor. αἰδοῖ, modestly.* Often in a good sense for which a single word is lacking in modern English.

αἰεί, *αἰέν* [*ἀεί*]: *always, ever.* § 26 *e.*

αἰει-γενέτης: *ever-existing, eternal.*

αἰε-νάων: partic. *ever-flowing.*

αἰετός: *eagle.* β 146. § 26 *e.*

αἰζήιος: *vigorous.* μ 83.

αἰζηός: adj. as subst. *vigorous youth.*

αἴης: gen. of *αἶα, land.*

Αἰήτης: *Aeetes.* See *Αἰαίη.* κ 137.

αἴθε [*εἴθε*]: introduces a wish. η 331.

αἰθήρ, *-έρος*: the pure upper *aether* above the clouds, in contrast with the lower *ἀήρ.*

Αἰθίοπες pl.: *Aethiopians;* a mythical people, living in two nations at the extreme east and west, beyond the limits of geographical knowledge, on the borders of Oceanus. They are pious men, loved and visited by the gods (as were the Phaeacians, η 201 ff.). α 22 ff., δ 84, ε 282.

αἰθόμενος 3: *burning, blazing.*

αἴθουσα: *portico, corridor.* *ὑπ' αἰθούσῃ, in the corridor.* The pl. is used of the two: one (*αἴθουσα αὐλῆς*) an outer corridor, through which a passage led from without into the court; the other (*αἴθουσα δώματος*) a porch before the vestibule of the *μέγαρον,* through which a passage led from the door into the men's hall. The latter was the usual sleeping-place of transient guests.

αἴθοψ, acc. *αἴθοπα*: *bright, sparkling.*

αἴθρη (*αἰθήρ*): *clearness, clear air.*

αἰθρη-γενέτης: *born of the aether, aether-born.* (Possibly, *aether-living.*) ε 296.

αἴθυια: *diver, water-hen.* ε 337.

αἴθων, -ωνος: *bright, lustrous.* α 184.

αἴ κε [*ἐάν*]: *if,* with the subjunctive.

αἷμα, -ατος: *blood; race.*

αἱμύλιος: *wheedling, winning, coaxing.* α 56.

αἰνέω (*αἶνος*): *commend, assent.* μ 294.

αἰνίζομαι: *praise, commend.* θ 487.

αἰνό-μορος: *of dread fate.* ι 53.

αἰνός 3: *dread, dreadful, terrible.*

αἰνότατος: *most dreadful.*

αἴνυμαι: *take, seize.* ι 225, 249, 429.

αἰνῶς: adv. *awfully, mightily.*

αἴξ, gen. *αἰγός*: *goat.*

ἀΐξας: aor. partic. of *ἀΐσσω, rush.*

Αἰολίδης: *son of Aeolus* (not the Aeolus of κ 1 ff.). λ 237.

Αἰόλιος 3: *Aeolian, of Aeolus.* κ 1, 55.

Digitized by Google

Αἴολος: *Aeolus.* Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.

αἰπεινός: *high, lofty.* ζ 123.

αἰπός 3 and **αἰπύς**, αἰπεῖα, αἰπύ: *high, lofty, steep, sheer; utter.*

αἱρέω, fut. αἱρήσομαι, aor. εἷλεν, ἕλε, εἵλετο, ἕλοντο, and ἕλεσκε: *take, grasp, seize, gain, capture, overcome;* mid. *choose.*

αἶσα: *lot, share, fate, appointed destiny.*

αἴσιμος (αἶσα): *fitting, suitable, due.*

ἀΐσσω, aor. ἤϊξαν, partic. ἀΐξᾱσα: *start up, rise, rush, flit.*

ἄ-ιστος (ϝιδ-): *unseen, hidden.* α 235.

ἀιστόω, aor. pass. ἀιστώθησαν: *hide,* pass. *disappear.* κ 259.

αἴσυλος: *dreadful, horrible.* β 232.

αἰσυμνήτης: *umpire, master of the games.* θ 258.

αἶσχος, -εος: *shameful deed, shame.*

αἰσχύνω: *disgrace, bring shame upon.* αἰσχυνόμενος, *through shame.*

Αἴσων, -ονος: *Aeson.* Father of Jason, king of Iolcus. λ 259.

αἰτέω: *ask, request, beg.*

αἰτιάομαι, 3 pl. αἰτιόωνται (§ 50 c): *charge, accuse, blame.*

αἰτίζω: *request, beg.* δ 651.

αἴτιος: *accountable, guilty, to blame.*

αἰχμητής: *spearman, warrior.*

αἶψα: *straightway, quickly.*

αἰψηρός 3: *speedy, quick.*

ἀΐω: *hear.*

αἰών, -ῶνος: *duration of life, life.*

ἄκανθα: *thistle, thistle-down.*

ἀκαχίζω, aor. ἀκαχοίμην (§ 46 *f*), perf. ἀκάχημαι: *grieve,* pass. *grieve* (intrans.), perf. *am grieved, troubled.*

ἀκαχμένος (ἀκυ): *pointed, sharp, tipped.*

ἀκέομαι, aor. imv. ἀκέσασθε (ἄκος): *heal, cure, provide a remedy.*

ἀκέων, ἀκέουσα: *in silence, in peace.*

ἀ-κηδής, -ές: *uncared for, neglected.*

ἀ-κήλητος: *not to be charmed, uncharmed, unmovable.* κ 329.

ἀκήν: adv. *quietly, still, hushed.*

ἀ-κηράσιος: *unmixed, pure.* ι 205.

ἀ-κήριος: *unharmed.* μ 98.

ἀ-κιδνότερος 3: *meaner, less stately.*

ἄ-κῖκυς: *weak.* ι 515.

ἄ-κλαυτος: *tearless* (§ 54 *h*), *unwept.*

ἀ-κλεής, -ές, acc. sing. ἀκλέα (κλέος): *without fame, without tidings, inglorious.* δ 728.

ἀ-κλειῶς: *mysteriously, ingloriously,* adv. of ἀκλεής.

ἄ-κληρος: *without lot, poor.* λ 490.

ἀκμό-θετον: *anvil-block.* θ 274.

ἄκμων: *anvil.* γ 434, θ 274.

ἄκνηστις: *backbone, spine.* κ 161.

ἀ-κοίτης (κεῖμαι, κοίτη): (*bed-mate*), *husband, spouse.* ε 120.

ἄ-κοιτις, acc. pl. ἀκοίτῑς: *wife, spouse.*

ἀκοντίζω (ἄκων): *hurl.* θ 229.

ἀκουάζομαι: *hear, listen.* ι 7.

ἀκουή: *tidings, news.* β 308.

ἄ-κουρος: *without son.* η 64.

ἀκούω, inf. ἀκουέμεναι, partic. ἀκουόντεσσι, aor. ἤκουσα and ἄκουσα: *hear, give ear, listen.*

ἀ-κράαντος: *unaccomplished, what will not come to pass.* β 202.

ἀκρ-ᾱής, -ές: *freshly blowing.* β 421.

ἄκρη (strictly fem. of ἄκρος): *height, head, headland.*

ἄ-κρητος: (*unmixed*), *pure.*

ἄκρις, -ιος: *height, mountain summit.*

ἄ-κριτος: *confused, indiscriminate.*

ἄκρον: *height, headland, brink.*

Ἀκρόνεως: *Acroneos.* A Phaeacian θ 111.

ἀκρό-πολις: *acropolis, citadel.*

ἀκρο-πόρος: *sharp-pointed, piercing.*

ἄκρος: *point, end.*

ἀκρότατος: *topmost, furthermost.*

ἀκτή: *headland, promontory, shore.*

ἀκτή (ἄγνυμι): *meal.* β 355.

ἀκτίς, -ῖνος: *ray, beam.*

Digitized by Google

ἄκυλος: *acorn*. κ 242.
ἅλα-δε: *to the sea*. From ἅλς. § 36 *d*.
ἀλάλκησιν κτλ.: see ἀλέξω.
ἀλάομαι, 3 pl. ἀλόωνται, imv. ἀλόω § 50 *c*), perf. (as pres.) ἀλάλημαι: *wander*.
ἀλαός: *blind*, *sightless*.
ἀλαόω, aor. ἀλάωσεν: *blind*, *deprive of sight*.
ἄ-λαστος: *not to be forgotten*.
ἀλαωτύς, -ύος: *blinding*.
ἀλγέω, aor. subjv. ἀλγήσετε: *grieve*, *suffer*. μ 27.
ἀλγίων, -ον: *more grievous*, *worse*.
ἄλγος, -εος: *grief*, *pain*, *trouble*, *woe*.
ἀλέασθαι: aor. of ἀλέομαι, *avoid*. § 51 *g*.
ἀλεγεινός 3: *painful*, *grievous*.
ἀλεγύνω: *heed*, *regard*, *busy* (*my*)*self with*, *make ready and enjoy* (of a feast). α 374.
ἀλέγω: *care for*, *regard*.
ἀλεείνω: *avoid*, *shun*.
ἄλεισον: *cup*, *beaker*, *chalice*.
ἀλείφαρ, -ατος: *oil*, *polish*. γ 408.
ἀλείφω, aor. ἄλειψα: *anoint*. ἐπὶ οὔατ' ἀλεῖψαι, *stop the ears*. μ 47.
Ἀλέκτωρ, -ορος: *Alector*. A Spartan. δ 10.
ἀλέξω, aor. ἀλεξήσειε, 2 aor. ἀλάλκησιν, inf. ἀλαλκέμεν: *ward off*; with dat. of interest, *defend*.
ἀλέομαι, 1 aor. ἀλεύασθαι or ἀλέασθαι (§§ 26 *f*, 51 *g*): *escape*, *avoid*.
ἄλεσσι: dat. pl. of ἅλς, *salt*.
ἀλετρεύω: *grind*. η 104.
ἄλη (ἀλάομαι): *wandering*.
ἀληθείη: *truth*.
ἀληθής, -ές: *true*. ἀληθέα, *the truth*.
ἀλητεύω: *wander*.
ἀλι-āής, -ές (ἄημι): *sea-blowing*, *blowing over the sea*, *with sea-blasts*. δ 361.
ἀλίγκιος: *like*.
ἁλιεύς, -ῆος: *seaman*, *fisher*. μ 251.
Ἁλι-θέρσης: *Halitherses*. An Ithacan. β 157.
ἁλι-μυρήεις, -εντος: *flowing to the sea*. ε 460.
ἅλιος (ἅλς) 3: *of the sea*.
ἅλιος 3: *fruitless*, *ineffectual*, *in vain*.
Ἅλιος: *Halius*. A Phaeacian. θ 119.
ἁλιο-τρεφής, -ές: *sea-nurtured*. δ 442.
ἁλιόω, aor. ἁλιῶσαι: *render vain*, *thwart*.
ἁλι-πόρφυρος: *sea-purple*, *sea-blue*.
ἅλις: adv. *enough*, *abundant*.
ἁλίσκομαι, aor. pass. ἁλῶναι: *am captured*, *overcome*. ε 312.
ἀλιταίνω, aor. ἀλίτοντο, partic. ἀλιτήμενος: *wrong*, *offend*, *sin against*.
ἀλιτρός: *knave*, *rogue*. (Sometimes used playfully.)
Ἀλκ-άνδρη: *Alcandra*. A Theban; wife of Polybus. δ 126.
ἀλκή, dat. ἀλκί (§ 40 *b*): *defence*, *help*, *strength*, *courage*, *bravery*.
ἄλκιμος: *brave*, *courageous*; *of defence*.
Ἀλκί-νοος: *Alcinoüs*. Phaeacian king. ζ 12 ff., θ 118. To him Odysseus tells the story of his wanderings. ι 2 ff., λ 363 ff.
Ἀλκ-ίππη: *Alcippe*. Slave of Helen at Sparta. δ 124.
Ἀλκμήνη: *Alcmene*. Mother of Heracles. β 120, λ 266.
ἀλλά: conj. *but*, *yet*, *on the other hand*. Sometimes correlative with μέν. Occasionally it may be translated *so now*, as γ 359, 380.
ἄλλῃ: adv. strictly dative of ἄλλος, *elsewhere*. ἄλλος ἄλλῃ, *one here*, *another there*.
ἄ-λληκτος (λήγω): *unceasing*.
ἀλλήλων, ἀλλήλοισι, ἀλλήλους: *each other*, *one to the other*.
ἀλλό-γνωτος: *stranger*, *foreigner*. β 366.
ἀλλο-δαπός 3: *strange*, *foreign*. Pl. *foreigners*, *men of other lands*.
ἀλλο-ειδής, -ές: *of other form*.
ἄλλο-θεν: *from another place*. ἄλλοθεν ἄλλος, *one from one quarter*, *one from another*. § 36 *c*.

Digitized by Google

ἄλλοθι: *elsewhere, somewhere else.* § 36 *b.*

ἀλλό-θροος: *of other speech, foreign.*

ἀλλο-ειδής, -ές: *of other form.*

ἄλλος (alius) 3: *other, another.* οἱ ἄλλοι, *those others.* ἄλλυδις ἄλλη, *one this way, another that.* ἄλλα, ἄλλα, *some things, others.* It is freq. followed by a noun in apposition, as ἔκτοθεν ἄλλων | μνηστήρων, *apart from the rest,* [viz.] *the suitors.*

ἄλλ-οτε: *at another time.* δ 236.

ἀλλότριος 3: *of another, another's.* *Cf.* alienus.

ἄλλυδις: adv. *in a different direction.* ἄλλυδις ἄλλῃ, *here and there.*

ἀλ-λύουσαν: partic. of ἀναλύω, *unloose, ravel.* § 32 *b.*

ἄλλως (ἄλλος): adv. *otherwise.*

ἅλμα, -ατος: *leap, spring, jumping.*

ἅλμη: *brine, briny crust.* ζ 137.

ἁλμυρός: *briny, salt.* δ 511.

ἀλοιφή (ἀλείφω): *ointment; fat.*

ἁλοσ-ύδνη: *sea-sprung, daughter of the sea.* δ 404.

ἄ-λοχος (λέχος): *spouse, wife. Cf.* ἀκοίτης.

ἀλόω, ἀλόωνται: from ἀλάομαι, *wander.*

ἅλς, ἁλός (salum): fem. *sea;* esp. the *sea near the shore,* as distinguished from both the high seas and the land.

ἅλς, dat. pl. ἅλεσσι: pl. *salt.*

ἄλσος, -εος: *grove;* esp. a grove consecrated to a divinity. (*Cf.* τέμενος.) Temples were not frequent in the time of Homer; the god's sanctuary was generally simply a grove or enclosure with an altar. 'The groves were God's first temples.'

ἀλύσκω, aor. ἤλυξα: *escape, avoid.*

ἄ-λυτος: *not to be loosed.* θ 275.

ἀλύω: *rage, am frantic.* ι 398.

Ἀλφειός: *Alphēus.* River and river-god of Arcadia and Elis. γ 489.

ἀλφηστής: *gain-seeking, hard-working.* (Others conjecture ἀλφεστής, and understand it as *barley-eating.*)

ἄλφιτον: *barley;* pl. *barley-meal,* coarse *barley-groats,* to be distinguished from ἀλείατα, *wheat flour.*

Ἀλωεύς, -ῆος: *Alōeus.* λ 305.

ἀλωή: (*threshing-floor*), *terrace, field* (planted with vines or trees?).

ἀλώμενος: partic. of ἀλάομαι, *wander.*

ἁλῶναι: aor. inf. of ἁλίσκομαι, *am taken, am overcome.*

ἄμ: *up, along,* for ἀνά, by 'apocope' and 'assimilation' before π, β, φ. § 32.

ἅμα: adv. *at the same time, together, with.*

ἅμαξα: *wagon, wain, car.*

ἁμαρτάνω, aor. ἅμαρτε and (Aeolic) ἤμβροτεν (§ 33 *g*), fut. ἁμαρτήσομαι: *miss, fail to hit, fail, lose.*

ἀμαυρός: *indistinct, faint.*

ἀμάω, aor. ἀμησάμενος: *mow, reap;* mid. *gather together.*

ἀμ-βαίνειν: inf. of ἀναβαίνω, *go up.*

ἀμ-βα-τός: *to be ascended, scaled.*

ἀ-μβροσίη: *ambrosia,* food of the gods.

ἀ-μβρόσιος 3: *ambrosial, divine.*

ἄ-μβροτος: *immortal, divine.* § 33 *g.*

ἀ-μέγαρτος (μεγαίρω): (*unenviable*), *dreadful.*

ἀμείβομαι, aor. subjv. ἀμείψεται, inf. ἀμείψασθαι: *answer, reply; change, pass.*

ἀμείνων, -ον: *better.* Comp. of ἀγαθός.

ἀμέλγω: *milk.*

ἀμενηνός: *powerless, weak, faint.*

ἀμέρδω, aor. ἄμερσε: *deprive, take away.*

ἀ-μηχανίη (μηχάνη): *helplessness.*

ἀμῆς: gen. of ἀμός [ἡμέτερος], *our.*

ἄμμες [ἡμεῖς], ἄμμι(ν) [ἡμῖν], ἄμμε [ἡμᾶς]: Aeolic forms of the first possessive pronoun, *we, us.*

ἄ-μμορος (μόρος): *without lot or portion.*

ἀμνίον: *basin,* for catching the blood from a victim's wounded throat. γ 444.

ἀμό-θεν: *from some point.* α 10. § 36 *c.*

ἀμοιβή (ἀμείβω): *return, requital.*

Digitized by Google

ἀμολγός: *darkness.* δ 841.
ἀμός [ἡμέτερος] 3: *our.*
ἄ-μοτον: adv. *eagerly, ceaselessly.*
ἄμπελος, fem.: *vine.* ι 110, 133.
ἀμπ-έχω: *surround, cover.* ζ 225.
ἄμ-πνυτο: aor. of ἀναπνέω, *revive.*
ἄμυδις (ἅμα): *at the same time, together.*
Ἀμυθάων, -ονος: *Amythāon,* father of the seer Melampus. λ 259.
ἀ-μύμων, -ονος: *blameless, honorable.*
ἀμύντωρ, -ορος: *defender, protector.*
ἀμύνω, aor. ἀμῦναι: *ward off, defend.* Freq. with dat. of interest.
ἀμ-φα-δίην: adv. *openly.*
ἀμ-φάδιος 3: *open, unconcealed.*
ἀμ-φα-δόν (φαίνω): adv. *openly.*
ἀμ-φασίη (φημί): *non-utterance;* with ἐπέων, *speechlessness, aphasia.*
ἀμφ-αφάω: *feel, handle.*
ἀμφ-έπω: see ἀμφιέπω, *surround.*
ἀμφ-έρχομαι, aor. ἀμφήλυθε: *come about.*
ἀμφ-εχύθη: aor. pass. of ἀμφιχέω.
ἀμφήλυθε: aor. of ἀμφέρχομαι.
ἀμφί (ἄμφω): adv. and prep. *about, around, on both sides.* Often equiv. to περί, but περί is used strictly of what surrounds in a circle. Const. with gen., dat., and acc. ἀμφὶ ῥέεθρα, *on the banks of the streams. Cf.* ἀμφίς.
ἀμφί-αλος: *sea-girt.* α 386.
Ἀμφί-αλος: *Amphialus.* θ 114.
ἀμφι-βαίνω, perf. ἀμφιβέβηκε: *go about;* perf. *have come upon, stand on both sides of, protect* ('bestride'), *occupy* (δ 400).
ἀμφιβάλλω, aor. ἀμφιβαλέσθαι: *throw about.*
ἀμφι-γυη-είς (γυῖον): (ambi-dexter): *strong-armed.* Epithet of Hephaestus; sometimes used as a proper name.
ἀμφι-δινέω, perf. pass. ἀμφιδεδίνηται: *turn about, lay about.*
ἀμφί-δυμος: *double, i.e.* one on each side (of the island). δ 847.
ἀμφι-έλισσα: fem. adj. *curved at both ends* (or *on both sides*), *shapely.* Epithet of ships, esp. of those drawn up on shore. Only at the close of the verse.
ἀμφι-έννυμι, fut. ἀμφιέσω, aor. partic. ἀμφιέσασα: *put raiment about, clothe.*
ἀμφι-έπω, ἀμφ-έπω: *am busy about.* ἀμφιέποντες, *busily.* πῦρ ἄμφεπεν, *fire surrounded* (with an idea of activity).
ἀμφι-θέω: *run about.*
ἀμφι-καλύπτω, aor. ἀμφικαλύψαι: *cover about; receive,* of hospitable entertainment.
ἀμφι-κύπελλον δέπας: *two-handled cup.*
ἀμφι-μέλας 3: *darkened on all sides,* of a mind black with passion.
ἀμφι-μῡκάομαι, perf. as pres. ἀμφιμέμῡκε: *bellow, roar, resound about.*
ἀμφι-πέλομαι: *am about, float about.*
ἀμφι-πίπτω, aor. partic. ἀμφιπεσοῦσα: *fall about, throw* (her) *arms about.*
ἀμφί-πολος (πέλω) fem.: (*one who is busy about*), *maidservant, maid.* Corresponds to the male θεράπων.
ἀμφί-ρυτος (ῥέω) 3: *flowed about, sea-girt. Cf.* ἀμφίαλος.
ἀμφίς: adv. and prep. with acc. *on both sides, about, round about. Cf.* ἀμφί.
Ἀμφιτρίτη: *Amphitrite.* A nereid,—'representative of the surging sea.' γ 91.
ἀμφι-τρομέω: *tremble for, fear about.* Const. with genitive. δ 820.
Ἀμφιτρύων, -ωνος: *Amphitryo.* Husband of Alcmene, putative father of Heracles. λ 266.
ἀμφι-φορεύς, -ῆος (φέρω): *jar* with two handles. *Cf.* amphora, Att. ἀμφορεύς. See ἀσκός, πίθος.
ἀμφι-χέω, aor. pass. ἀμφεχύθη: *pour about.*
Ἀμφίων, -ονος: *Amphīon.* (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus. λ 283.

Digitized by Google

ἀμφότερος (ἄμφω) 3: *both.* ἀμφοτέρῃσιν (*sc.* χερσίν), *with both hands.*

ἀμφοτέρω-θεν: (*from both sides*), *on both sides.*

ἄμφω (ambo): *both.*

ἀμῷεν: opt. of ἀμάω, *mow, reap.*

ἄν: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἄν.' In one use, to denote 'that the action of the verb to which it is joined is dependent upon some condition, expressed or implied, we express it by the form of the verb which we use.' 'When it is joined to εἰ or to relative or temporal words, it generally has no force that can be made perceptible in translation.'

In use ἄν is essentially equiv. to κέ or κέν, which is far more frequent, and some scholars think the use of ἄν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἄν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἄν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἄν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

ἀνά, ἄν, ἄμ (before labials, § 32 *b*): adv. and prep. *up, thereon, upon, along.* With dat., as ἀνὰ ὤμῳ, *on his shoulder;* thrice with gen., as ἂν νηός, *on the ship*, β 416; more freq. with acc. ἀνὰ λῦσαι, *unfasten;* ἀνὰ ἵστατο, *he stood up;* ἀνὰ ἄστυ, *up through the city;* ἀνὰ δῆμον, *through the country, in the country.* ἀνὰ ἄστυ and κατὰ ἄστυ are used with slight difference of meaning; in such expressions, metrical convenience seems to have determined the choice between ἀνά and κατά.

ἀνα-βαίνω, aor. ἀμβαίη, ἀναβήμεναι (§ 47 *g*), ἀναβάς: *go up, ascend, mount, embark.*

ἀνα-βάλλομαι: *strike up.*

Ἀνα-βησί-νεως: *Anabesineos.* θ 113.

ἀνα-βάλλω: *strike up, begin.* α 155.

ἀνα-βρόχω, aor. ἀναβρόξειε, partic. ἀναβροχέν (βρεχ-): *swallow up, gulp down.*

ἀνα-γιγνώσκω, aor. ἀνέγνω: *recognize.* α 216, λ 144.

ἀνάγκη: *necessity, compelling force.*

ἀν-άγω, aor. ἀνήγαγεν: *lead up.*

ἀνα-δέδρομε: perf. of ἀνατρέχω, *run up.*

ἀνα-δύω, aor. ἀνέδυ or ἀνεδύσετο (§ 53 *b*), aor. opt. ἀναδύη (§ 49 *b*): *dive up, appear from below, rise; draw back.*

ἀν-αείρω, aor. inf. ἀναεῖραι: *lift, raise.*

ἀνά-θημα, -ατος: *accompaniment.* α 152.

ἀν-αιδής, -ές: *shameless, pitiless.*

ἀναίνομαι, aor. ἀνήνατο: *refuse, deny.*

ἀν-αιρέω, aor. partic. ἀνελόντες: *take up, lift.*

ἀν-ᾱίσσω, aor. partic. ἀνᾱΐξας: *start up, spring up.*

ἀνα-καίω: (*burn up*), *kindle.*

ἀνα-κλῑνω, aor. inf. ἀνακλῖναι, pass. partic. ἀνακλινθείς: *lean back, push back;* pass. *recline.*

ἀνα-κρεμάννῡμι, aor. partic. ἀγκρεμάσᾱσα: *hang up.*

ἄν-αλκις, -ιδος (ἀλκή): *defenceless, cowardly.*

ἀνα-λῡω, ἀλλύω, iterative impf. ἀλλύεσκεν (§ 32 *b*), aor. ἀνέλῡσαν (*analyze*): *loose, unravel.*

ἀνα-μετρέω (μέτρον), aor. opt. ἀναμετρήσαιμι: *measure again, repass* (a way). μ 428.

ἀνα-μιμνήσκω, aor. ἀνέμνησας: *remind.* γ 211.

ἀνα-μίσγω: *mix up, mix.*

ἀνα-μορμῡρω, iterative impf. ἀναμορμύρεσκε: *foam up.* μ 238.

ἀνα-νέομαι, with 'apocope' ἀννεῖται: *come up, rise.* κ 192.

ἀνὰ νεύω: *nod up, forbid,* in contrast with κατανεύω.

ἄναξ, -ακτος (ϝάναξ): *lord, king, master.*

ἀνάξασθαι: aor. mid. of ἀνάσσω.

ἀνα-οίγνυμι, aor. ἀνέῳξε: *open.*

ἀνα-πίμπλημι, fut. ἀναπλήσειν, aor. ἀναπλῆσαι: *fill up, fulfil, endure.*

ἀνα-πλέω: *sail up.* μ 234.

ἀνα-πνέω, aor. ἄμπνυτο: *revive.*

ἀνα-πρήθω, aor. partic. ἀναπρήσας: *sending forth.* δάκρυ ἀναπρήσας, *bursting into tears, letting fall a tear.* β 81.

ἀν-άπτω, aor. ἀνῆψεν, perf. pass. imv. ἀνήφθω: *fasten upon, fasten (to); set fire to.*

ἀνά-πυστος (πεύθομαι): (*sought out*), *known.*

ἀνα-ροιβδέω: see ἀναρροιβδέω.

ἀν-αρπάζω, aor. partic. ἀναρπάξᾶσα: *snatch up.*

ἀνα-ρρίπτω, aor. ἀνέρριψαν: *throw up, cast up.* η 328, κ 130.

ἀνα-ρροιβδέω, aor. ἀνερροίβδησε: *gulp up, swallow down.* μ 104.

ἀν-άρσιος: *hostile.* κ 459, λ 401.

ἄνασσα (ϝάναξ): *queen, lady.* Applied to goddesses or mortals.

ἀνάσσω, aor. ἀνάξασθαι (ϝάναξ): *am lord, reign.* Often construed with dative of interest.

ἀνα-στάς: *rising up,* 2 aor. partic. of ἀνίστημι, *set up.*

ἀνα-στήσας: *causing to rise,* 1 aor. partic. of ἀνίστημι.

ἀνα-σχών: 2 aor. partic. of ἀνέχω, *hold up.*

ἀνα-τλάω, aor. ἀνέτλη: *endure, withstand.*

ἀνα-τρέχω, perf. as pres. ἀναδέδρομε: *run up,* perf. *rise* of a rock. ε 412.

ἄν-αυδος (αὐδή): *speechless.*

ἀνα-φαίνω, aor. ἀναφῆναι: *show, display, make known;* mid. *appear.* δ 254.

ἀνα-φαν-δά (φαίνω): adv. *openly.*

ἀνα-φέρω, aor. ἀνένεικα: *bring up.*

ἀνα-χάζομαι, aor. partic. ἀναχασσάμενος: *draw back.*

ἀν-άψας: aor. partic. of ἀνάπτω, *fasten.*

ἀνα-ψύχω (ψῦχος): *cool, refresh.*

ἀνδάνω, impf. ἥνδανε [better ἅνδανε] or ἑήνδανε [better ἑάνδανε], aor. opt. ἅδοι (ϝανδάνω, ϝαδ-, suavis): *please.*

ἀνδρακάς: adv. (*man for man*), *each one.*

ἀνδρ-αχθής, -ές: *of a man's load, i.e.* as large as a man could carry. κ 121.

ἄνδρεσσι: dat. of ἀνήρ. § 39 *b.*

ἀνδρο-κτασίη (κτείνω): *slaughter of men.*

ἀνδρόμεος (ἀνήρ): *man's, human.*

ἀνδρο-φάγος (φαγεῖν): *man-eater.*

ἀνδρο-φόνος: *man-slaying.*

ἀν-εγείρω, aor. ἀνέγειρα: *rouse.*

ἀν-έγνων: aor. of ἀναγιγνώσκω, *recognize.*

ἀν-έδυ: aor. of ἀναδύω, *rise.*

ἄν-ειμι: partic. ἀνιών, impf. ἀνήιον: *go up; return.*

ἀν-είμων, -ονος (εἷμα): *without clothing.*

ἀν-είρομαι: *question, inquire.*

ἀν-ειρωτάω, impf. ἀνειρώτων: *question.*

ἀν-εκ-τῶς (ἀν-έχομαι): adv. *unendurably.*

ἀν-ελόντες: aor. partic. of ἀναιρέω, *take up.*

ἀν-έμνησας: aor. of ἀναμιμνήσκω, *remind.*

ἄνεμος: *wind.*

ἀνεμώλια (ἄνεμος): cognate acc. as adv., (*windy*), *useless, idle, vain.*

ἀν-ένεικα [-ήνεγκα]: aor. of ἀναφέρω, *bring up.*

ἀν-ερείπομαι, aor. ἀνηρείψαντο (ἁρπάζω): *snatch up, sweep away.*

ἀνέρος: gen. of ἀνήρ.

ἀν-ερρίπτουν: see ἀναρρίπτω, *toss up.*

ἀν-ερροίβδησε: aor. of ἀναρροιβδέω.

ἀν-έρχομαι, aor. ἀνήλυθεν, aor. partic. ἀνελθών: *come up, grow up; come back, return.*

ἀν-έστη, ἀνέσταν [ἀνέστησαν]: *stood up,* aor. of ἀνίστημι.

Digitized by Google

ἀν-έτλην: aor. *endured*, *withstood*. See τλήσομαι.

ἄνευ: prep. *without*, *apart from*.

ἄνευθε(ν): adv. *away*, *apart from*.

ἀ-νέφελος (νεφέλη): *cloudless*.

ἀν-έχω, aor. ἀνεσχέθομεν, aor. partic. ἀνασχών: *hold up*; mid. *hold up under*, *endure*.

ἄνεῳ, nom. pl.: *dumb*, *speechless*, *silent*.

ἀν-έῳξε: aor. of ἀναοίγνυμι, *open*.

ἀν-ήιον [-ῇα]: impf. of ἄνειμι, *go up*.

ἀν-ῆκεν: aor. of ἀνίημι, *let go*, *urge*.

ἀν-ήλυθεν: aor. of ἀνέρχομαι, *come up*.

ἀν-ήμελκτος (ἀμέλγω): *unmilked*. ι 439.

ἀνήνασθαι: aor. of ἀναίνομαι, *refuse*, *deny*.

ἀν-ήνωρ, -ορος (ἀνήρ): *unmanly*.

ἀνήρ, gen. ἀνδρός or ἀνέρος, nom. pl. ἄνδρες or ἀνέρες, dat. pl. ἀνδράσι or ἄνδρεσσι: *man*, vir, in contrast with boy, woman, or divinity. Sometimes ἄνδρες is used of the human race, like ἄνθρωποι, as in πατὴρ ἀνδρῶν τε θεῶν τε (of Zeus). ἀνήρ is sometimes added to ethnic names, as Κιμμερίων ἀνδρῶν.

ἀν-ηρείψαντο: aor. of ἀνερείπομαι, *snatch up*, *snatch off*.

ἀν-ήροτος (ἀρόω): *unploughed*.

ἀν-ήφθω: perf. imv. pass. of ἀνάπτω, *fasten to*.

ἀν-ῆψεν: aor. of ἀνάπτω, *set fire to*.

ἀνθεμόεις, -εντος (ἄνθος): *flowery*.

ἀνθέω, aor. ἀνθῆσαι (ἄνθος): *bloom*, *grow*.

ἄνθινος: adj. *of flowers*. ι 84.

ἄνθος, -εος: *flower*.

ἄνθρωπος: *man*, homo.

ἀνιάζω (ἀνίη): intrans. *am weary*.

ἀνιάω, fut. ἀνιήσει, aor. pass. partic. ἀνιηθείς: *trouble*, *vex*, *weary*.

ἀνίη: *grief*, *trouble*, *vexation*.

ἀν-ίημι, opt. ἀνιείης, aor. ἀνῆκεν: *send up*, *set free*, *urge on*; *cut open*, *flay*.

ἀνιηρέστερος (ἀνίη): *more grievous*.

ἀν-ιόντα: partic. of ἄνειμι, *come up*, *rise*; *come back*, *return*.

ἀν-ίστημι, 1 aor. partic. ἀναστήσας, 2 aor. ἀνέσταν [ἀνέστησαν], mid. ἀνιστάμενοι: *cause to stand*, *raise*; 2 aor. and mid., intrans., *rise*.

ἀν-νεῖται: pres. of ἀνανέομαι, *rise*.

ἀ-νοήμων, -ονος (νοῦς): *senseless*.

ἀν-όπαια: neut. pl. adj. as adv., *upwards*, *aloft*.

ἀν-ορούω, aor. ἀνόρουσε: *start up*, *arise*.

ἀ-νόστιμος (νόστος): *without return*.

ἀν-στάντες: *rising*, 2 aor. partic. of ἀνίστημι.

ἀν-σχεθέειν: aor. inf. of ἀνέχω, *get one's self up*, *rise*. § 32 *a*.

ἀν-σχετός (ἀνέχω): *endurable*.

ἄντα: adv. and prep. *before*, *opposite*, *face to face with*, *to meet* (*him*).

ἀντάω, aor. ἤντησα (ἄντα): *meet*, *obtain*. *Cf.* ἀντιάω.

ἄντην: adv. *to* (*my*) *face*, *openly*, *to look upon*; *in* (*your*) *presence*.

ἀντί: prep. *for*, *as good as*.

ἀντία: prep. *opposite to*, *against*.

ἀντιάω, fut. partic. ἀντιόων (§ 51 *b*), aor. opt. ἀντιάσειεν: *meet*, *approach*, *partake of*.

ἀντι-βολέω, aor. ἀντεβόλησας (βάλλω): *go to meet*, *meet*, *take part in*, *am present at*.

ἀντί-θεος 3: *godlike*, with no esp. reference to moral qualities, but rather to beauty, valor, strength, or rank.

Ἀντίκλεια: *Anticlēa*, mother of Odysseus; daughter of Autolycus. λ 85.

Ἄντικλος: an Argive. δ 286.

ἀντικρύ: adv. (*opposite*, *against*), *straight forward*, *straight through*.

Ἀντίλοχος: *Antilochus*; eldest son of Nestor, a distinguished warrior, and friend of Achilles. δ 187, λ 468.

Ἀντίνοος: *Antinoüs*; the most insolent of Penelope's suitors, matching Eurymachus. α 383, β 84, 301, δ 660.

ἀντίον: neut. adj. as adverb. ἀντίον ηὔδα, equiv. to προσηύδα, *addressed*.

Digitized by Google

Ἀντιόπη: mother of Amphīon and Zethus. λ 260.

ἀντιόων: fut. of *ἀντιάω*, *share in*, *partake of*. § 51 *b*.

Ἀντιφάτης, acc. Ἀντιφατῆα: Laestrygonian king. κ 106.

Ἄντιφος: comrade of Odysseus. β 19.

ἄντλος: *bilge-water*, *hold*.

ἀντολή (ἀνα-τέλλω): *rising* (of the sun).

ἄντρον: *cave*, *cavern*.

ἄνυσις, -ιος: *accomplishment*, *end*.

ἀνύω, aor. ἤνυσεν: *accomplish*.

ἄνω, impf. ἦνον: *accomplish*.

ἄνω: adv. *up*, *upward*.

ἀνώγω or **ἄνωγα** (perf. as pres.), impf. ἤνωγον, ἄνωγον, or ἠνώγεα, aor. inf. ἀνῶξαι: *command*, *order*, *bid*.

ἀν-ωϊστί (οἴομαι): adv. (*unthought of*), *unexpectedly*.

ἀν-ώνυμος (ὄνομα): *nameless*.

ἀνῶξαι: aor. inf. of **ἄνωγα**.

ἄνωχθι: perf. imv. of **ἄνωγα**.

ἄξεις: fut. of ἄγω, *lead*, *bring*.

ἄξιος: adj. (*of equal weight*), *worthy*, *having the value of*.

ἀοιδή (ἀείδω): *song*, *lay*; *gift of song*.

ἀοιδιάω: *sing*.

ἀοιδός: *singer*, *bard*.

ἀολλής, -ές: adj. *all together*, *all*.

ἄορ, -ος: *sword*.

ἀορτήρ, -ῆρος (ἀείρω): *band*, *strap* for carrying a sword.

ἀοσσητήρ, -ῆρος: *helper*, *defender*.

ἀπ-αγγέλλω, aor. inf. ἀπαγγεῖλαι, *bear back a message*, *report*.

ἀπ-άγω, aor. ἀπήγαγον: *lead away*.

ἀπ-αιτίζω (αἰτέω): *demand back*, *beg back*. β 78.

ἀπ-αλέξω, aor. imv. ἀπάλαλκε: *ward off*, *keep off*.

ἀπ-αμείβομαι: *answer*, *reply*.

ἀπ-αμῡνομαι: *defend myself*.

ἀπ-αναίνομαι, aor. ἀπανήνασθαι: *refuse*, *reject*.

ἀπ-άνευθε(ν): adv. *away*, *apart*.

ἀπάντῃ (πᾶς): adv. *on every side*.

ἀπ-ανύω, aor. ἀπήνυσαν: *accomplish* a journey.

ἀπ-άρχομαι: *begin*, intransitive.

ἅπαξ: adv. *once*, *once for all*.

ἅπᾱς, ἅπᾱσα, ἅπαν (a strengthened πᾶς): *all*, *whole*.

ἄ-παστος, -ον: *without tasting*, *without partaking*.

ἀπατάω, fut. ἀπατήσω: *deceive*.

ἀπαφίσκω (ἀπάτη ?): *deceive*.

ἀπέδρυφθεν: aor. pass. of ἀποδρύπτω.

ἀπειλέω, aor. ἀπείλησας: *threaten*, *boast*.

ἀπειλή: *threat*.

ἄπ-ειμι, partic. ἀπιόντες: *go away*.

ἄπ-ειμι, partic. ἀπεών, impf. ἀπῆμεν, fut. ἀπέσσεται: *am away*, *absent*, *am lacking*.

ἀπ-ειπέμεν: inf. of **ἄπειπον**, *speak frankly*, *speak out*.

Ἀπειραίη: *of Apîra* (Ἀπείρη), a mythical land. η 8.

ἀ-πειρέσιος 3: *boundless*, *countless*.

Ἀπείρηθεν: adv. *from Apira*.

ἀ-πείρητος (πεῖρα): *untried*, *inexperienced*.

ἀ-πείριτος: *boundless*, *limitless*.

ἀ-πείρων, -ονος: *boundless*, *inextricable*.

ἀ-πέλεθρον: *immeasurable*.

ἀπ-έπλειον: impf. of ἀποπλέω, *sail away*.

ἀπ-ερρίγᾱσι (ῥῖγος): perf. as pres. of ἀπορριγέω, (*shiver*), *shudder*, *dread*.

ἀπ-ερῡκω: *keep off*, *ward off*.

ἀπ-έρχομαι: *go away*, *depart*.

ἀπ-εσκέδασε: aor. of ἀποσκεδάννυμι, *scatter*.

ἀπ-έσσεται: fut. of **ἄπειμι**, *am away*, *am absent*.

ἀπ-εσσύμεθα: aor. of ἀποσσεύομαι, *hasten away*, *hasten*.

ἀπ-έστιχον: aor. of ἀποστείχω, *depart*.

ἀ-πευθής, -ές (πυνθάνομαι): *without hearing*, *unheard of*.

ἀπ-έφθιθεν: see ἀποφθίνω.

ἀπ-εχθαίρω (ἔχθος): *make hateful*.

Digitized by Google

ἀπ-εχθάνομαι, fut. ἀπεχθάνεαι, aor. subjv. ἀπέχθηται (ἔχθος): *am hated, hateful.*

ἀπ-έχομαι, aor. ἀποσχέσθαι: *hold* (*one's self*) *off from, abstain, refrain from.*

ἀπ-έωσε: aor. of ἀπωθέω, *thrust off.*

ἀπ-ηλεγέως: adv. *frankly, bluntly, openly. Cf.* Οὐκ-αλέγων, *Ucalegon.*

ἀπ-ῆμεν: impf. of ἄπειμι, *am away, distant.*

ἀ-πήμων, -ονος (πῆμα): *unharmed, safe; harmless.*

ἀπήνη: *mule car, wagon.*

ἀπ-ήνυσαν: *accomplished,* aor. of ἀπανύω.

ἀπηύρα, 3 pers.: *took away.* (Prob. for ἀπ-εϝρα.)

ἀπ-ήωρος (ἀείρω): *hanging far away.*

ἀ-πιθέω, aor. ἀπίθησε: *disobey.*

ἀ-πινύσσω (πινυτός): *lack discretion, am stupid.*

ἄπιος 3: *distant, remote.*

ἀπ-ίσχω (ἔχω): *hold off.* λ 95.

ἄ-πνευστος (πνέω): *breathless.* § 53 *h.*

ἀπό: adv. and prep. with gen. *away, off, apart, asunder, from, back.* When it follows immediately the word with which it is construed, it has its accent on the first syllable. § 58 *c.* ἀπὸ πατρίδος αἴης, *away* (*far*) *from his fatherland;* ἀπὸ κρήδεμνον ἔλυσεν, (*loosed off*) *removed the cover;* βαλέειν ἀπὸ δάκρυ παρειῶν, *drop a tear from the cheeks;* ὀλέσαντ' ἄπο πάντας ἑταίρους, *having lost all his comrades.*

ἀπο-αίνυμαι: *take away.*

ἀπο-βαίνω, aor. ἀπέβη: *go away, depart.*

ἀπο-βρίζω, aor. ἀποβρίξαντες: *fall asleep.*

ἀπο-γυμνόω, aor. pass. partic. ἀπογυμνωθείς (γυμνός): (*make naked*), *strip,* of armor. κ 301.

ἀπο-δειροτομέω, aor. ἀπεδειροτόμησα (δειρή): *cut the* (*neck*) *throat.*

[**ἀπο-δημία:** *departure.*]

ἀπο-δίδωμι, aor. subjv. ἀποδῷσιν [ἀποδῷ]: *give back, pay back.*

ἀπο-δοχμόω, aor. partic. ἀποδοχμώσας: *bend aside.*

ἀπο-δρύπτω, aor. pass. ἀπέδρυφθεν [ἀπεδρύφθησαν]: *tear off.*

ἀπο-δύω, aor. partic. ἀποδύς: *put off, doff.*

ἀπο-είπω: subjv. of ἀπεῖπον, *speak out freely.*

ἀπο-έργω: *keep off.*

ἀπο-θαυμάζω, aor. ἀπεθαύμασε: *wonder greatly at.*

ἀπο-θνήσκω, plpf. ἀποτέθνασαν (θάνατος): *die;* perf. *am dead.*

ἀπο-θρώσκω: *leap up, rise.*

ἀπ-οικίζω, aor. ἀπῴκισε: (*give a home far away*), *remove.*

ἀπ-οίχομαι: *am away, am absent.* ἀποιχόμενος, as adj., *absent.*

ἀπο-καίνυμαι: *surpass, excel.*

ἀπο-κόπτω, aor. ἀπέκοψα: *cut off, sever.*

ἀπο-κοσμέω (κόσμος): *remove* (to put in order).

ἀπο-κτείνω, aor. inf. ἀποκτεῖναι, aor. subjv. ἀποκτάνῃ: *slay, kill.*

ἀπο-λείβομαι: *drop off.*

ἀπο-λείπω: (*leave off*), intrans. *fail, lack;* trans. *leave.*

ἀπ-ολέσθαι, inf., and ἀπολέσκετο, iterative ind.: aor. mid. of ἀπόλλυμι, *destroy.*

ἀπο-λλήγω, aor. opt. ἀπολλήξειαν: *surcease, cease.*

ἀπ-όλλυμι, aor. ἀπώλεσα, aor. mid. ἀπώλεο and ἀπόλοντο, iterative aor. ἀπολέσκετο, perf. ἀπόλωλε(ν): *destroy, lose;* mid. *perish, die, am lost.* Sometimes with cognate acc., sometimes with dat. of manner.

Ἀπόλλων, -ωνος: *Apollo,* son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, *gleaming*); of the bow (ἑκηβόλος, ἀργυρότοξος); of health and disease (and thus he sends sudden, peaceful death to men). He is the god of prophecy — giving spiritual as well as physical light to men —

Digitized by Google

and of song. For the metrical 'quantity' of the A, see § 62 *d*.

[**ἀπό-λογος**: *apologue, narrative, tale.*]

ἀπο-λούομαι, fut. ἀπολούσομαι: *wash off.*

ἀπο-λύω, aor. ἀπολῡσάμενος: *unloose.*

ἀπ-ομνύω, aor. ἀπώμοσα: (*swear off*), *swear* not to do something.

ἀπο-νέομαι: *go back, return.*

ἀπ-ονίνημι, aor. ἀπόνητο: mid. *enjoy.*

ἀπο-νοστέω, fut. ἀπονοστήσειν: *depart, return.*

ἀπο-νόσφι(ν): adv. *away, away from.*

ἀπ-οξύνω (ὀξύς): *sharpen.*

ἀπο-ξύω, aor. ἀποξῦσαι: *shave off, make smooth.*

ἀπο-παύω, fut. ἀποπαύσει: *stop;* mid. *cease.*

ἀπο-πέμπω, fut. ἀποπέμψω, aor. imv. ἀπόπεμψον: *send away, send back, escort home.* See πέμπω.

ἀπο-πέτομαι, aor. ἀποπταμένη: *fly away.*

ἀπο-πλάζω, aor. pass. ἀπεπλάγχθης: *drive off, cause to wander;* pass., *am driven, wander.*

ἀπο-πλείω [πλέω, § 50 *g*]: *sail away.*

ἀπο-πλήσσω, aor. partic. ἀποπλήξας: *strike off.*

[**ἀπό-πλους,** -οος: *sailing away.*]

ἀπο-πλῡ́νω, iterative impf. ἀποπλύνεσκε: *wash off, wash.*

ἀπο-πνείω [πνέω, § 50 *g*]: *breathe forth.*

ἀπό-προ-θεν: adv. (*from a distance*), *at a distance.*

ἀπό-προ-θι: adv. *at a distance.*

ἀπο-προ-τάμνω, aor. partic. ἀποπροταμών: *cut off from.*

ἀπο-πταμένη: aor. partic. of ἀποπέτομαι, *fly away.*

ἀπο-ρραίω, fut. ἀπορραίσει: *tear away, deprive.* With two accusatives.

ἀπο-ρρήγνῡμι, aor. partic. ἀπορρήξας: *break off.*

ἀπο-ρρῑγέω, perf. with pres. meaning ἀπερρίγᾱσι: *shudder at.* Const. with infinitive.

ἀπο-ρρώξ, -ῶγος (ῥήγνυμι): *steep; branch, specimen* ('*sample*'), *draught.*

ἀπο-σκεδάννῡμι, aor. ἀπεσκέδασε: *scatter, disperse.*

ἀπο-σπένδω: *pour a libation.*

ἀπο-σσεύομαι, aor. ἀπεσσύμεθα: *rush away, hasten away.*

ἀπο-σταδά (ἵστημι): adv. (*standing away*), *at a distance.*

ἀπο-στείχω, aor. ἀπέστιχον: *depart, go away.*

ἀπο-στίλβω: *gleam, glisten.*

ἀπο-στρέφω, aor. ἀποστρέψαντες, iterative aor. ἀποστρέψασκε: *turn away, turn back.*

ἀπο-σφάλλω, aor. subjv. ἀποσφήλωσιν: *drive from* the course.

ἀπο-σχέσθαι: aor. inf. of ἀπέχομαι, *refrain.*

ἀπο-τηλοῦ: adv. *remote.*

ἀπο-τίνυμαι and **ἀπο-τίνω,** fut. ἀποτίσεται, aor. ἀπέτῑσεν: *repay, pay back;* fut. mid. *exact vengeance.*

ἀ-ποτμότατος: superl. *most wretched.*

ἀπο-φθίνω, aor. ἀπέφθιτο, ἀπέφθιθεν [ἀπεφθίθησαν], aor. opt. ἀποφθίμην (§ 49 *b*): *perish, die.*

ἀποφώλιος: *idle, ineffectual, foolish.*

ἀπο-χάζομαι: *withdraw from.*

ἄ-πρηκτος (πράσσω): *unconquerable, unmanageable.*

ἅπτομαι, aor. ἅψασθαι: *lay hold of, clasp, fasten; catch* (of fire), *take fire.*

ἀ-πύργωτος (πύργος): *without towers, unfortified.*

ἄ-πυστος (πυνθάνομαι): *unheard of, out of hearing; without learning.* § 53 *h*.

ἀπ-ωθέω, aor. ἀπέωσε, subjv. ἀπώσεαι [ἀπώσῃ], inf. ἀπῶσαι, ἀπώσασθαι: *thrust off, push away.*

ἀπ-ῴκισε: aor. of ἀποικίζω, *remove.*

ἀπ-ώλεο, ἀπώλεσα, ἀπωλόμεθα: aors. of ἀπόλλυμι, *destroy, lose; perish.*

ἀπ-ώμνυ, ἀπώμνυεν (impfs.), and **ἀπώμοσεν** (aor.): from ἀπόμνυμι, *swear* not to do.

Digitized by Google

ἄρα, ἄρ, ῥά (encl.): *so, then, as is meet.* Often this marks an action as natural, proper, or well known, or it reminds of something recently said or done; it also marks transitions. Freq. it cannot be translated into English for want of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or by inflection of voice. It never stands at the beginning of a clause. *Cf.* the Attic use of δή.

ἀραιός 3: *narrow.*

ἀράομαι, impf. ἠρώμην, fut. ἀρήσεται, aor. ἠρήσαντο (ἀρά): *pray, pray to.*

ἀραρίσκω, aor. imv. ἄρσον (§ 51 *e*), 2 aor. ἤραρε, ἀραρών, perf. subjv. ἀρήρῃ, partic. ἀρηρώς, ἀραρυῖα, aor. partic. as adj. ἄρμενος: *fit, fit out, join, suit, adapt;* perf. intrans. *fit, hold firm, am steady;* ἄρμενος, *well fitted.*

ἀράσσω, aor. ἄραξε, ἀράχθη: *hammer, knock, crush.*

ἀράχνιον (ἀράχνη): *spider's web, web.*

ἀργαλέος 3: *grievous, hard, difficult.*

ἀργαλεώτερος: *more dreadful.*

Ἀργεῖος (Ἄργος) 3: *Argive.* As subst., Ἀργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί of all the Greeks. Metrical convenience generally determined the choice between these words. § 25 *e*. Homer had no word for Greeks as distinct from barbarians.

Ἀργεϊφόντης: a frequent epithet of Hermes. Its derivation is uncertain, and it is best rendered as a proper name.

ἀργής, -ῆτος: *white, gleaming.*

ἀργι-όδους, -οντος: *white-tusked.*

Ἄργος, -εος: *Argos.* (1) Used in a general way for Peloponnesus (Ἀχαιικὸν Ἄργος) or even for Greece, just as Ἀργεῖοι is used for Greeks. (2) In γ 180, the city over which Diomed ruled. καθ' Ἑλλάδα καὶ μέσον Ἄργος is used for *all Greece; cf.* 'from John O'Groat's to Land's End' of Great Britain and 'from Dan to Beersheba' of all Canaan.

ἀργός: *swift.*

ἀργύρεος 3: *of silver, silver.*

ἀργυρό-ηλος: *silver-studded.*

ἄργυρος: *silver.*

ἀργυρό-τοξος: *of the silver bow.*

ἀργύφεος and **ἄργυφος**: *white.*

Ἀργώ, -οῦς fem.: *Argo*, the ship of the *Argo*nauts. μ 70.

ἀρείων, ἄρειον: comp. of ἀγαθός, *good, brave, mighty. Cf.* ἄριστος.

ἀρέσθαι: aor. inf. of ἄρνυμαι, *gain, obtain.*

ἀρέσκω, fut. ἀρέσσομαι, aor. ἀρεσσάσθω: *satisfy, make satisfaction.*

ἀρετάω (ἀρετή): *thrive, prosper.*

ἀρετή: *excellence, skill, power; prosperity* (ν 45). The word implies no moral quality.

ἄρη: *harm.*

ἀρή: *prayer.*

ἀρήιος: (*pertaining to Ares*), *warlike, martial, brave.*

ἀρηί-φατος (πέφνε): *slain by Ares, slain in battle.*

ἀρημένος (ἀρή): *distressed, overcome.*

ἀρήρῃ, ἀρηρώς: perf. of ἀραρίσκω, *fit.*

Ἄρης, gen. Ἄρεος, dat. Ἄρῃ and Ἄρει, acc. Ἄρηα: *Ares*, Mars; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.

ἀρησαίατο: see ἀράομαι.

Ἀρήτη: *Arēte*, daughter of Rhexēnor, wife of the Phaeacian king Alcinoüs.

Ἄρητος: son of Nestor. γ 414.

ἀρθείς: aor. pass. partic. of ἀείρω, *raise.*

Ἀριάδνη: *Ariadne* (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.

ἀρί-γνωτος 2 or 3: *distinguished.*

Digitized by Google

ἀρι-δείκετος (δείκνυμι): *distinguished, illustrious.* With partitive gen., like a superlative.

ἀρι-ζήλως: adv. *clearly, distinctly.*

ἀριθμέω, fut. ἀριθμήσει: *count.*

ἀριθμός: *number.*

ἀρι-πρεπής, -ές: adj. *pre-eminent, excellent, distinguished.*

ἀριστερός: *left, on the left.*

ἀριστεύς, -ῆος: *chief, prince.*

ἀριστεύω: *am chief, am best.*

ἄριστος 3: *best, most excellent.* Superl. of ἀγαθός. *Cf.* ἀρείων.

ἀρι-φραδής, -ές: *clear, plain, distinct.*

Ἀρκεισιάδης, -αο: *son of Arcisius, i.e.* Laërtes, father of Odysseus.

ἀρκέω, aor. ἤρκεσε: *ward off.*

ἄρκτος: *bear; the Great Bear.* ε 273.

ἅρμα, -ατος: *chariot.* It was low and light, entered from behind, with a curved rim in front and on the sides, with standing room for two persons; perhaps that used on journeys had a seat; it was drawn generally by two horses. The plural is frequently used like the singular.

ἄρμενος: aor. partic. of ἀραρίσκω, used as adj., *well-fitted, suited.*

ἁρμόζω, aor. ἥρμοσεν: *fit, join.*

ἁρμονίη: *bond, girder.*

ἀρνειός: *ram.*

ἀρνέομαι, aor. ἀρνήσασθαι: *deny, refuse.*

ἄρνες, gen. ἀρνῶν pl.: *lambs.*

ἀρνευτήρ, -ῆρος: *diver.*

ἄρνυμαι, aor. ἤρατο, ἀρέσθαι: *gain, secure;* in pres. *strive to save, strive for.*

ἄροσις, -ιος: *ploughed land.*

ἄροτος: *ploughing.*

ἄροτρον (aratrum): *plough.*

ἄρουρα (*land for ploughing*), *field, tilth, land.*

ἀρόω, 3 pl. ἀρόωσιν (§ 50 *i*), (Eng. *ear*): *plough.*

ἁρπάζω, aor. ἅρπαξαν: *snatch, seize.*

ἁρπαλέος: adj. *eagerly sought.*

ἁρπαλέως: adv. *eagerly.*

ἅρπυια: (*snatcher*), *harpy.* In Homer these are vague personifications of the sweeping storm winds. It is later mythology, like that of Vergil's *Aeneid,* which makes monsters of them.

ἄ-ρρηκτος (ῥήγνυμι): *not to be broken.*

ἄρσας: aor. partic. of ἀραρίσκω, *fit out, make ready, man.* § 51 *e.*

ἄρσην, gen. ἄρσενος (*arsenic*): *male.*

ἄρσον: aor. imv. of ἀραρίσκω, *fit, make ready.* § 51 *e.*

Ἀρτακίη: *Artacia,* spring of the Laestrygonians. κ 108.

ἀρτεμής, -ές, dat. pl. ἀρτεμέεσσι: *safe, safe and sound.*

Ἄρτεμις, -ιδος: *Artemis,* Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother she bears a bow, and she is his counterpart in several respects, sending peaceful, sudden death to women as he does to men.

ἄρτιος: *well-fitting, suitable.*

ἀρτί-πος (πούς): *perfect-footed.*

ἀρτύνω and **ἀρτύω,** fut. ἀρτυνέουσιν, aor. ἠρτύναντο: *put together, fasten, make ready, prepare.*

ἀρχή: *beginning.*

ἀρχός: *leader, chief, commander.*

ἄρχω, fut. ἄρξει, aor. ἄρξειεν: *lead the way, command, begin.*

ἀσάμινθος fem.: *bath tub, bath.* Prob. freq. of metal, judging from the epithet ἐυξέστας.

ἄ-σβεστος (σβέννυμι): (*unquenchable*), *ceaseless, endless.*

ἆσε aor. of ἀάω, *blind.*

ἀ-σινής, -ές (σίνομαι): *unharmed, unmolested.*

ἄ-σιτος: *without food.*

ἀσκελής, -ές: *wasted, exhausted.*

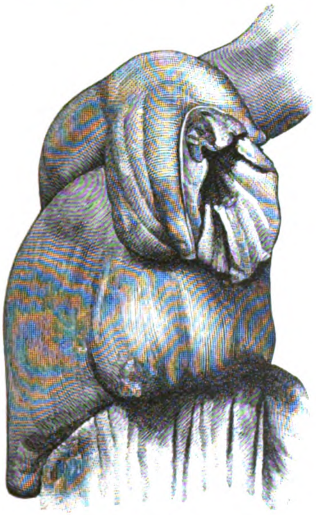
ἀσκελές: adv. *without rest, ever.*

Digitized by Google

ἀσκέω, aor. ἀσκήσας, verbal ἀσκητός: *fashion, prepare, smooth.*

ἀσκηθής, -ές: *unharmed, unscathed.*

ἀσκός: *leathern bottle* or *sack, hide.* Such leathern pouches were used for the transportation of small quantities of liquids; the ἀμφιφορεῖς for larger quantities; and the πίθοι for storage.



ἀσκός
(as held in the hand of Silenus).

ἄσμενος (ἥδομαι): *well-pleased, joyful.*

ἀσπάζομαι: *greet, welcome.*

ἀσπαίρω: *gasp.*

ἄ-σπαρτος (σπείρω): *unsown.*

ἀσπάσιος (ἀσπάζομαι): *welcome, delightful, well-pleased.*

ἀσπασίως: adv. *well-pleased.*

ἀσπαστός: *delightful, welcome.*

ἀσπερχές: adv. *ceaselessly, furiously.*

ἄ-σπετος: *unspeakable, ineffable, endless.*

ἀσπίς, -ίδος: *shield.* Made of several layers of ox-hide, with generally an outer layer of bronze. It was supported by a strap which passed over the shoulder, and was held by the left hand and arm.

ἅσσα: Ionic for ἅ τινα, *whatever.*

ἆσσον: adv. *nearer*, comp. of ἄγχι.

ἄστεα: pl. of ἄστυ. § 27 *a.*

ἀ-στεμφέως: adv. *firmly.*

᾿Αστερίς, -ίδος: *Asteris*, an island near Ithaca. δ 846.

ἀστερόεις, -εσσα (ἀστήρ): *starry.*

ἀστός: *man of the city.*

ἀστράγαλος: *vertebra* of the spine.

ἄστρον: *star, constellation.*

ἄστυ, gen. ἄστεος, acc. pl. ἄστεα (§ 27 *a*): *city*, as a collection of dwellings, while πόλις is thought to refer to the town as a central stronghold, a sort of 'county-seat.' ϝάστυ, § 35 *a.*

ἄστυ-δε: adv. *to the city, to town.*

ἀ-σφαλές and **ἀ-σφαλέως**: *firmly, immutably, with security.*

᾿Ασφαλίων, -ωνος: servant of Menelaus.

ἀσφοδελός: adj. *asphodel bearing, asphodel.* This plant belongs to the order of lilies, and has tall stalks and many whitish blossoms. It grows freely in waste places. When in bloom it is attractive, but when its flowers have dropped off its bare stalks are rather dreary; and no one knows whether the poet thought of the 'Asphodel Meadow' (λ 539) as cheerful or gloomy.

ἀσχαλάω and **ἀσχάλλω**: *am impatient, grieve.*

ἄ-σχετος (ἔχω): *unrestrained, irresistible.*

᾿Ασωπός: the river-god *Asōpus*, of Thebes. λ 260.

ἀ-τάλαντος: *like, equal.*

ἄταλος 3: *merry.*

ἀτάρ (αὐτάρ): *but; yet, while.* It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with the preceding situation. Freq., however,

Digitized by Google

the contrast is slight, when ἀτάρ means *and* or *and then* rather than *but*; indeed its proper service is thought by some to be to form a series of things or acts which naturally are connected. It is somewhat more emphatic than δέ, since it has a more prominent position.

ἀταρτηρός: (*hard*), *insolent*.

ἀτασθαλίαι (ἄτη) pl.: *infatuations*, *follies*, *faults*.

ἀτάσθαλος: *foolish*, *wanton*, *insolent*.

ἀ-τειρής, -ές: *unwearied*, *tireless*.

ἀ-τέλεστος (τέλος): *unaccomplished*.

ἀτέμβω: *disturb*, *deceive*; in passive, *lack*.

ἄτερ: adv. with gen., *without*.

ἀτερπής, -ές: *cheerless*.

ἄτη (ἀϝάτη, ἀάω): *infatuation*, *ruin*.

ἀ-τῑμάζω (τιμή): *hold in low esteem*, *slight*.

ἀ-τῑμίη pl.: *dishonor*, *contempt*. § 62 *b*.

ἀτιτάλλω: *cherish*, *rear*.

Ἄτλας, -αντος: *Atlas*, whose columns support the firmament. Evidently a sea-deity. α 52.

ἀτραπιτός: *path*.

Ἀτρεΐδης, -αο (§ 37 *c*): *son of Atreus*. Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 *b*.

ἀ-τρεκέως: *truly*, *exactly*.

ἀ-τρέμας: adv. *motionless*, *quietly*.

Ἀτρεύς, -έως: *Atreus*, son of Pelops, father of Agamemnon and Menelaus. (Possibly the short form of Ἄτρεστος, *Dauntless*.)

ἀτρύγετος: *restless*. Epithet of the sea. (Of uncertain derivation and meaning; some scholars take it as *barren*.)

ἀ-τρῡτώνη: *unwearied*, *invincible*. Epithet of Athena.

ἀτύζομαι: *am confused*, *frightened*.

αὖ: adv. *again*, *anew*, *on the other hand*, *but now* (forming a transition).

αὐαίνω, aor. pass. partic. αὐανθέν: *dry*, *season*.

αὐγή: *ray*, *beam*, *light*.

αὐδάω, aor. αὐδήσαντος: *speak*.

αὐδή: *voice*.

αὐδή-εις, -εσσα: *speechful*, *gifted with human speech*.

αὖθι: adv. *there*, *here*, often made definite by a following clause.

αὔλειος: adj. *of the courtyard*.

αὐλή: *courtyard*, *court* (situated before the house); *farmyard*.

αὐλίζομαι: partic. *shut up in the farmyard*.

αὖος: *dry*, *withered*, *seasoned*.

ἄ-υπνος: *sleepless*, *without sleep*.

αὔρη (aura): *breeze*.

αὔριον: adv. *to-morrow*.

αὐτάρ (αὖτε, ἄρ): conj. *on the other hand*, *but*, *yet*. Equiv. to ἀτάρ.

αὖ-τε: conj. *again*, *anew*, *but*. In general equiv. to αὖ.

ἀϋτή: *shout*, *cry*, *battle-cry*.

αὐτ-ῆμαρ: *the same day*, *that very day*.

αὐτίκα: adv. *at once*, *straightway*.

αὖτις (αὖ) [αὖθις]: adv. *again*, *a second time*, *afterwards*, *back again*.

ἀυτμή: *breath*, *steam*, *savor*.

ἀυτμήν, -μένος: *blast*.

αὐτόδιον: adv. *right away*, *at once*.

αὐτο-ετές (ἔτος): adv. *in the same year*.

αὐτό-θεν: adv. *from the very spot*, *from where they were*.

αὐτό-θι: adv. *right here*, *right there*.

αὐτο-κασιγνήτη: *own sister*.

Αὐτό-λυκος: *Autolycus*, maternal grandfather of Odysseus. λ 85, τ 394 ff.

αὐτός, αὐτή, αὐτό: intensive pron. *self*, generally of the 3 pers. *himself*, *herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in an oblique case; sometimes, however, the intensive

Digitized by Google

idea (of contrast) is not easily expressed in English. *αὐτός* contrasts the man himself with his associates, his adversaries, his property, *etc.* § 45 *e.* It allows a large variety of translations; *e.g. in person, alone* (*by himself*), *of free will.* *αὐτὴν ὁδόν* is equiv. to Attic *τὴν αὐτὴν ὁδόν.* *αὐτῷ φάρει, cloak and all.* In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., *e.g. αὐτῶν σφετέρῃσιν* (since *σφετέρῃσιν* is equiv. to *σφῶν*), *τὰ σ' αὐτῆς ἔργα* (since *σά* is equiv. to *σοῦ*).

αὐτο-σχεδίην: adv. *in the very near, hand-to-hand conflict.*

αὐτοῦ (strictly, local gen. of *αὐτός*): adv. *in the same place, right there, right here.* *Cf.* *αὖθι, αὐτόθι.*

αὔτως (*αὐτός*): adv. *in like manner.* The connexion alone decides the exact meaning. A large variety of translations is required; *e.g. as I am, wholly, vainly, without more ado.*

αὐχένιος: adj. *of the neck.*

αὐχήν, -ένος: *neck.*

αὔω: *get fire.*

ἀύω, aor. *ἄυσαν*, aor. inf. *ἀῦσαι*: *shout.*

ἀφ-αιρέομαι, aor. *ἀφελών, ἀφείλετο, ἀφέλοντο*: *take away.*

ἄφαρ: adv. *straightway, at once.*

ἄ-φθιτος: *imperishable, everlasting.*

ἀφ-ίημι, pres. partic. *ἀφιεῖσαι*: *let fall, shed.*

ἀφ-ικάνω and **ἀφικνέομαι**, fut. *ἀφίξεαι*, aor. *ἀφίκεο*, perf. *ἀφῖχθαι*: *come to, arrive, am come.*

[**ἄφιξις, -ιος**: *arrival.*]

ἀφ-ίστημι, plpf. *ἀφεστήκει*: *place aside;* perf. *stand aloof.*

ἀφνειός: *rich, wealthy, abounding* (with gen. of fulness).

ἀφνειότερος: *richer.*

ἀφ-ορμάομαι, aor. pass. partic. *ἀφορμηθέντος*: *set out.*

ἀφραδέω: *am senseless, thoughtless.*

ἀφραδής, -ές: *thoughtless, senseless.*

ἀφραδίη: *thoughtlessness, folly.*

Ἀφροδίτη: *Aphrodite*, Venus, daughter of Zeus and Diōne, wife of Hephaestus. She induced Helen to follow Paris to Troy, and favored the Trojans in their conflicts. δ 261, θ 267 ff.

ἄ-φρων, -ονος (*φρήν*): *foolish, fool, simpleton.*

ἀφύσσω, aor. *ἠφυσάμην, ἠφύσαμεν*, imv. *ἄφυσσον*, aor. partic. *ἀφυσσάμενοι*: *draw, dip* (water or wine); *heap up.*

Ἀχαιαί and **Ἀχαιιάδες** (§ 42 *g*) pl.: *Achaean women.*

Ἀχαιίς, -ίδος: adj. *Achaean;* with *γαῖα* to be supplied, *Achaean land.*

Ἀχαιοί pl.: *Achaeans, the Achaeans.* The most powerful race of the Greeks at the time of the Trojan War. Phthiōtis in Thessaly was one of their principal seats. Homer often uses this name for all the Greeks. (See *Ἀργεῖοι*.) Their chief epithets are *ἐυκνήμῑδες* (*well-greaved*) and *κάρη κομόωντες* (*long-haired*).

ἀ-χάριστος: *without grace.* *οὐκ ἀχάριστα, acceptably.*

Ἀχέρων, -οντος: *Acheron;* a river of the lower world. κ 513. (*Cf.* Milton's 'Sad Acheron of sorrow, black and deep,' *Par. Lost* ii. 578.)

ἀχεύω and **ἀχέω** (*ἄχος*): *am troubled, grieve, lament, mourn.*

ἄχθος, -εος: *burden, load.*

Ἀχιλ(λ)εύς, -ῆος: *Achilles*, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the chief hero of the *Iliad.*

ἀχλύς, -ύος: *mist, darkness.*

ἀχλύω, aor. *ἤχλυσε*: *grow dark.*

ἄχνη: *foam* of the sea.

ἄχνυμαι: *am grieved, grieve.*

Digitized by Google

ἄ-χολος (χολή): (*without gall*), *expelling bitterness and anger.*

ἄχος, -εος: *grief, sorrow, pain.*

ἄψ (ἀπό): adv. *back.*

ἁψάμενοι, ἅψασθαι: aor. of ἅπτομαι, *lay hold of, fasten, catch.*

ἄψ-ορρον: adv. *again.* ἄψορρον προσέφην, *replied.*

ἅψος, -εος (ἅπτω): *joint, limb.*

ἄωρος: *unshapely, ugly.* (But of uncertain derivation; possibly *hanging down.*)

ἀωτέω: *sleep, slumber.*

ἄωτος: *wool, fleece.*

B.

βάζω, perf. βέβακται: *speak, say.* δίχ' ἐβάζομεν, *disagreed.*

βαθυ-δινής, -ές: *deep-eddying.*

βαθύ-ζωνος: *deep-girdled, i.e.* slender-waisted.

βαθύ-ρροος (ῥέω): *deep-flowing.*

βαθύς, βαθεῖα, βαθύ: *deep, thick, high* (of standing grain). § 41 *b.*

βαίνω, aor. ἐβήσαμεν, ἐβήσετο (§ 53 *b*), ἔβην, βῆ (§ 46 *b*), pl. ἔβαν [ἔβησαν, § 47 *p*], perf. partic. βεβαῶτα, plpf. βεβήκει(ν) (§ 33 *k*) (venio): *go, come;* 1 aor. act. *caused to go;* 2 aor. inceptive, *set out;* perf. *am gone,* sometimes *stand, rest.* ἀμφὶ βαῖνε, *bestrode.*

βάλανος: *edible acorn, chestnut.*

βάλλω, fut. partic. βαλέοντι, aor. ἔβαλον, βάλετο, subjv. mid. βάληαθα (§ 47 *a*), perf. ind. βεβλήαται, plpf. βέβλητο, perf. partic. βεβολημένος (βέλος): *throw, cast, let fall, shoot at, shoot,* (aor.) *hit* with a missile. μετὰ (or ἐνὶ) φρεσὶν βαλέσθαι, *consider in mind,* ἀπὸ νῆας βάλλουσιν, *put to sea.*

βάν [ἔβησαν]: aor. of βαίνω, *go.*

βάπτω: *dip.*

βαρύνω, perf. βεβαρηότες: *weigh down, burden;* perf. partic. as adj., *heavy.*

βαρύς, βαρεῖα, βαρύ: *heavy, grievous.* Neuter as adv., *heavily.*

βάς: aor. partic. of βαίνω, *go.*

βασίλεια: *queen, princess.*

βασιλεύς, -ῆος (§ 39 *d*): *king, prince.* This title is applied more freely than ἄναξ.

βασιλεύω, fut. βασιλεύσω: *am king, reign.*

βαστάζω: *lift, bear.*

βεβλήατο: plpf. pass. of βάλλω. § 47 *n.*

βέλος, -εος (βάλλω): *missile, arrow.*

βεβαρηότες: *heavy,* perf. partic. of βαρύνω.

βεβολημένος: *tossed, distressed,* perf. partic. of βάλλω.

βεβρώσεται: see βιβρώσκω.

βέλτερος [βελτίων]: *better,* comp. of ἀγαθός.

βένθος, -εος (βαθύς): *depth.* βένθοσδε, *to the depth.*

βέρεθρον [βάραθρον]: *pit.*

βῆν [ἔβην, § 46 *b*], **βήμεναι** [βῆναι], **βήσετο** [ἐβήσατο]: aor. of βαίνω, *go.*

βῆσσα: *glen, ravine.*

βητάρμων, -ονος: *dancer.*

βιάζω and **βιάω**, aor. βιήσατο: *use violence, compel, overcome.*

βίαιος: adj. *of violence.*

βιαίως: *with violence.*

βίβημι (βαίνω): *go.* μακρὰ βιβάς, *with long strides.*

βιβρώσκω, fut. perf. pass. βεβρώσεται (βρῶσις): *devour, consume.* β 203.

βίη: *might, strength; deed of violence.* βίῃ Ἡρακληείη, *the might of Heracles, the mighty Heracles.* § 19 *e.*

βίη-φι(ν): old locative, *in (by) might, by violence.* § 36 *a.*

βιός: *bow.*

βιοτή: *life.*

βίοτος (βίος): *life, living; means of life, possessions.*

βιόω, aor. ἐβιώσαο (βίος): *give life.* μ' ἐβιώσαο, *thou didst save my life.*

Digitized by Google

βιόωνται: 3 pl. ind. mid. of *βιάω*.
βλάπτω: *weaken, hinder, keep from, harm.*
βλέφαρον: *eyelid.*
βληχή: *bleating.*
βλώσκω, aor. *μολόντες*: *go, come.* § 33 *g*.
βοάω, aor. *ἐβόησα* (*βοή*): *shout, cry aloud.*
βοεύς, *-ῆος*: *strap* of ox-hide; *halyard.*
βοή: *shout, war-cry, alarm.*
Βοηθοΐδης: an attendant of Menelaus.
βοητύς, *-ύος*: *outcry, clamor.*
βόθρος: *pit, hole.*
βολή (*βάλλω*): *glance* of the eye.
βομβέω, aor. *βόμβησεν*: *hum, rattle.*
Βορέης, *-αο*: *Boreas, north wind.*
βόσκω, iterative impf. *βοσκέσκοντο*, *pasture, feed.*
βοτάνη (*botany*): *pasture, herbage.*
βουκολέω (*bucolic*): *herd, tend cattle.*
βουκόλος: *neat-herd, herd, herdsman.*
βουλεύω, fut. inf. *βουλευσέμεν*, aor. (*ἐ*)*βούλευσα*: *advise, counsel, plan;* mid. *deliberate.*
βουλή: *plan, counsel; council.*
βουλη-φόρος: *counsel-giving, councillor.*
βούλομαι, impf. *βούλοντο* and *ἐβόλοντο* (§ 26 *d*) (*βουλή*, volo): *wish, will, prefer, wish rather.*
βου-λῡτός (*λύω*): *the time of loosing oxen* from the plough, *i.e. evening.* *βουλυτόνδε*, *toward evening.*
βοῦς, gen. *βοός*, acc. *βοῦν*, acc. pl. *βόας* or *βοῦς* (bos): *bull, ox, cow;* pl. *cattle.*
Βοώτης: *Boötes* (the *Ploughman*), the constellation of Arcturus. ε 272.
βραδύς, βραδεῖα: *slow.*
βρῑθύς, βρῑθεῖα: *heavy.*
βρίθω, aor. partic. *βρίσας*: *am heavy; weigh down, load; prevail.*
βροντάω, aor. *βρόντησε*: *thunder.*
βροτο-λοιγός: *man-destroying.*
βροτός (*μορ-*, mortalis): adj. and noun, *mortal.* § 33 *g*.
βροτόω, perf. pass. *βεβροτωμένα* (*βρότος*, *gore*): pass. partic. *gory.*
βρόχος: *noose, halter.*
βρῡχάομαι, perf. (as pres.) *βέβρῡχεν*: *roar.*
βρώμη and **βρῶσις**, *-ιος*: *food.*
βύκτης: *howling, roaring.*
βυσσο-δομεύω: *ponder, plan secretly.*
βύω, perf. partic. pass. *βεβυσμένος*: *fill, stuff.*
βωμός: *altar; pedestal.*
βωστρέω. *call upon with a cry.*

Γ.

γαῖα and **γῆ**: *earth, land, ground.* Opposed sometimes to the heavens, sometimes to water. *Cf.* **αἶα**.
Γαῖα: *Gaea, Earth,* as personified, mother of the Titans.
Γαιήιος: adj. *of Earth.* η 324.
γαιή-οχος (*ϝεχ-*): *earth-holder.* Epithet of Poseidon, bestowed in the belief that the land rested on the sea.
γάλα, gen. *γάλακτος* (lac): *milk.*
γαλα-θηνός (*θῆσθαι*): *suckling.*
γαλήνη: *calm, calm sea.*
γαμβρός (*γάμος*): *son-in-law.*
γαμέω, aor. ind. *γῆμεν*, inf. *γήμασθαι*: *marry.* The middle is used of the woman's act.
γάμος: *marriage, marriage feast.*
γανάω, partic. *γανόωσαι* (§ 50 *c*): *gleam, am bright.*
γάνυμαι: *rejoice, delight.*
γάρ (*γέ, ἄρα*): generally a causal particle, *for.* It often introduces the reason or explanation of something that is merely implied. Sometimes, on the other hand, it seems to retain the force of the two particles of which it is composed, and cannot be translated *for*, but 'marks a statement as certain and incontestable.'
γαστήρ, *-έρος*: *belly, stomach, hunger.*
γάστρη: *belly* of a kettle.
γαυλός: *tub, milk-pail.*

Digitized by Google

γέ: an enclitic particle which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases γ' was inserted by reader or copyist after some other consonant had been lost.

γεγάᾱσιν, γεγαῶτα: perf. of γίγνομαι, *am born*.

γέγηθε: perf. of γηθέω, *rejoice*.

γέγωνα, perf. as pres.; impf. γεγώνευν: *shout*, *call*.

γείνομαι, aor. (ἐ)γείνατο: pres. *am born* (unless γίγνομαι is read instead); aor. *bore*, *gave birth*, *begat*.

γείτων, -ονος: *neighbor*.

γελαστός: *laughable*, *ridiculous*.

γελάω, aor. ἐγέλασσε, aor. partic. γελάσας: *laugh*.

γέλως: *laughter*.

γενεή: *birth*, *race*, *family*.

γενέθλη: *race*, *blood*, *family*.

γένειον (γένυς): *chin*.

γένος, -εος (genus): *race*, *lineage*, *offspring*.

γένυς, -υος, acc. pl. γένῡς: *chin*.

γεραιός (γέρας?): *old*, *old man*.

Γεραιστός: southernmost point of Euboea, with a harbor.

γεραίτερος (γεραιός): *older*, *elderly*.

γέρας, -αος: *right*, *prerogative*, *gift of honor*.

Γερήνιος: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district.

γερούσιος: adj. *of the elders* (γέροντες). Epithet of special wine broached at the 'aldermanic' dinners.

γέρων, -οντος: *old*, *old man*, *old god*, *elder*. *Cf.* γεραιός, γραῖα.

γῆ: *earth*. Less freq. than γαῖα.

γηθέω, aor. γήθησε, perf. as pres. γέγηθε: *rejoice*, *am glad*.

γηθόσυνος 3: *rejoicing*, *delighted*, *glad*.

γῆμε: aor. of γαμέω, *wed*.

γῆρας, -αος: *old age*.

γηράσκω: *grow old*.

Γίγαντες pl., gen. Γιγάντων: *Giants*.

γίγνομαι, aor. (ἐ)γενόμην, iterative aor. γενέσκετο, perf. γεγάᾱσιν (γένος): *come into existence*, *am born*, *become*, *arise*, *come*, *am*.

γιγνώσκω, aor. ἔγνω, aor. inf. γνώμεναι and γνῶναι: *recognize*, *perceive*, *learn*, *know*.

γλαυκ-ῶπις, -ιδος (γλαυκός, ὤψ): *bright-eyed*, *flashing-eyed*. Epithet of Athena as the fierce goddess of war. *Cf.* her other epithet Παλλάς (*spear-brandishing*).

γλαφυρός 3: *hollow*.

γλήνη: *eyeball*.

γλυκερός 3, comp. **γλυκερώτερος**: *sweet*.

γλυκύς, -εῖα, -ύ, comp. **γλυκίων**: *sweet*.

γλῶσσα: *tongue*.

γναμπτός: *bent*, *supple*.

γνώμεναι [γνῶναι]: aor. inf. of γιγνώσκω.

γοάω, iterative impf. γοάασκεν, partic. γοόωντες, γοῶντες, *groan*, *moan*.

γόμφος: wooden *pin*.

γονή: *seed*, *offspring*, *race*.

γόνος: *offspring*, *race*, *parentage*, *stock*, *birth*.

γόνυ, pl. γοῦνα or γούνατα, gen. γούνων, dat. γούνασι (genu): *knee*. The knees were to the ancients the seat of bodily strength (*cf.* 'weak-kneed,' 'strengthen the feeble knees'), and in entreaties the suppliant clasped the knees of him from whom he sought the favor.

γόος: *groan*, *lamentation*.

Γόργειος 3: *of the Gorgon*, *Gorgon's*. (*Cf.* Milton's 'Gorgonian terror,' *Par. Lost* ii. 611.)

Digitized by Google

Γόρτυς, -ῡνος: *Gortys* or *Gortȳna*, an important town in southern Crete.

γοῦνα: pl. of *γόνυ*, *knee*.

γουνάζομαι and **γουνοῦμαι** (*γόνυ*): *supplicate*, *entreat*.

γουνός (*γόνυ*): *hill*, *knoll*.

γραῖα, gen. *γραίης*, and **γρῆυς**, dat. *γρηΐ*: *old woman*. Fem. of *γέρων*, *γεραιός*.

γυῖον: (*joint*), *limb*, *member*. See on *γόνυ*.

γυμνός: *naked*, *uncovered*.

γυμνόω, aor. partic. *γυμνωθέντα*: *strip*, *make naked*.

γυναικεῖος 3, and **γύναιος**: *woman's*, *of women*, *to women*.

γυνή, gen. *γυναικός*: *woman*, *wife*.

Γῦραι πέτραι pl.: *Gyraean cliffs;* located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. δ 500.

Γυραῖος 3: *Gyraean*.

γύψ, *γῡπός*: *vulture*.

Δ.

δαήσεαι (fut., § 54 *e*), perf. *δεδάηκας*, intrans. aor. *ἐδάην*, subjv. *δαείω*, inf. *δαῆναι*: *learn*, *know*. Used as passive of *διδάσκω*, *teach*. *δέδαε* is used as aor. act. of the same verb.

δαή-μων, -ονος: *taught*, *skilled*.

δαιδάλεος: *cunningly wrought*, *richly ornamented*. *Cf. Daedalus*.

δαιμόνιος: (*one under the influence of a divinity*), *strange man! sir!*

δαίμων, -ονος: *divinity*. Much like *θεός*, but esp. of the gods in relation to men. (Never *demon*.)

δαίνῡμι, aor. *δαισάμενοι*: act. *give a feast;* mid. *feast*.

δαίομαι, perf. *δεδαίαται* (§ 47 *n*): *am torn*, *am divided*.

δαΐς, gen. *δαΐδος* (*δαίω*): *torch*. *Cf. δάος*.

δαίς, gen. *δαιτός*: *feast*, *portion*.

δαίτη: *feast*. *δαίτηθεν*, *from a feast*.

δαιτρός (*δαίομαι*): *carver*.

δαιτυμών, -όνος: *feaster*, *guest*.

δαΐφρων, -ονος: *sagacious*, *ingenious*.

δαίω: *kindle*, *set fire;* pass. *burn*, *blaze*.

δάκρυ and **δάκρυον**, inst. as gen., *δακρυόφι(ν)* (§ 36 *a*) (lacruma): *tear*.

δακρυό-εις, -εντος: *tearful*, *in tears*.

δακρύω, aor. *δάκρῡσα*: *weep*, *shed tears;* aor. *fell to weeping*, *burst into tears*.

δᾱλός: *firebrand*, *coal*.

δάμαρ, -αρτος: *wife*, *spouse*.

δαμνάω and **δάμνημι**, aor. *ἐδάμασσε*, aor. subjv. *δαμάσῃ*, aor. pass. *ἐδαμάσθην* and *δάμεν* [*ἐδάμησαν*] (§ 47 *o*), perf. pass. partic. *δεδμημένος*: *bring into subjection*, *subdue*, *overcome*, *conquer*. *δεδμήμην*, *I was subject*.

Δαναοί pl.: *Danaäns;* strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like *Ἀχαιοί* and *Ἀργεῖοι*. § 25 *e*.

δάος, -εος: *torch*. *Cf. δαΐς*.

δάπεδον: *pavement*, *floor*, *ground*.

δά-σκιος: *very shady*, *shady*.

δασαίμεθα, δασσάμεθα (aor.), **δάσονται** (fut.): of *δατέομαι*, *divide*.

δασύ-μαλλος: *thick-fleeced*, *shaggy*.

δατέομαι, impf. *δατεῦντο* (§ 27 *b*), fut. *δάσονται*, aor. *ἐδάσσατο*, aor. opt. *δασαίμεθα*: *divide*, *divide among* (*our*)-*selves*.

δάφνη: *laurel*. ι 183.

δέ: conj. *but*, *and*. Freq. *δέ* is used in the apodosis of a conditional or relative clause, — a transition to the demonstrative construction, or a survival of the older and simpler 'paratactic' or 'co-ordinate' construction. A clause with *δέ* is used freq. where a subordinate clause (of cause, concession, time, *etc.*) might have been used; hence often *δέ* may be translated, *for*, *though*, *while*.

-δε: inseparable enclitic particle; *e.g.* *ἀγορήν-δε*, *to the agora*. § 36 *d*.

Digitized by Google

δέατο: impf. *seemed.* *Cf.* δοάσσατο.
δέδαε: used as aor. of διδάσκω, *teach.*
δεδάηκας: *hast learned, dost know.* See δαήσεαι.
δεδαίαται: *are divided.* § 47 *n.* See δαίομαι.
δεδμημένος, δέδμητο: see δαμνάω.
δέδμητο: plpf. of δέμω, *build.*
δειδέχαται: *hail, greet.* See δείκνυμι.
δειδίσκομαι: *greet, welcome.*
δείδω, aor. ἔδεισεν, perf. δείδοικα and δείδια, inf. δειδίμεν (δϝέος): *fear, am afraid.* Since the stem originally began with two consonants, a short vowel is often 'long by position' before it. § 62 *h* β.
δείκνῡμι, fut. δείξω, aor. ἔδειξα, perf. δειδέχαται: *point out, show; hail, greet.*
δείλομαι: *draw nigh to evening* (δείλη).
δειλός 3: *wretched, miserable, worthless.*
δεινός (δέος) 3: *terrible, fearful, dread.*
δεινόν: adv. *terribly, dreadfully.*
δεινότατος: superl. *most dread, direst.*
δειπνέω, aor. δείπνησε: *dine, eat, feast.*
δειπνίζω, aor. partic. δειπνίσσας: trans. *give a dinner, feast.*
δεῖπνον: *dinner.* The chief meal of the day whenever it was taken; generally eaten about noon.
δείραντας: aor. partic. of δέρω, *flay.*
δειρή: *neck.*
δείσας: aor. partic. of δείδω, *fear.*
δέκα: indeclinable numeral, *ten.*
δέκατος 3: ordinal, *tenth.* δεκάτῃ, *on the tenth* day.
δέκτης (δέχομαι): *beggar.*
δέκτο: aor. of δέχομαι, *receive.* § 56.
δελφίς, -ῖνος: *dolphin.*
δέμας: *build, stature, form.*
δέμνια pl.: *bedstead, bed, couch.*
δέμω, aor. ἐδείματο, plpf. pass. δέδμητο (*tim-ber*, domus): *build.*
δένδρεον: *tree.*
δενδρή-εις, -εσσα: *full of trees, woody.*
δέξατο: aor. of δέχομαι, *receive.*
δεξιός 3: *right, on the right.* § 59 *a.*
δεξίτερος: *right, on the right.* § 43 *c.*
δέον: impf. of δέω, *bind.*
δέος, -εος (δϝέος): *fear, terror.*
δέπας, dat. pl. δεπάεσσιν: *goblet, beaker, cup.* *Cf.* κύπελλον.
δέρκομαι, iterative impf. δερκέσκετο, aor. ἔδρακον: *look, see, behold.*
δέρμα, ατος (δέρω): *hide, skin.*
δερμάτινος: *of hide, leather.*
δέρτρον: *caul, peritonēum.*
δέρω, aor. ἔδειραν: *flay.* *Cf.* δέρμα.
δέσμα, -ατος and **δεσμός**: *bond, fastening.*
δέσποινα: *mistress, royal lady.* (Fem. of δεσπότης.)
δεῦρο: adv. *hither.*
δεύτατος: adj. *last of all.*
δεῦτε: imperatival interjection, equiv. to δεῦρο ἴτε, *come hither.*
δεύτερον: adv. *a second time.*
δεύω, iterative δεύεσκον: *moisten, wet.*
δεύω [δέϝω], fut. δευήσεαι, aor. ἐδεύησεν: *need, lack, fall short of, am inferior to,* with gen. of the thing wanted, or of the person with whom comparison is made.
δέχομαι, aor. (ἐ)δέξατο, ἐδέγμην (§ 56): *receive, take, accept, await.*
δεψήσας, aor. partic.: *knead.*
δέω, aor. δῆσα, ἔδησε, ἐδήσατο, plpf. pass. δέδεντο: *bind, fasten.*
δή: temporal and determinative particle, *now, already, at length; lo! clearly, just.* No English particles correspond to many of its uses. Freq. with imv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of a clause in the phrases δὴ τότε, δὴ γάρ. It forms one syllable (by 'synizesis') with the first syllable of **αὖτε, αὖ**, and of **οὕτως**, and several other words.
δηθά: adv. *long, for a long time.*
δηθύνω: *delay, tarry.*

Digitized by Google

δηιοτής, -ῆτος: *strife, conflict, battle.*
δηιόω, aor. pass. δηωθέντες: *slay, kill.*
Δηίφοβος: *Deïphobus;* son of Priam who wedded Helen after the death of Paris. δ 276, θ 517.
δηλέομαι, aor. ἐδηλήσαντο: *harm.*
δήλημα, -ατος: *destruction.*
Δῆλος: *Delos,* the birthplace of Apollo and Artemis.
Δημήτηρ, -ερος: *Demēter,* Ceres, sister of Zeus, goddess of the grain (*cereal*) fruits of the earth.
δήμιος: adj. *of the people, public.* δήμιοι, *yeomen.*
Δημόδοκος: *Demodocus,* the Phaeacian bard. θ 44, 106, 262 ff., 472 ff. *Cf.* Milton's *Vacation Exercise* 48 f. 'Such as the wise Demodocus once told | In solemn songs at King Alcinous' feast, | While sad Ulysses' soul and all the rest | Are held with his melodious harmony | In willing chains and sweet captivity.'
δῆμος: *country, land; people.*
δημός: *fat.*
δήν (δϝήν): adv. *long, a long time.*
δήνεα pl.: *wiles, devices.*
δηριάομαι, aor. δηρίσαντο (δῆρις): *dispute, contend, strive.*
δηρόν: adv. *long. Cf.* δηθά, δήν.
δῆσα: aor. of δέω, *bind.*
δήω: as fut. *shall find.* § 51 f.
δηωθέντες: aor. pass. partic. of δηιόω, *kill, slay.*
δῖα: fem. of δῖος, *magnificent, divine.*
διά (δύο): adv. and prep. with gen. and acc., *between, through, in different directions, on account of.* διὰ τρίχα κοσμηθέντες, *arranged in three companies;* διὰ ταμών, *cutting in pieces.* In composition with verbs, διά indicates motion *through* something, completion, separation, reciprocal relation.
δια-βαίνω, aor. inf. διαβήμεναι: *cross.*
δια-γλάφω, aor. partic. διαγλάψᾶσα: *scoop out.*
δια-δράμοι: aor. opt. of διατρέχω, *traverse.*
δια-ειπέμεν (§ 47 *g*) (εἶπον): aor. inf. *say thoroughly, say in full.*
δι-άημι: *blow through.*
δια-κρίνω, aor. διέκρῖνεν (discerno): *separate, distinguish.*
διάκτορος: *messenger.* Epithet of Hermes; generally connected with Ἀργειφόντης.
δι-αμπερές: adv. *through and through, completely through, right through.*
δια-πέρθω, aor. διέπερσε, διέπραθον: *sack, lay waste.*
δια-πέτομαι, aor. διέπτατο: *fly through* (the air).
δια-πλήσσω, aor. inf. διαπλῆξαι: *strike through.*
δια-πρήσσω [πράσσω]: *pass through, accomplish.*
δια-ρραίω, fut. διαρραίσει: *tear in pieces.*
δια-σεύομαι, aor. διέσσυτο: *rush through, hasten through.*
δια-σκίδνημι, aor. διεσκέδασεν: *scatter, shatter.*
δια-σχίζω, aor. διέσχισεν: *split, rend, tear.*
δια-τμήγω, aor. διέτμαγον, aor. partic. διατμήξας: *cut in two, cleave, separate.*
δια-τρέχω, aor. διέδραμον: *run (through) across, traverse.*
δια-τρίβω: (*rub*), *hinder, delay.*
δια-φαίνομαι: *gleam brightly.*
δια-φράζω, aor. διεπέφραδε: *point out clearly, admonish.*
δια-χέω, aor. διέχευαν: *quarter.*
διδάσκω, aor. δίδαξε: *teach.* See δαήσεαι.
δίδημι, imv. διδέντων (δέω): *bind.*
δίδωμι, 3 pers. δίδωσι and διδοῖ, pl. διδοῦσιν (§ 55 *a*), fut. δώσω, aor. ἔδωκα, ἔδοσαν, subjv. δῷσι, inf. δόμεναι, δοῦναι, aor. opt. pass. δοθείη (do): *give, grant.*

δι-έδραμον: aor. of *διατρέχω*, *traverse*, *run across*.

δι-είπομεν: aor. ind. *said in detail*. See *διαειπέμεν*.

δι-είπομεν: impf. of *διέπω*.

δι-είρομαι: *inquire*, *ask*.

δι-έκ: prep. *forth*, *through*.

δι-έκρῖνεν: aor. of *διακρίνω*, *separate*.

δι-ελθέμεν: aor. inf. of *διέρχομαι*, *go through*.

δι-έπερσε: aor. of *διαπέρθω*, *sack*.

δι-επέφραδε: aor. of *διαφράζω*, *admonish*.

δι-έπραθον: aor. of *διαπέρθω*, *sack*.

δι-έπτατο: aor. of *διαπέτομαι*, *fly through*.

δι-έπω, impf. *διείπομεν*: *am busy about*, *accomplish*, *do*.

δι-ερέσσω, aor. *διήρεσα*: *row stoutly*.

διερός: *living*, *quick*.

δι-έρχομαι, aor. inf. *διελθέμεν*: *go through*.

δι-εσκέδασε: aor. of *διασκίδνημι*, *scatter*.

δι-έσσυτο: aor. of *διασεύομαι*.

δι-έσχισεν: aor. of *διασχίζω*.

δι-έτμαγον: aor. of *διατμήγω*.

δι-έχευαν: aor. of *διαχέω*, *quarter*.

δίζημαι: *seek*. (Equiv. to *ζητέω*.)

Δίη: small island near Crete.

διηνεκέως: adv. *exactly*, *at length*.

διηνεκής, *-ές*: *continuous*, *long*.

δι-ήρεσα: aor. of *διερέσσω*.

δι-ι-πετής, *-έος* (*Ζεύς*, *πίπτω*): *sent from Zeus*, *heaven-sent*.

δικάζω, aor. *δίκασαν* (*δίκη*): *judge*; mid. *claim my right*, *contend*.

δίκαιος (*δίκη*): *just*, *civilized*, *well-mannered*.

δικασ-πόλος: *guardian of justice*, *judge*.

δίκη: *custom*, *way*, *manner*, *right*.

δι-κλίς, *-ίδος*: *two-leaved*.

δῑνεύω and **δῑνέω**: *turn*; mid. *wander*.

δίνη: *eddy*.

δῑνή-εις, *-εσσα*: *eddying*.

δῑο-γενής, *-εος*: *sprung from Zeus*. Epithet of Odysseus as king, and thus under the special care of the king of the gods. See *διοτρεφής*.

δι-οϊστεύω, aor. opt. *διοϊστεύσειας*: *shoot an arrow across*.

Διοκλῆς, *-ῆος*: king in Phera in Messenia. γ 488.

δι-όλλῡμι, perf. *διόλωλε*: *ruin utterly*; perf. as pass. *am ruined*.

Διομήδης, *-εος*: *Diomed*. Son of Tydeus (who fell in the first expedition against Thebes), king of Argos, one of the bravest and mightiest of the Achaeans before Troy. Only Agamemnon and Nestor led a larger fleet on the expedition. γ 181.

Διόνῡσος: *Dionȳsus*, *Bacchus*. Son of Zeus and Semele, reared by nymphs in Thrace. He is mentioned only incidentally in Homer, and clearly has not gained a place among the gods of Olympus. λ 325.

δῖος, *δῖα*, *δῖον*: *glorious*, *divine*, *godlike*, *noble*, without reference to moral quality. A freq. epithet of Odysseus and of Achilles, having convenient metrical adaptation to their names, allowing the bucolic diaeresis (at the close of the fourth foot). *δῖα θεάων*, *heavenly* (*of goddesses*) *goddess*, since *δῖα* has a superlative idea and may be construed with a partitive genitive.

διο-τρεφής, *-έος*: *Zeus-nourished*, *Zeus-cherished*. Epithet of Menelaus, who as king enjoyed Zeus's care; also of the Phaeacians, ε 378. See *διογενής*, which was suited metrically to Odysseus (*Λαερτιάδης*), as this is to Menelaus. § 25 *f*. See on *δῖος*.

δί-πτυξ, acc. *δίπτυχα*: *double*.

δίς: numeral adv., *twice*.

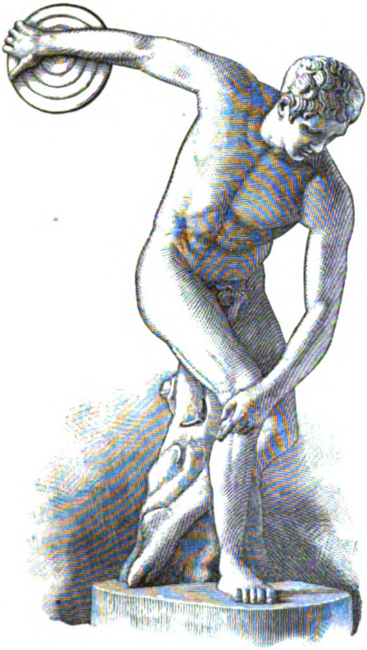
δισ-θανής, *-έος*: *twice-dying*.

δισκέω: *hurl a quoit*.

δίσκος (*cf. disk*): *discus*, *quoit*. The game was more like 'putting the shot' than the modern 'pitching quoits,' the effort being made to hurl the discus as far as possible rather

Digitized by Google

than to have it remain at a definite spot.



δίσκος.

δίφρος: *footboard of chariot, chariot; low seat, chair.* (See ἅρμα.)

δίχα and **διχθά** (§ 33 *i*): adv. *in two parts, divided.*

διψάω (δίψα): *I thirst.*

διώκω: *pursue, chase.*

δμωή (δάμνημι): *female slave, maid.* δμωαὶ γυναῖκες, *serving women.*

δμώς, acc. δμῶα: *slave.*

δοάσσατο: aor. of δέατο, *seem.*

δοθείη: aor. opt. pass. of δίδωμι.

δοιώ (dual), pl. δοιούς, δοιά [δύο]: *two.*

δοκεύω: *watch, observe.*

δοκέω, aor. δόκησε: *seem, appear.*

δόλιος 3: *wily, crafty, cunning.*

Δολίος: an old slave of Penelope. δ 735.

δολίχ-αυλος: *long-shafted.*

δολιχ-ήρετμος: *long-oared.*

δολιχός 3: *long.*

δολό-εις, -εσσα: *wily, crafty, cunning.*

δολό-μητις, acc. -ιν: *crafty-minded.*

δόλος: *wile, craft, trick, deceit, bait.*

δολο-φρονέω: *have crafty mind.*

δόμεναι [δοῦναι]: aor. inf. of δίδωμι.

δόμον-δε: adv. *to* (*his*) *home.* § 36 *d.*

δόμος (δέμω, domus): *dwelling, house, home; great hall.* See δῶμα.

δόξα: *opinion, expectation.*

δορός (δέρω): *skin, leather sack.*

δορπέω, aor. δορπῆσαι: *take supper, sup.* See δεῖπνον.

δόρπον: *supper, evening meal.*

δόρυ, dat. δούρατι, nom. pl. δοῦρα and δούρατα, dat. pl. δούρεσσι: *tree, timber, beam, spear.*

δός imv., **δόσαν** ind., **δότε** imv.: aor. of δίδωμι, *give.*

δόσις, -ιος: *gift.* *Cf.* δῶρον, δωτίνη.

δούλη: *female slave.*

Δουλίχιον: *Dulichium.* Island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. (Or, perhaps, part of Cephallenia, — Same being the other part.)

δοῦπος: *heavy noise, thud.*

δοῦρα, δουρί: see δόρυ, *tree, spear.*

δουράτεος (δόρυ): *of wood, wooden.*

δουρο-δόκη (δέχομαι): *spear-holder.*

δράκων, -οντος (*cf. dragon*): *serpent.*

δρέπω, aor. δρεψάμενοι: *break off, pluck.*

δρήστειρα: (*worker*), *female servant, maid.*

δρόμος: *running, course, road.*

δρυμά pl.: *wood, thicket.*

δρύπτω, aor. δρυψαμένω, aor. pass. δρύφθη: *tear, tear off.*

δρῦς, gen. δρυός: *tree,* (esp.) *oak.*

Δύμας, -αντος: a Phaeacian. ζ 22.

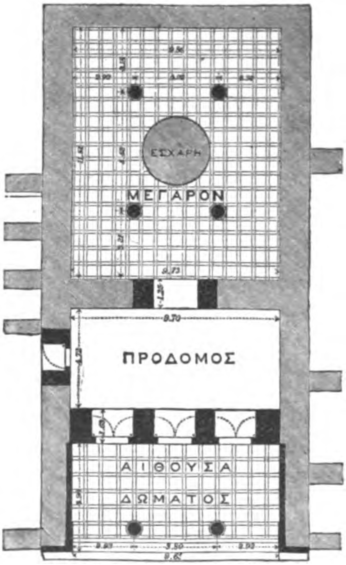
δύναμαι, fut. δυνήσεται, aor. pass. as mid. δυνάσθη: *can, am able.*

δύναμις, -ιος: *power, might, ability.*

δύνω: *enter, go in.*

Digitized by Google

δύο and **δύω**: indeclinable, *two*. See *δοιώ*. § 44.



δῶμα.
(Plan of part of the palace at Tiryns, with measurements in *metres*.)

δυοκαίδεκα [*δώδεκα*]: indeclinable, *twelve*.

δυσ-: inseparable prefix indicating something grievous.

δυσ-āής, *-έος* (*ἄημι*): *harsh-blowing*.

δύσετο: *set* (of the sun), *sank*, *crept*, aor. of *δύω*. §§ 51 *h*, 53 *b*.

δύσ-ζηλος: *quick-tempered*, *hot-headed*.

δυσ-κηδής, *-ές* (*κῆδος*): *dreary*, *noxious*.

δυσ-μενέω: *am ill-disposed*, *bear ill-will*.

δυσ-μενής, *-ές*: *ill-disposed*, *hostile*. *ἄνδρες δυσμενέες*, *enemies*.

δύσ-μορος: *ill-fated*, *wretched*.

δῡσόμενος. *set*, aor. of *δύω*. § 51 *h*.

δύσ-πονος, gen. *δυσπονέος*: *laborious*, *painful*.

δύστηνος: *wretched*, *unhappy*.

δύω: see *δύο*, *two*.

δύω, fut. *δύσομαι*, aor. (*ἐ*)*δύσετο*, *ἔδῡ*, perf. *δέδῡκεν*: *enter*, *go into*, *go among*, *put on;* of the sun and the constellations, *set*, *sink*.

δυώδεκα: indeclinable, *twelve*.

δυωδέκατος 3: *twelfth*.

δῶ: indeclinable short form of *δῶμα*.

δώδεκα: indeclinable, *twelve*.

δωδέκατος 3: *twelfth*.

δῶμα, *-ατος*: *house*, *home*, *palace*.

δῶρον (*δίδωμι*): *gift*.

δῷσι [*δῷ*]: aor. subjv. of *δίδωμι*.

δωτήρ, *-ῆρος*: *giver*.

δωτίνη: *gift*, *present*.

δώτωρ, *-ορος*: *giver*.

δῶχ' [*ἔδωκα*]: aor. ind. of *δίδωμι*.

E.

ἕ (*ϝέ*): enclitic, 3 pers. pron. acc. *him*, *her*. It is equiv. to Attic *αὐτόν*, *αὐτήν*, which is usually intensive in Homer.

ἔā imv., **ἐάᾳς** pres. ind. or subjv., **ἐᾶν** inf.: of *ἐάω*.

ἐά: neut. pl. of *ἑός*, *his own*.

ἐάγη aor. pass., **ἔαξαν** aor. act.: of *ἄγνυμι*, *break*.

ἔασιν [*εἰσίν*]: 3 pl. pres. of *εἰμί*, *am*.

ἐάω, impf. *εἴων*, fut. *ἐάσει*, aor. *εἴāσα* and *ἔāσα*: *allow*, *permit*, *leave alone*.

ἐάων: *good things*, gen. pl. of *ἐύς*.

ἔβαν [*ἔβησαν*]: 2 aor. of *βαίνω*, *go*.

ἑβδόματος 3: *seventh*.

ἕβδομος: *seventh*.

ἐβεβρῡ́κειν: plpf. as impf. of *βρυχάομαι*, *roar*.

ἐβήσαμεν, 1 aor., transitive, **ἐβήσετο** [*ἔβη*], aor. mid.: of *βαίνω*, *go*.

ἐβόλοντο: impf. of *βούλομαι*, *wish*.

ἐγγυαλίζω, aor. *ἐγγυάλιξα*: *put in* (*one's*) *hands*, *give*.

ἐγγυάομαι: *receive security*.

ἐγγύη: *security*, *surety*, *pledge*.

ἐγγύθεν: adv. *from near at hand*, *near*.

ἐγγύθι, **ἐγγύς**: adv. *near*.

Digitized by Google

ἐγείρω, aor. ἔγειρε and ἔγρετο, inf. ἔγρεσθαι: *rouse, wake.*

ἔγημε: aor. of γαμέω, *marry, wed.*

ἔγκατα pl.: *inwards, entrails, vitals.*

ἐγ-κατα-πήγνῡμι, aor. ἐγκατέπηξα, *fix within, fix.*

ἐγ-κατα-τίθημι, aor. ἐγκάτθετο: *place within.*

ἐγ-κέφαλος (κεφαλή): *brain.*

ἐγ-κονέω: partic. *actively, zealously.*

ἐγ-κρύπτω, aor. ἐνέκρυψε: *conceal in.*

ἔγνω: aor. of γιγνώσκω, *know.*

ἔγρετο, ἔγροιτο: aor. of ἐγείρω, *wake.* (Perhaps ἔγρετο should be written ἤγρετο, *assembled*, from ἀγείρω.)

ἐγχείη (ἔγχος): *spear, lance.*

ἐγχείῃ: pres. subjv. of ἐγχέω.

ἐγχεσί-μωρος: *spear-wielding.*

ἐγ-χέω or **ἐγχείω**: *pour in.*

ἔγχος: *lance, spear.* Generally of ash-wood, with a bronze point.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν (§ 36 c), dat. (ἐ)μοί, acc. (ἐ)μέ: 1 pers. pron. *I, me.*

ἐδάην: *learned*, aor. pass. of διδάσκω, *teach.*

ἐδάσσατο: aor. of δατέομαι, *divide.*

ἔδαφος: *bottom.*

ἐδέγμην: aor. of δέχομαι, *await.* § 56.

ἐδείματο: aor. of δέμω, *build.*

ἔδειραν: aor. of δέρω, *flay.*

ἔδεισαν: aor. of δείδω, *fear.*

ἔδεκτο: aor. of δέχομαι, *receive.* § 56.

ἔδησαν: aor. of δέω, *bind.*

ἐδητύς, -ύος (ἔδω): *eating, food.*

ἔδμεναι: pres. inf. of ἔδω, *eat.*

ἔδνα and **ἔεδνα** pl.: *wedding-gifts, dowry*, used both of the presents given by the suitor to the bride's father and of the dowry given by the father (α 277, β 196). See ἐεδνόω.

ἔδοσαν: aor. of δίδωμι.

ἕδος, -εος (sedes): *seat, home.*

ἔδρακον: aor. of δέρκομαι, *see.*

ἕδρη (ἕδος): *seat, row of seats.*

ἑδριάομαι: *am seated.*

ἔδῡ, ἐδύσετο: aor. of δύω, *sink.* §§ 51 *h*, 53 *b*.

ἔδω, inf. ἔδμεναι, fut. ἔδομαι (edo): *eat.* *Cf.* ἐσθίω. θυμὸν ἔδοντες, *devouring our souls* in impatience or grief.

ἐδωδή: *food.*

ἔεδνα: see ἔδνα.

ἐεδνόω, aor. ἐεδνώσαιτο: *dower, give in betrothal.*

ἐεικοσά-βοιος: adj. (*of*) *the worth of twenty cattle.*

ἐείκοσι: see εἴκοσι, *twenty.*

ἐεικόσ-ορος: adj. *twenty-oared.*

ἐεικοστός [εἰκοστός]: *twentieth.*

ἔειπε: see εἶπον, *said.*

ἐείσατο: *appeared*, aor. of εἴδομαι.

ἐέλδομαι: *desire.*

ἐέλδωρ: *wish, desire.*

ἐέργω and **ἐέργνῡμι**, perf. ἔρχαται, plpf. ἔρχατο, ἐέρχατο (ϝεργ-): (*separate*), *shut in, enclose, shut out; keep away from.*

ἐέρση: *dew.*

ἔζευξαν: aor. of ζεύγνυμι, *yoke.*

ἕζομαι, aor. εἷσε, imv. εἷσον, partic. ἕσᾱσα (ἕδος): *sit*, aor. *seated.*

ἔην [ἦν]: see εἰμί.

ἐήνδανε: impf. of ἁνδάνω, *please.*

ἔῃσιν [ᾖ]: pres. subjv. of εἰμί.

ἑῇσιν: dat. fem. pl. of ἑός, *his.*

ἔθεεν: impf. of θέω, *run.*

ἔθελξεν: aor. of θέλγω, *charm.*

ἐθελοντήρ, -ῆρος: *volunteer.*

ἐθέλω, impf. ἤθελε, fut. ἐθελήσω: *wish, am willing, consent.* οὐκ ἐθέλων, *unwilling.*

ἔθεμεν, ἔθεσαν: aor. of τίθημι, *place.*

ἐθηεύμεσθα, impf. ind., **ἐθηήσαντο** aor.: of θηέομαι, *look with wonder.*

ἔθνος, -εος: *nation, tribe, host.*

ἔθορε: aor. of θρώσκω, *leap.*

εἰ, αἰ: conditional particle, *if, whether* (in indirect questions). It often introduces a wish. εἴ που or εἴ πως

with the subjv. or opt. can be rendered freq. by *on the chance that*, *in the hope that*, *if haply*. In εἰ δ' ἄγε, εἰ seems to be an interjection, *pray!* a particle of encouragement and stimulus leading up to the exhortation ἄγε.

εἴα: impf. of ἐάω, *allow*, *permit*.

εἵατο [ἦντο, § 47 *n*]: impf. of ἧμαι, *sit*.

εἴβω: *drop* (a tear).

εἰ δ' ἄγε: *but up! come!* See εἰ.

εἶδαρ, -ατος: *food*, *viands*.

εἰδῇ subjv., **εἰδησέμεν** fut. inf.: of οἶδα, *know*.

Εἰδοθέη: *Eidothea*, a sea-nymph. δ 366.

εἴδομαι, aor. ἐείσατο and εἴσατο: *appear*, *seem*, *appear like*, *take the form of*.

εἶδον, **ἴδον**, and **ἰδόμην**, subjv. **ἴδω** and **ἴδωμαι**, imv. **ἴδε** (ϝιδ-, video): *saw*, *see*. Used as aor. of ὁράω. *Cf.* οἶδα.

εἶδος, -εος (ϝιδ-): *appearance*, *face*.

εἰδότα partic., **εἰδῶ** subjv., **εἰδώς** partic.: of οἶδα, *know*.

εἴδωλον (*idol*): *shape*, *phantom*.

εἶεν, **εἴη**: opt. of εἰμί.

εἰ-θε: *would that*, *O that!* introduces a wish.

εἴκελος (ϝικ-), *like*, *resembling*.

εἴκοσι (ϝείκοσι, viginti): *twenty*.

εἰκοστός: *twentieth*.

ἐίκτην plpf. (§ 52 *c*), **ἐικυῖα** fem. partic. (§ 52 *g*): of ἔοικα, *am like*, *resemble*.

εἴκω, aor. εἶξαν, iterative aor. εἴξασκε (ϝεικ-, *weaken*): *yield*, *make way*.

εἰλαπινάζω: *feast*.

εἰλαπίνη: *feast*, *banquet*.

εἶλαρ acc.: *defence*, *protection*.

εἰλάτινος 3 (ἐλάτη): *of fir*, *fir*.

εἰλέω: *drive*; *shut in*.

εἰλήλουθας [ἐλήλυθας], **εἰλήλουθμεν** [ἐληλύθαμεν]: perf. of ἔρχομαι, *come*.

εἰλί-πος, -οδος: (*leg-twisting*), *rolling-gaited*, *swing-paced*. Epithet of cattle in contrast with ἀερσίποδες ἵπποι.

εἴλῡμα, -ατος: *wrapping*, *covering*.

εἰλύω, plpf. pass. εἴλῡτο: *wrap*.

εἴλω, aor. partic. ἔλσας (ϝελ-): *check*.

εἷμα, -ατος (ἕννυμι, ϝεσ-, vestis): *garment*, *robe*, pl. *clothes*.

εἵμαρτο: plpf. of μείρομαι, *allot*, *ordain*.

εἰμέν [ἐσμέν]: 1 pl. of εἰμί, *am*.

εἰ μή: *if not*, *unless*.

εἰμί, 2 sing. ἐσσί or εἷς, 3 sing. ἐστί(ν), 1 pl. εἰμέν, 2 pl. ἐστέ, 3 pl. εἰσί(ν) or ἔασι(ν), 1 sing. subjv. ἔω, 3 sing. ἔησιν or ᾖσι(ν), 3 pl. ἔωσι, opt. εἴην, 3 pl. εἶεν, 2 sing. imv. ἔσσο (mid.), 3 sing. ἔστω, pl. ἔστων, inf. εἶναι, ἔμ(μ)εναι, or ἔμεν, partic. ἐών, 1 sing. impf. ἦα, 2 sing. ἦσθα, 3 sing. ἦν, ἦεν, or ἔην, 3 pl. ἦσαν or ἔσαν, iterative impf. ἔσκε (§ 57 *a*), fut. ἔσομαι, 2 sing. ἔσσεαι, 3 sing. ἔσται or ἔσσεται (§ 33 *a*), 1 pl. ἐσόμεσθα (§ 47 *m*), 3 pl. ἔσ(σ)ονται, inf. ἔσεσθαι, partic. ἐσσομένοισι: *am*, *exist*, *live*. καὶ ἐσσομένοισι, *even for future generations*. The vowel of the stem ἐσ- is regularly retained.

εἶμι, 3 sing. εἶσι, 1 pl. ἴμεν, subjv. ἴω, 1 pl. ἴομεν, imv. ἴθι, inf. ἴμεν(αι) or ἰέναι, partic. ἰών, impf. ᾔια, 3 sing. ᾔιε(ν), ᾔει, or ἴε, 3 du. ἴτην, 1 pl. ᾔομεν, 3 pl. ἴσαν, aor. εἴσατο: *go*, *depart*, *come*. (The connexion decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

εἰν [ἐν]: prep. *in*.

εἰνά-ετες (ἐννέα): adv. *for nine years*.

εἰν-άλιος (ἅλς) 3: *in the sea*, *of the sea*.

εἵνεκα: see ἕνεκα, *on account of*.

εἰνί [ἐν]: prep. *in*.

εἰνοσί-φυλλος: *leaf-shaking*, *leafy*, *wooded*.

εἶξαν, **εἴξασκε**: see εἴκω, *yield*.

εἷος, **εἵως**, **ἕως**: adv. *while*, *meanwhile*, *until*; *till then*; *in order that*. (ἧος is prob. the original form.)

Digitized by Google

εἴ περ: *if really*, *if indeed*.
εἵπετο: impf. of ἕπομαι, *follow*.
εἶπον or ἔειπον (aor. ind.), 2 sing. εἶπας, 2 sing. subjv. εἴπῃσ(θα), 3 sing. εἴπῃ(σιν), imv. εἰπέ, partic. εἰπών, inf. εἰπεῖν or εἰπέμεν(αι), iterative εἴπεσκε (ϝέπος, voco): *said*, *told*, *spoke*. ὣς εἰπών, *thus speaking*, *with these words*. See φημί, εἴρω.
εἴ που, εἴ πως: *if perchance*, *if haply*, *in the hope that*.
εἰργάζετο: impf. of ἐργάζομαι, *work*.
εἰρερος: *servitude*, *slavery*.
εἰρεσίη: *rowing*.
εἰρημένα: perf. pass. of εἴρω, *say*.
εἴρομαι, 2 subjv. εἴρηαι, fut. εἰρήσομαι, aor. subjv. ἐρώμεθα, inf. ἐρέσθαι: *ask*, *inquire about*. *Cf.* εἴρω and ἐρέω.
εἰρο-πόκος: *wool-fleeced*, *woolly*.
εἶρος, -εος: *wool*.
εἷρπον: impf. of ἕρπω, *creep*.
εἰρύαται: perf. pass. of ἐρύω, *draw up*.
εἴρυσθαι: see ἔρυμαι, *guard*.
εἴρυσσε: aor. of ἐρύω, *draw*.
εἴρω, fut. ἐρέω, perf. pass. partic. εἰρημένα (ϝερ-, verbum, *word*): *say*, *tell*, *announce*.
εἰρωτάω [ἐρωτάω]: *ask*, *inquire*.
εἶς [εἶ]: 2 sing. of εἰμί, *am*.
εἰς, ἐς: adv. and prep. with acc., *into*, *to*, *until*. Sometimes it seems to be followed by a gen. because of an ellipsis, as εἰς Ἀΐδαο, *to Hades's* realm; εἰς Αἰγύπτοιο, *to the* country *of Aegyptus*. It rarely follows its noun.
εἷς, μία, ἕν, gen. ἑνός, μιᾶς, ἑνός: *one*.
εἰσ-άγω, aor. partic. εἰσαγαγοῦσα: *lead in*.
εἵσαν: *seated*, aor. of ἕζομαι, *sit*.
εἰσ-ανα-βαίνω: *go up to*.
εἰσ-αν-άγω: *lead into*.
εἰσ-άντα: adv. *in the face*, *opposite*.
εἴσατο: aor. of εἶμι, *go*.
εἰσ-αφ-ικνέομαι, aor. subjv. εἰσαφίκηται: *come to*, *reach*.
εἰσ-βαίνω: *go in*, *enter*, *embark*.
εἰσ-δέρκομαι, aor. ἐσέδρακεν: *look in*, *behold*.
εἷσε(ν): *seated*, aor. of ἕζομαι, *sit*.
εἴσεαι: fut. of οἶδα, *know*.
εἰσ-εῖδον: aor. of εἰσοράω, *look upon*.
εἰσ-ελάω (ἐλαύνω): *drive in*, *row in*.
εἰσ-ενόησα: aor. of εἰσνοέω, *perceive*, *see*.
εἰσ-ερύω, aor. εἰσερύσαντες: *draw in*.
εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor. εἰσῆλθεν or εἰσήλυθεν: *come in*, *enter*.
ἐΐση (ϝῖσος): fem. adj. *equal*, *well-balanced*, *trim*, *shapely* (of ships); *fair*, of a feast where each has a portion suited to his rank.
εἰσ-ῆλθεν or **εἰσήλυθεν**: aor. of εἰσέρχομαι, *enter*.
εἴσ-ιδε [εἰσεῖδε], **εἰσιδέειν**: aor. of εἰσοράω, *look upon*.
εἰσίθμη (*isthmus*): *entrance*. ζ 264.
ἐΐσκω (ϝικ-): *think* (him) *like*, *liken*, *make like*.
εἰσ-νοέω, aor. εἰσενόησα: *behold*, *see*.
εἴσ-οδος: *way in*, *entrance*.
εἰσ-οιχνέω: *come in*, *enter*.
εἰς ὅ κε(ν): *until*. (For εἰς τοῦτο ἐν ᾧ κε.) Equiv. to Attic ἕως ἄν.
εἷσον: *seat*, aor. imv. of ἕζομαι, *sit*.
εἰσ-οράω, 3 pl. (or partic. dat. pl.) εἰσορόωσιν, inf. εἰσοράασθαι, aor. εἰσεῖδον or εἴσιδον, inf. εἰσιδέειν: *look upon*, *behold*, *see*.
εἰσ-φέρω, ἐσφέρω: *bring in*.
εἰσ-φορέω, ἐσφορέω: *bring in*.
εἴσω, ἔσω (εἰς): adv. *within*. Twice with a gen.; more freq. with an acc. ('limit of motion').
εἷται: perf. pass. of ἕννυμι, *clothe*.
εἴ τε . . . εἴ τε: *whether . . . or*.
εἴφ': εἰπέ, *say*, *tell*, imv. of εἶπον.
εἴων: impf. of ἐάω, *permit*, *allow*.
εἴως: adv., see εἷος.
ἐκ, ἐξ (before vowels): adv. and prep. with gen., *out*, *forth*, *from*. ἐξ οὗ, *since*; ἐξ ἀρχῆς, *from of old*; ἐξ ἔριδος,

Digitized by Google

(*out of*) *in strife; μήνιος ἐξ ὀλοῆς, as a result of the destructive rage.* In composition, ἐκ denotes *separation* or *completion* (*utterly*).

ἑκά-εργος (ϝεκάς, ϝέργον): *far-worker.* Epithet of Apollo. *Cf.* ἑκατηβόλος.

ἑκάς: adv. *far, far away, far from.*

ἑκαστέρω: adv. *farther.*

ἑκάστο-θι: adv. *at each place.*

ἕκαστος 3 (ϝεκ-): *each.* It is freq. added in appos. with the subject of the principal verb, — in the sing. when the individual is to be made prominent.

ἑκάτερθε(ν): adv. *on either side.*

ἑκατη-βόλος: *far-darter, far-shooter.* Epithet of Apollo (the sun-god) as god of the bow. *Cf.* ἑκάεργος.

ἑκατόμ-βη (βοῦς): *hecatomb;* strictly a *sacrifice of a hundred cattle,* but the poet is not exact as to number or class of the victims, hence *sacrifice.*

ἐκ-βαίνω, aor. subjv. ἔκβητε, partic. ἐκβάς: *go forth, disembark* (as opposite of εἰσβαίνω).

ἐκ-βάλλω, aor. ἔκβαλε: *cast out, knock out, utter, fell* (a tree).

ἔκ-βασις, -ιος: *way out, exit.*

ἐκ-γίγνομαι, perf. partic. ἐκγεγαυῖα, plpf. ἐκγεγάτην: *am born from,* perf. *am sprung from.*

ἔκ-γονος: *child, offspring.*

ἐκ-δέρω, aor. partic. ἐκδείρας: *flay.*

ἐκ-δύνω: *put off, doff.*

ἐκέασσε: aor. of κεάζω, *shatter.*

ἐκέδασσεν: aor. of (σ)κεδάννυμι, *scatter.*

ἐκεῖνος, -η, -ο (ἐκεῖ): *the* (man) *there, that one, yon.*

ἐκεῖ-σε: adv. *thither, there.*

ἐκέκαστο: plpf. of καίνυμαι, *excel.*

ἐκεκεύθειν: plpf. of κεύθω, *conceal.*

ἐκέκλετο: aor. of κέλομαι, *order.*

ἔκηε(ν): aor. of καίω, *burn.*

ἕκηλος: *in peace, undisturbed.*

ἐκίρνα: impf. of κίρνημι, *mix.*

ἔκιχεν: aor. of κιχάνω, *come to, find.*

ἐκ-καλέω, aor. partic. ἐκκαλέσαντες: *call out* (of the house).

ἐκ καλύπτω: *uncover.*

ἐκ-λανθάνω, aor. ἐκλάθετο, opt. ἐκλελάθοιτο: *forget utterly.*

ἔκλυον: impf. of κλύω, *hear.*

ἐκλύσθη: see κλύζω, *dash.*

ἐκ-λύω, fut. ἐκλύσομαι: *release from.*

ἔκπαγλος: *terrible.*

ἐκπάγλως: adv. *terribly, mightily.*

ἐκ-περάω, 3 pl. ἐκπερόωσιν, aor. ἐξεπέρησεν: *traverse, pierce.*

ἐκ-πίνω, aor. ἔκπιεν: *drink out, drink all.*

ἐκ-προ-καλέω, aor. ἐκπροκαλεσσαμένη: *call forth from.*

ἐκ-προ-λείπω, aor. ἐκπρολιπόντες: *go forth and leave.*

ἐκ-πτύω, aor. ἐξέπτυσε: *spit out.*

ἐκ-σαόω, aor. ἐξεσάωσε (σῴζω, sanus): *save out of, save from.*

ἐκ-σεύω, aor. ἐξέσσυτο: *rush forth.*

ἔκτα and **ἔκτανε**, aor. act.; **ἔκταθεν** [ἐκτάθησαν], aor. pass.: of κτείνω, *slay.*

ἐκ-τάμνω, aor. ἔκταμεν, ἐξέταμον: *cut out, cut.*

ἐκ-τελέω, impf. ἐξετέλειον, aor. ἐξετέλεσσε, subjv. ἐκτελέσω (τέλος): *accomplish, perform.*

ἔκτο-θεν: adv. with gen., *apart from.*

ἕκτος (ἕξ): *sixth.*

ἐκτός and **ἔκτοσ-θεν**: *without, outside of, away from.*

ἐκ-φαείνω, aor. pass. ἐξεφαάνθη and ἐξεφάνη: *show forth,* pass. *appear.*

ἐκ-φέρω: *carry forth, bring out.*

ἐκ-φεύγω, aor. ἔκφυγε: *escape.*

ἔκ-φημι, inf. ἐκφάσθαι: *speak out, utter.*

ἐκ-φθίνω, plpf. pass. ἐξέφθιτο: *waste, use up.*

ἐκ-φυγέειν: aor. inf. of ἐκφεύγω, *escape.*

ἐκ-χέω, aor. mid. ἐκχύμενοι, plpf. pass. ἐξεκέχυντο: *pour out, drop.*

ἑκών, -όντος (ϝεκ-): *willing, of* (my) *own will.*

ἐλάαν: inf. of ἐλάω, *drive, row.* § 50 *c.*

Digitized by Google

ἐλαίη: *olive*, *olive tree.*

ἐλαΐνεος and **ἐλάϊνος**: adj. *of olive wood*, *olive.*

ἔλαιον: *olive oil*, used (perfumed) as an unguent after the bath, but not in the preparation of food.

ἐλάτη: *pine tree*, *pine*, *pine oar.*

Ἐλατρεύς: a Phaeacian. θ 111.

ἐλαύνω and **ἐλάω**, inf. ἐλάαν (§ 50 *c*), impf. ἔλων, fut. ind. ἐλόωσι, inf. ἐλάαν, aor. ἤλασα, ἔλασεν, ἔλασσε, aor. subjv. ἐλάσῃ, pf. ἐλήλαται, plpf. ἐληλέδαται: *drive*, *strike*, *beat*, *row*, *sail*, *run* (trans.); mid. *is run*, *runs* (intrans.).

ἔλαφος fem.: *deer*, *doe.*

ἐλαφρός: *light*, *nimble*, *quick.* ἐλαφρότερος, ἐλαφρότατος, comparative and superlative.

ἐλαφρῶς: adv. *lightly*, *buoyantly.*

ἐλαχεῖα: fem. adj. *small.*

ἔλαχον: *received a lot or portion*, aor. of λαγχάνω.

ἐλάω: see ἐλαύνω.

ἕλε [εἷλε]: aor. of αἱρέω, *seize*, *take.*

ἐλεαίρω (ἔλεος): *pity.*

ἐλέγμην: aor. of λέγω, *number.*

ἐλέγχιστος: *most disgraced.*

ἑλέειν: aor. inf. of αἱρέω, *take.*

ἐλεεινός (ἔλεος): *pitiable*, *pitied.* Sup. ἐλεεινότατος.

ἐλεέω, aor. ἐλέησα: *pity.*

ἐλεήμων, -ονος: *full of pity.*

ἐλέλειπτο: plpf. of λείπω, *leave.*

ἐλελίζω, aor. ἐλέλιξε, aor. pass. ἐλελίχθη: *turn about.*

Ἑλένη: *Helen*, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off to Troy by Paris, son of Priam, and thus the occasion of the Trojan War. After the capture of Ilios, she returned to Sparta with Menelaus. δ 121 ff.

ἕλεσκεν: iterative aor. of αἱρέω, *take.*

ἐλεύσεαι: fut. of ἔρχομαι, *come*, *go.*

ἐλέφας, -αντος (*elephant*): *ivory.*

ἔληθε: aor. of λανθάνω, *escape notice.*

ἐλήλαται, **ἐληλέδαται**: see ἐλαύνω.

ἐλθέμεν(αι): aor. inf. of ἔρχομαι, *go*, *come.*

ἕλιξ, -ικος: *rolling.* Epithet of cattle, with reference to their rolling, clumsy gait.

ἑλκέω, aor. ἥλκησε: *drag*, *assail.*

ἕλκω: *draw.*

ἔλλαβε, **ἐλλάβετο**: aor. of λαμβάνω, *take*, *take hold of*, *seize.* § 46 *c.*

Ἑλλάς, -άδος: *Hellas.* Strictly the country under the rule of Peleus in Thessaly, λ 496. Thence in later times (but not in Homer) the name was extended to all Greece.

ἐλλισάμην: aor. of λίτομαι, *pray.*

ἐλλιτάνευε: impf. of λιτανεύω, *pray*, *beg.*

ἕλοντο: aor. of αἱρέω, *take.*

ἐλόωσι: fut. of ἐλαύνω, *sail.* § 51 *b.*

Ἐλπήνωρ, -ορος: a comrade of Odysseus, who lost his life at the home of Circe. κ 552, λ 51, μ 10.

ἔλπω, subjv. mid. ἔλπῃ, impf. ἤλπετο and ἔλπετο, perf. ἔολπα (ϝελπ-): pres. act. *give hope*, *make hopeful*, β 91; mid. and perf. *hope.*

ἐλπωρή: *hope.*

ἔλσας: aor. partic. of εἴλω, *check.*

ἐλύω, aor. pass. ἐλυσθείς: *curl.*

ἔλων: impf. of ἐλαύνω, *drive.*

ἕλωρ: *booty*, *prey.*

ἐμ-βαίνω, aor. ἔμβη: *set foot upon*, *embark.*

ἐμ-βάλλω, aor. ἔμβαλε: *throw in*, *cast upon*, *place in.*

ἔμβρυον (*embryo*): *young one*, *suckling.*

ἐμέ-θεν, **ἐμεῖο**, **ἐμεῦ** [ἐμοῦ]: gen. of ἐγώ.

ἔμεινα: aor. of μένω, *wait*, *await.*

ἔμεν(αι) [εἶναι]: inf. of εἰμί.

ἐμίγη, **ἔμιξαν**: aor. of μίγνυμι, *unite.*

ἔμμεναι [εἶναι]: inf. of εἰμί. § 33 *c.*

ἐμμενές: adv. *continually.*

ἔμμορε: perf. of μείρομαι, *receive as my portion*, with genitive.

Digitized by Google

ἔμμορος (μείρομαι): *partaker.*
ἐμός 3: *my.*
ἐμπάζομαι: *regard, pay attention.*
ἔμπεδος: *firm, unshaken, steadfast, constant, unchanged, appointed.*
ἔμπεδον: adv. *without change, continually.*
ἔμ-πεσε [ἐνέπεσε]: aor. of ἐμπίπτω.
ἔμπης: *in spite of all, albeit, still.*
ἐμ-πίπλημι, fut. inf. ἐμπλησέμεν, aor. partic. ἐμπλήσας, aor. mid. ἐμπλήσατο, aor. mid. as pass. ἔμπληντο, aor. pass. ἐνιπλησθῆναι: *fill up, fill, satisfy.*
ἐμ-πίπτω, aor. ἔμπεσε: *fall into, fall upon.*
ἐμ-πλησέμεν: fut. inf. of ἐμπίπλημι.
ἐμ-πνέω, aor. ἐνέπνευσεν: *breathe in, inspire.*
ἔμπορος: (*voyager, trader*), *passenger.*
ἐμ-φορέω (φέρω): *bear among.*
ἐν, ἐνί, εἰν, εἰνί: adv., and prep. with dat., *in, therein, among.* ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion. It sometimes seems to be construed with the gen. because of an ellipsis; εἰν 'Αΐδαο, *in Hades's realm*; ἐν 'Αλκινόοιο, in the palace *of Alcinoüs* (as we say, ''T was at Mr. Blank's'). *Cf.* εἰς.
ἕνα: acc. of εἷς, *one.*
ἐν-αίσιμος (αἶσα): *according to fate, portentous, righteous, fitting.*
ἐν-αλίγκιος: *like, resembling.*
ἐν-αμέλγω: *milk in.* ι 223.
ἐν-αντίος 3: *opposite, to meet, face to face.*
ἐν-αργής, -ές: *visible, before* (my) *eyes, in plain view.*
ἐν-αρηρώς, -ός: *fitted in.* ε 236.
ἐν-αρίθμιος (ἀριθμός): adj. *in the number, i.e.* to make the number full.
ἐνδέκατος 3: *eleventh.*
ἐν-δέω, aor. ἐνέδησεν: *bind in.*
ἔνδῖος: adj. *at noon.*
ἔνδο-θεν: adv. *from within, within.*
ἔνδο-θι, ἔνδον: adv. *within, in the house.*
ἐν-δουπέω, aor. ἐνδούπησα: *fall with a thud.*
ἐνδυκέως: adv. *cheerfully, heartily.*
ἐν-έηκε: aor. of ἵημι, *put in.*
ἔνεικαν [ἤνεγκαν]: aor. of φέρω, *bear.*
ἔν-ειμι, impf. ἐνέην: *am in.*
ἕνεκα and (more freq.) **εἵνεκα**: prep. with gen. *on account of, for the sake of, because of; for lack of.*
ἐν-έκρυψε: aor. of ἐγκρύπτω, *conceal in.*
ἐν-έπνευσεν: aor. of ἐμπνέω, *inspire.*
ἐνέπω, imv. ἔννεπε (§ 33 *e*), fut. ἐνίψω, ἐνισπήσω, aor. subjv. ἐνίσπω, imv. ἐνίσπες (*cf.* θές, δός), inf. ἐνισπεῖν (σεπ-): *tell, say.* (Used only in poetry.)
ἐν-ερείδω, aor. ἐνέρεισαν: *thrust in.*
ἔνερ-θεν: adv. *from below, beneath.*
ἐν-έστακται, perf. of ἐνστάζω.
ἐν-εύδω: *sleep in.*
ἐν-ηής, -ές: *kindly, trusty.*
ἔν-ημαι: *am seated in.* δ 272.
ἐν-ήσομεν: fut. of ἐνίημι, *launch.*
ἔνθα: adv. *there, here, where, then.* ἔνθα (ἢ) καὶ ἔνθα, *in this direction or in that, back and forth, on this side and on that.*
ἐνθά-δε: adv. *hither, here, there.*
ἐν-θέμεναι [ἐνθεῖναι]: aor. inf. of ἐντίθημι, *place in.*
ἔνθεν [ἐντεῦθεν]: adv. *thence, from that source, hence, on this side.*
ἐνθέν-δε: *hence.*
ἔν-θετο [ἐνέθηκε]: aor. of ἐντίθημι.
ἐνί: *in.* See ἐν.
ἔνι: by 'anastrophe' for ἐνί. Also for ἔνεστι or ἔνεισι, as ι 126. § 58 *c*.
ἑνί: dat. of εἷς, *one.*
ἐνιαυτός: *year.* (Possibly *anniversary*, in εἰς ἐνιαυτόν.) *Cf.* ἔτος.
ἐν-ιαύω: *sleep in, dwell in.*
ἐν-ίημι, fut. ἐνήσομεν, aor. ἐνέηκε, ἐνήκαμεν: *put in; (put in the water), launch, put to sea.*

Digitized by Google

Ἐνιπεύς, -ῆος: a river of Phthiotis. λ238.
ἐνιπή: *rebuke*.
ἐνι-πλησθῆναι: aor. pass. of ἐμπίπλημι, *fill, satisfy*.
ἐνίσπες aor. imv., **ἐνισπήσω, ἐνίψω** fut.: of ἐνέπω, *say, tell*.
ἐννέα: indeclinable numeral, *nine*.
ἐννεά-πηχυς, -υ: adj. *of nine cubits*.
ἐννε-όργυιος: adj. *of nine fathoms*.
ἔννεπε: see ἐνέπω, *say, tell*.
ἐννέ-ωρος: *of nine years, nine years, nine years old*. (**νεω** is pronounced as one syllable, by 'synizesis.')
ἐνν-ῆμαρ: adv. *for nine days*.
ἐννοσί-γαιος: *earth-shaker*. Epithet of Poseidon, in the belief that the earth rested on the water, and that earthquakes were caused by the movement of the sea. *Cf.* Milton's 'earth-shaking Neptune,' *Comus* 869.
ἕννῡμι, aor. ἕσσα, ἕσσατο, inf. ἕσσασθαι, perf. pass. εἶται (ϝέννυμι, ϝεσ-, vestis): *clothe, put on*; mid. *put on (my)self*.
ἐν-νύχιος 3: adj. *at night, in the night*.
ἐνοπή (ἐνέπω): *voice*.
ἐν-όρνῡμι, aor. ἐνῶρτο: *arouse among*, mid. *arise among*.
ἐνοσί-χθων, -ονος: *earth-shaker*. See ἐννοσίγαιος.
ἐν-στάζω, perf. pass. ἐνέστακται: *instill in*, pass. *rest in*.
ἔντεα pl.: *arms, utensils, dishes*.
ἐν-τίθημι, impf. ἐντιθέμεσθα, fut. ἐνθήσω, aor. ind. ἔνθετο, inf. ἐνθέμεναι: *place in, put in*.
ἔντο: aor. of ἵημι, *send*.
ἔντο-θεν, ἐντός, ἔντοσ-θε(ν): adv. and prep. with gen., *within*.
ἐν-τρέπομαι: (*turn to*), *regard, pity*.
ἐντῡ́νω, aor. subjv. ἐντύνεαι, partic. ἐντῡναμένη: *make ready, prepare, array*.
ἐνώπια pl.: *side walls* of the portal from street to αὐλή, facing each other.
ἐνῶρτο: *arose among*. See ἐνόρνυμι.
ἐξ: see ἐκ, *out of, from*.
ἕξ (sex): numeral, *six*.
ἐξ-αγορεύω: *speak out, tell*.
ἐξ-άγω: *lead forth from*.
ἐξά-ετες: adv. *for nine years*.
ἐξ-αίρετος: *selected, chosen*.
ἐξ-αιρέω, aor. ἔξελον, ἐξείλετο: *take out, take from, select*.
ἐξ-αίσιος (αἶσα): *unfitting, evil*.
ἔξ-αιτος: *goodly, excellent*.
ἐξ-ακέομαι, aor. opt. ἐξακέσαιτο (ἄκος): (*heal*), *appease*.
ἐξ-αλαόω, aor. ἐξαλάωσε: *blind*.
ἐξ-αλαπάζω, aor. ἐξαλάπαξαν: *sack, clear out, empty, depopulate*.
ἐξ-ανα-δύομαι, aor. partic. ἐξαναδύς: *emerge from, rise out of*.
ἐξ-απατάω, aor. ἐξαπάτησεν: *deceive*.
ἐξαπίνης [ἐξαίφνης]: adv. *suddenly*.
ἐξ-απο-βαίνω, aor. ἐξαπέβησαν: *come out of, disembark*.
ἐξ-απο-δῡ́νω: *put off, doff*.
ἐξ-άρνυμαι, aor. ἐξήρατο: *gain*.
ἐξ-αρπάζω, aor. partic. ἐξαρπάξᾱσα: *snatch, seize away*.
ἐξ-άρχω: *begin*. Const. with genitive.
ἐξ-αῦτις: adv. *again, a second time*.
ἑξείης: adv. *in order, in a row*.
ἐξ-είλετο: aor. of ἐξαιρέω, *take from*.
ἔξ-ειμι: *am out of*.
ἔξ-ειμι, imv. ἔξιτε: *go forth*.
ἐξ-είρομαι: *ask of, inquire*.
ἐξ-εκέχυντο: plpf. of ἐκχέω, *pour out*.
ἐξ-ελάω, fut. inf. ἐξελάαν, aor. ἐξήλασε: *drive out*.
ἐξ-ελθέμεναι [ἐξελθεῖν]: aor. inf. of ἐξέρχομαι, *go forth*.
ἐξ-έλκω: *draw out, drag forth*.
ἔξ-ελον [ἐξεῖλον]: see ἐξαιρέω.
ἐξ-έμεναι [ἐξεῖναι]: aor. inf. of ἐξίημι, *send forth*.
ἐξ-εμέω, aor. opt. ἐξεμέσειε: *vomit forth*.
ἐξ-εναρίζω, aor. partic. ἐξεναρίξας: (*despoil*), *slay, kill*.
ἐξ-επέρησεν: aor. of ἐκπεράω.
ἐξ-έπτυσεν: aor. of ἐκπτύω, *spit out*.

Digitized by Google

ἐξ-ερεείνω: *question, ask of, explore.*

ἐξ-ερέω: *will speak plainly,* fut. of ἐξεῖπον.

ἐξ-ερέω: *search out, explore, inquire about, question, ask.*

ἐξ-ερύω, aor. ἐξέρυσε: *draw out.*

ἐξ-έρχομαι, aor. inf. ἐξελθέμεναι: *go forth.*

ἐξ-εσάωσε: aor. of ἐκσαόω.

ἐξ-έσσυτο: aor. of ἐκσεύω.

ἐξ-έταμον: aor. of ἐκτάμνω.

ἐξ-ετέλειον: impf. of ἐκτελέω.

ἐξ-εφαάνθη: aor. of ἐκφαείνω.

ἐξ-έφθιτο: *was exhausted.* See ἐκφθίνω.

ἐξ-ῆμαρ: adv. *for six days.*

ἐξ-ημοιβός (ἀμείβω): adj. *for a change.* εἵματα ἐξημοιβά, *changes of raiment.*

ἐξ-ήρατο: aor. of ἐξάρνυμαι, *gain.*

ἑξῆς: *in order.* See ἑξείης.

ἐξ-ίημι, aor. inf. ἐξέμεναι: *send forth, suffer to go forth.*

ἐξ-ικνέομαι, aor. ἐξίκετο: *arrive at, come to, reach.*

ἐξ-ίσχω (ἔχω): *hold out.*

ἔξ-ιτε: imv. of ἔξειμι, *go forth.*

ἐξ-ονομαίνω, aor. ἐξονομῆναι (ὄνομα): *utter the name, name, speak of.*

ἐξ-ονομα-κλή-δην: adv. *by name.*

ἐξ-οπίσω: adv. *hereafter.*

ἐξ-ορμάω, aor. ἐξορμήσᾱσα: *rush forth, sail out.*

ἔξοχα, ἔξοχον: adv. *chiefly, above, apart* from the rest.

ἔξ-οχος (ἔχω): *pre-eminent, chief.*

ἔξω (ἐξ): adv. *out, without.*

ἕο [οὗ]: gen. of 3 pers. pron. *him.*

ἕοι [οἱ]: dat. of 3 pers. pron. *him.*

ἔοικα, 3 du. ἔικτον [ἐοίκατον], partic. ἐοικώς, εἰκυῖα, plpf. ἐῴκει, du. ἐίκτην, pass. ἤικτο (ϝικ-): perf. as pres. *am like, resemble;* impers. *it is fitting, suitable.*

ἔολπα: *hope, think,* perf. of ἔλπω.

ἐόντα: partic. of εἰμί, *am.*

ἑός, ἑή, ἑόν, gen. οἷο, ἧς (οὗ): poss. pron. *own, his, her.*

ἔπ': ἐπί. § 58 *c δ*.

ἔπαθον: aor. of πάσχω, *suffer.*

ἐπ-αινέω, impf. ἐπῄνεον: *give assent.*

ἐπ-αινός 3: *dread, terrible.*

ἐπ-ᾱΐσσω, aor. ἐπῇξα: *rush upon.*

ἐπ-ακούω: *hear, give ear to.*

ἐπ-αλάομαι, aor. pass. ἐπαληθείς: *wander, wander to.*

ἐπ-αλαστέω, aor. ἐπαλαστήσᾱσα: aor. partic. *in a burst of rage.*

ἐπ-αμάομαι, aor. ἐπαμήσατο: *heap together, heap up.*

ἐπ-αμοιβαδίς: adv. *responsively.*

ἐπ-απειλέω, aor. ἐπηπείλησε: *threaten against, utter against.*

ἐπ-άρουρος (ἄρουρα): adj. *on the field,* 'field-hand,' *peasant.*

ἐπ-αρτής, -ές: *equipped, ready.*

ἐπ-αρτύω: *make ready, fasten.*

ἐπ-άρχομαι, aor. ἐπαρξάμενος: *begin* the rites. ἐπαρξάμενος δεπάεσσιν, "after fit initial cups."

ἐπ-αρωγός: *helper, defender.*

ἐπασσάμεθα: aor. of πατέομαι, *partake.*

ἔπεα: acc. pl. of ἔπος, *word.*

ἐπέδησε: aor. of πεδάω, *fetter.*

ἐπέεσσι(ν) dat. pl., **ἔπει** dat. sing.: of ἔπος, *word.*

ἐπεί: temporal and causal conj. *when, since, for.* ἐπεὶ πρῶτον, *as soon as.* ἐπεί generally stands at the head of its clause.

ἐπ-είγω: *urge, hasten;* mid. partic. *in haste, eager,* with accusative.

ἐπεὶ δή: *since once, since, when.*

ἐπεὶ ἦ: *since in truth.* Always causal.

ἔπ-ειμι, impf. ἔπεσαν, fut. ἐπέσσεται (εἰμί): *am upon, am at hand.*

ἔπ-ειμι, 3 sing. ἔπεισιν, impf. ἐπῄισαν (εἶμι): *come to, approach.*

'Επειός: *Epēus,* the builder of the wooden horse. θ 493, λ 523.

ἔπ-ειτα: adv. *then, after that, next, hereafter, in this case.* Freq. in apodosis, giving it independence and prominence.

Digitized by Google

ἐπ-εκλώσαντο: aor. of ἐπικλώθω.
ἐπέλασσεν: aor. of πελάζω.
ἐπ-εν-ήνοθεν: 3 sing. of an old perf., as pres., *grows thereon, glistens on.*
ἕπεο: imv. of ἕπομαι, *follow.*
ἐπ-έοικε: impers. *it is fitting.*
ἐπ-έπλως: aor. of ἐπιπλώω, *sail upon.*
ἐπ-ερείδω, aor. ἐπέρεισε: *thrust upon, exert.*
ἐπέρησα: aor. of περάω, *traverse.*
ἔπερσεν: aor. of πέρθω, *sack.*
ἐπ-ερύω, aor. ἐπέρυσσε: *draw to.*
ἐπ-έρχομαι, fut. ἐπελεύσεσθαι, aor. ἐπῆλθε, ἐπήλυθε(ν), partic. ἐπελθών, perf. ἐπελήλυθα: *come to, come upon, come, go.*
ἔπ-εσαν: impf. of ἔπειμι, *am there.*
ἐπεσ-βολίη: *word-throwing, chattering.*
ἔπεσε: aor. of πίπτω, *fall.*
ἐπ-έσπεν: aor. of ἐφέπω, *meet.*
ἐπ-έσσεται: fut. of ἔπειμι, *am at hand.*
ἐπεσσεύοντο: impf. of ἐπισεύομαι, *hasten.*
ἔπεσσι(ν): dat. pl. of ἔπος, *word.*
ἐπ-εσσύμεθα: aor. of ἐπισεύομαι, *rush upon, hasten to.*
ἐπ-ετείλατο: aor. of ἐπιτέλλω, *enjoin.*
ἐπ-ετήσιος: adj. *all the year through.*
ἐπ-εύχομαι, aor. ἐπεύξασθαι: *pray to, pray.*
ἔπεφνεν, subjv. πέφνῃ (φόνος): aor. *slew.*
ἐπέφραδον: aor. of φράζω, *show.*
ἐπ-εφράσατο, ἐπεφράσθης: aor. of ἐπιφράζομαι, *consider, devise.*
ἐπ-έχευε: aor. of ἐπιχέω, *pour on.*
ἐπέχραον: aor. *beset.*
ἐπ-ήβολος: adj. *possessed of, owner.*
ἐπ-ηγκενίδες pl.: *binders*, of a boat, which stretched across from one braced rib to another, and together formed a continuous gunwale.
ἐπ-ηετανός: adj. *for all time, in abundance.* ἐπηετανόν, neut. *abundance.*
ἐπ-ήιξα: aor. of ἐπαΐσσω, *rush upon.*
ἐπ-ήισαν: impf. of ἔπειμι, *come on.*
ἐπ-ῆλθε, ἐπήλυθε: aor. of ἐπέρχομαι.
ἐπήν: for ἐπεὶ ἄν.
ἐπ-ήνεον: impf. of ἐπαινέω, *assent.*
ἐπ-ηπείλησε: see ἐπαπειλέω.
ἐπ-ήρατος (ἔραμαι): *lovely, charming.*
ἐπ-ήρετμος: adj. *at the oar, equipped with oars.*
ἐπ-ηρεφής, -ές: *overhanging, beetling.*
ἐπ-ήρτυε: impf. of ἐπαρτύω.
ἔπι: (1) for ἔπεστι, *is upon, is over, is at hand;* (2) adverbial, *upon*, distinguished by its accent from the prepositional use; (3) by 'anastrophe' for ἐπί, when it immediately follows the word with which it is construed. § 58 *c.*
ἐπί: adv. and prep. *upon, on, to, over, at, against, after, in addition, besides.* Const. with dat., acc., and genitive. ἐπὶ ἕσπερος ἦλθε, *evening came on;* ἐπὶ μακρόν, *to a long distance, loudly;* ἐπ' ἤματι, *on a single day* β 284, *daily* μ 185; ἕζεσθαι ἐπ' ἐρετμά, *to seat (my)self at the oars;* ἐπὶ τῇσι, *in addition to these;* ἐπ' ἐσχάρῃ, *on the hearth;* ἐπὶ φάτνῃ, *at the crib;* ἐπὶ σχεδίης, *on a raft;* νήσου ἔπι Ψυρίης, *toward the island Psyria.*
ἐπι-ανδάνω, impf. ἐπιήνδανε: *please.*
ἐπι-βαίνω, 1 aor. subjv. ἐπιβήσετε, aor. mid. ἐπεβήσετο, 2 aor. ἐπέβημεν, subjv. ἐπιβείομεν, opt. ἐπιβαίη, inf. ἐπιβήμεναι, ἐπιβῆναι, partic. ἐπιβάς: *go upon, set foot upon, tread, mount, embark.*
ἐπι-βάλλω: (*cast upon*), *lay on.*
ἐπι-βή-τωρ, -ορος: *mounter.*
ἐπι-βοάω, fut. ἐπιβώσομαι [ἐπιβοάσομαι]: *cry out to, call upon.*
ἐπι-βουκόλος: *neatherd, herdsman.*
ἐπι-δέδρομεν: perf. as pres. of ἐπιτρέχω, *run over.*
ἐπι-δευής, -ές: adj. *lacking, in want.*
ἐπι-δήμιος: adj. *in the country, at home.*
ἐπι-δῖνέω, aor. ἐπιδῑνήσας, pass. as mid. ἐπιδῑνηθέντε: *circle, swing about.*
ἐπι-εικής, -ές: *fitting, suitable.*
ἐπι-εικτός: *endurable.*

Digitized by Google

ἐπι-έννῡμι, perf. partic. ἐπιειμένον: *clothe*, mid. *am clad in*.

ἐπι-ζαφελῶς: adv. *violently*, *furiously*.

ἐπι-θείη: aor. of ἐπιτίθημι, *place upon*.

ἐπι-κάρσιος 3: *headlong*.

Ἐπικάστη: wife of Laius and mother of Oedipus. After the latter had killed his father in ignorance, and had solved the riddle presented by the Sphinx to Thebes, he received his own mother's hand in marriage. When she learned the truth she hanged herself. (Her name in tragedy is Iocasta.)

ἐπι-κεῖμαι: *lie against*, *i.e.* am closed, of a door.

ἐπι-κέλλω, aor. ἐπικέλσαι: *run aground*, *beach*, *come to shore*.

ἐπι-κεύθω, fut. ἐπικεύσω: *hide*.

ἐπι-κίρνημι, aor. inf. ἐπικρῆσαι: *mix*, *sc.* with water.

ἐπι-κλείω (κλέος): *praise*, *applaud*.

ἐπί-κλησις: in acc. of specification (originally cognate acc.), *by name*.

ἐπί-κλοπος: *deceiver*, *cheat*.

ἐπι-κλύω: *give ear to*, *listen to*.

ἐπι-κλώθω, aor. ἐπέκλωσαν, ἐπεκλώσαντο: *spin to*, *allot*, *appoint*.

ἐπι-κόπτω, fut. ἐπικόψων: *strike*.

ἐπι-κρατέω: *hold sway over*, *rule*.

ἐπι-κρῆσαι: aor. of ἐπικίρνημι, *mix*.

ἐπ-ίκριον: *sail-yard*.

ἐπι-λανθάνω, fut. ἐπιλήσεται: mid. *forget*.

ἐπι-λείβω: *pour a libation over*.

ἐπί-ληθος: *causing forgetfulness*.

ἐπι-λήθομαι: *am forgetful*, *forget*.

ἐπι-ληκέω: *respond thereto*, *i.e.* mark with feet or hands the *tempo* of the dancers. θ 379.

ἐπι-λωβεύω: *mock*, *jeer*.

ἐπι-μαίομαι, aor. ἐπιμασσάμενος: *lay hand on*, *make for*, *strive for*.

ἐπι-μάρτυρος: *witness thereto*.

ἐπι-μένω, aor. imv. ἐπίμεινον: *wait*, *tarry*.

ἐπι-μήδομαι: *contrive*, *meditate*.

ἐπι-μιμνήσκομαι, aor. opt. ἐπιμνησαίμεθα, aor. pass. as mid. ἐπιμνησθείς: *think of*, *remember*, aor. *call to mind*.

ἐπι-μίξ: adv. *pell-mell*, *impartially*.

ἐπι-μίσγομαι: *mingle with*, *come to*.

ἐπι-όψομαι: *select*, fut. of ἐφοράω.

ἐπι-πείθομαι: *render obedience* (*thereto*), *am persuaded*.

ἐπι-πέλομαι, aor. partic. ἐπιπλόμενον: *come on*. *Cf.* περιπέλομαι.

ἐπι-πίλναμαι: *come nigh*, *approach*.

ἐπι-πλάζομαι, aor. ἐπιπλαγχθείς: *wander over*.

ἐπι-πλέω: *sail over*.

ἐπι-πλόμενον: see ἐπιπέλομαι.

ἐπι-πλώω, aor. ἐπέπλως (§ 56): *sail over*.

ἐπι-πνείω and **ἐπιπνέω**, pres. subjv. ἐπιπνείῃσιν, aor. subjv. ἐπιπνεύσωσιν: *breathe upon*, *blow upon*, *blow*.

ἐπι-ποιμήν, -ένος: *shepherd*, *shepherdess*.

ἐπι-ρρίπτω, aor. ἐπέρριψαν: *hurl upon*, *cast against*.

ἐπι-σεύω, aor. subjv. ἐπισσεύῃ, aor. mid. ἐπέσσυτο, ἐπεσσύμενος: *send against*, *set upon*; mid. *rush upon*, *hasten to*.

ἐπί-σκοπος (*bishop*): *overseer*, *watcher*.

ἐπι-σκύζομαι, aor. opt. ἐπισκύσσαιτο: *am darkened*, *am angry*.

ἐπι-σμυγερῶς: adv. *pitifully*, *miserably*.

ἐπι-σπεῖν: aor. of ἐφέπω, *meet*.

ἐπι-σπέρχω: *drive upon*.

ἐπι-σσεύῃ: see ἐπισεύω.

ἐπι-στα-δόν (ἵστημι): adv. *coming up*.

ἐπίσταμαι, opt. ἐπίσταιτο, partic. ἐπιστάμενος: *know*, *understand*, *am skilled*; partic. *skilled*.

ἐπισταμένως: adv. *skilfully*, *with understanding*.

ἐπι-στεφής, -ές: *crowned with*, *full of*.

ἐπι-στέφω, aor. ἐπεστέψαντο: *crown*, '*fill high* the bowl,' *fill to the brim*.

ἐπ-ίστιον: *dock*, a sort of dry dock.

ἐπί-στροφος: adj. *attentive to*, *thoughtful of*. α 177.

Digitized by Google

ἐπι-τέλλω, aor. ἐπετείλατο: *enjoin, direct, appoint to, ordain.*

ἐπι-τίθημι, fut. ἐπιθήσομεν, aor. ἐπέθηκε, inf. ἐπιθεῖναι, partic. ἐπιθεῖσα: *place upon, put to,* hence *close* (a door).

ἐπι-τῑμή-τωρ, -ορος: *defender, avenger.*

ἐπι-τολμάω: *endure.*

ἐπί-τονος: *back-stay* of a ship. *Cf.* πρότονος.

ἐπι-τρέπω, aor. opt. ἐπιτρέψειεν, aor. mid. ἐπετράπετο: *commit to, entrust to, urge upon.*

ἐπι-τρέχω, perf. as pres. ἐπιδέδρομε: *run over.*

ἐπι-φθονέω: *grudge to, refuse.*

ἐπι-φράζομαι, aor. ἐπεφράσατο, ἐπεφράσθης: *devise, consider, notice.*

ἐπι-φροσύνη: *prudence, thoughtfulness.*

ἐπί-φρων, -ον: *prudent, wise.*

ἐπι-χέω, aor. ἐπέχευε, ἐπεχεύατο (§ 51 *g*): *pour on, heap over, heap upon.*

ἐπι-χθόνιος: *upon the earth, earthly.*

ἐπι-χράω, aor. ἐπέχραον: *beset.*

ἐπι-ψαύω: *touch.* ὀλίγον ἐπιψαύῃ, *has a little grasp.*

ἐπ-ιωγαί pl.: *roadsteads.*

ἔπλετο: (he) *is.* Aor. of πέλω, *move, become.*

ἐποίατο: opt. pl. of ἕπομαι, *follow.*

ἐπ-οίχομαι: *go to, attack.* ἔργον ἐποίχεσθαι, *be busy with work;* ἱστὸν ἐποιχομένη, *going to and fro before the loom, plying the loom.*

ἕπομαι: *follow.* See ἕπω.

ἐπ-οπίζομαι: *regard.*

ἐπ-οπτάω, impf. ἐπώπτων: *roast thereupon.*

ἐπ-όρνῡμι, aor. ἐπῶρσε: *arouse upon.*

ἔπος, -εος, dat. pl. ἔπεσ(σ)ι(ν) or ἐπέεσσι(ν) (ϝέπος): *word, tale, speech, song.* 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronoun.'

ἐπ-οτρύνω, aor. imv. ἐπότρῡνον, partic. ἐποτρύνᾱς, mid. subjv. ἐποτρῡνώμεθα: *rouse, urge on, impel.*

ἐπ-οψόμενον: fut. of ἐφοράω, *look upon.*

ἔπραθον: aor. of πέρθω, *sack.*

ἔπρησεν: aor. of πρήθω, *puff out, fill.*

ἑπτά: indeclinable, *seven.*

ἑπτά-ετες: adv. *for seven years.*

ἑπτά-πυλος (πύλη): *seven-gated.*

ἔπτατο: aor. of πέτομαι, *fly.*

ἔπτηξαν: aor. of πτήσσω, *crouch, cower.*

ἕπω, mid. opt. ἑποίατο, imv. ἕπεο, impf. εἵπετο, ἕποντο, fut. ἕψομαι, aor. ἑσπετο, inf. σπέσθαι (σεπ-, sequor): *am busy with, approach;* mid. *follow.*

ἐπ-ώνυμος: adj. *as given name.*

ἐπ-ώπτων: impf. of ἐποπτάω.

ἐπ-ῶρσε: aor. of ἐπόρνυμι.

ἐπ-ῴχετο: impf. of ἐποίχομαι.

ἔραμαι, aor. ἠράσσατο (ἔρως): *love, am enamoured;* aor. *became enamoured.*

ἐραννός 3: *lovely.*

ἔρανος: *club-feast,* an informal meal, where the guests bring their own provisions; a sort of *picnic.*

ἐρατεινός 3: *lovely, charming.*

ἐργάζομαι, impf. εἰργάζετο: *work.*

ἔργον (ϝέργον): *work, labor, act, deed, thing, task.* ἔργα ἀνδρῶν, *labors of men, tilled fields, tilth, farm.* *Cf.* the English 'works' for 'factory' or 'place of work.' See ἔπος.

ἔργω: see ἐέργω, *shut in.*

ἔρδω, fut. ἔρξω, inf. ἐρξέμεν, aor. ἔρξε, imv. ἔρξον, inf. ἔρξαι, plpf. as impf. ἐώργειν (ϝερδ-, ϝεργ-): *do, work.* ἔρδειν ἑκατόμβας, *offer hecatombs.* Sometimes with both cognate acc. and direct object. *Cf.* ῥέζω.

ἔρεβος, gen. ἐρέβευς (*Erebus*): *darkness, the realm of darkness.*

ἐρεείνω (ἐρέω): *question, ask, inquire.*

ἐρεθίζω: *excite, irritate.*

ἐρέθω: *excite, irritate, distress.*

ἐρείδω, aor. inf. ἐρεῖσαι, plpf. ἐρηρέδατο, aor. pass. ἐρεισθείς: *rest, lean, press.*

Ἐρεμβοί pl.: *Erembi,* a mythical people of Asia. δ 84.

Digitized by Google

ἐρεμνός (ἔρεβος) 3: *dark, gloomy.*
ἔρεξα: aor. of ῥέζω, *do.* § 46 *c.*
ἐρέπτομαι: *pluck, munch, eat.*
ἐρέσθαι: aor. of εἴρομαι, *ask.*
ἐρέσσω: *row.*
ἐρέτης: *oarsman, rower.*
Ἐρετμεύς: a Phaeacian. θ 112.
ἐρετμόν (remus, *row, rudder*): *oar.*
ἐρεύγομαι: *belch, vomit, break forth.*
Ἐρεχθεύς, -ῆος: *Erechtheus.* An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.
ἐρέχθω: *tear, rend.*
ἐρέω [ἐρῶ]: fut. of εἴρω.
ἐρέω, opt. ἐρέοιμι, mid. ἐρέεσθαι, impf. ἐρέοντο: *ask, question. Cf.* ἐρεείνω.
ἐρῆμος [ἔρημος] 3: *deserted, desolate.*
ἐρηρέδατο: *leaned,* plpf. of ἐρείδω.
ἐρητύω: *restrain, check, hold.*
ἐρι-: strengthening prefix. *Cf.* ἀρι-.
ἐρί-βωλος: *large-clodded, rich-soiled.*
ἐρί-γδουπος and **ἐρίδουπος**: *loud-sounding, heavy-thundering, re-echoing.*
ἐριδαίνω, inf. ἐριδαινέμεν (§ 47 *g*) (ἔρις): *contend.*
ἐρίζω, iterative impf. ἐρίζεσκον, fut. ἐρίσσεται: *contend, vie.*
ἐρί-ηρος, pl. ἐρίηρες: *faithful, trusty.*
ἐρι-κυδής, -ές (κῦδος): *glorious.*
ἐρινεός: *wild fig-tree.*
ἐρινύς, -ύος, acc. pl. ἐρινῦς: *Erīnys, Fury,* who in the Homeric time watched over family relations with special care.
ἔριον (εἶρος): *wool.*
ἐρι-ούνης: *very helpful.* Epithet of Hermes, almost as a proper name.
ἔρις, -ιδος: *strife, contention, rivalry.*
ἐρι-σθενής, -ές: *very strong, mighty.*
ἐρίσσεται: fut. of ἐρίζω, *vie.*
ἐρι-στάφυλος: adj. *of great clusters.*
ἔριφος: *kid.*
Ἐριφύλη: *Eriphȳle.* She was bribed to induce her husband, Amphiarāus, to join the expedition against Thebes.
ἕρκος, -εος: *wall, enclosure,* ἕρκος ὀδόντων, *wall of teeth, i.e.* wall formed by teeth.
Ἑρμείας and **Ἑρμῆς** (Ἑρμῆς, Ἑρμῆν only ε 54, θ 334), gen. Ἑρμείαο: *Hermes,* Mercurius, son of Zeus and Maia, messenger of the gods. α 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the *Iliad.*) Hermes was, like Milton's Raphael, a 'sociable spirit,' an 'affable archangel.'
Ἑρμιόνη: *Hermiŏne,* daughter of Helen and Menelaus. δ 14.
ἑρμίς, -ῖνος: *bed-post.*
ἔρνος, -εος: *sapling, young tree.*
ἔρξω: fut. of ἔρδω, *do.*
ἔροιτο: aor. opt. of εἴρομαι, *ask.*
ἔρος [ἔρως]: *love, desire.*
ἑρπετόν (ἕρπω): *moving thing.*
ἑρπύζω and **ἕρπω**, impf. εἷρπον (serpo): *creep.*
ἐρρίζωται: perf. pass. of ῥιζόω, *root, plant.*
ἔρρω: *go, wander.* Imv. *go! begone! off with you!* Freq. in vexation, with an idea of going to the bad.
ἕρση: *new-born lamb.* ι 222.
ἐρυθρός (ruber): *ruddy, red.* (For its use as an epithet of nectar, *cf.* Milton's 'rubied nectar,' *Par. Lost* v. 633.)
ἐρῡκανάω, ἐρῡκάνω, and **ἐρύκω**, 3 pl. ἐρυκανόωσι (§ 50 c), fut. ἐρύξει, aor. ἐρύκακε, inf. ἐρῡκακέειν: *check, detain, hold, keep.*
ἔρῡμαι and **εἴρῡμαι** (ἐϝρυμαι): *shield, protect, defend. Cf.* ῥύομαι.
Ἐρύμανθος: a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. The principal summit is more than 7000 feet above the sea.
ἐρύω, aor. εἴρυσ(σ)ε, ἔρυσσαν, subjv. ἐρύσσομεν, mid. εἰρυσάμην, ἐρύσαντο, partic. ἐρυσσάμενος, perf. pl. εἰρύαται (ϝερ-): *draw, draw off, draw up.*
ἔρχαται: perf. pass. of ἐέργω, *shut in.*

Digitized by Google

ἔρχομαι, fut. ἐλεύσομαι, aor. ἤλυθον, ἦλθον, inf. ἐλθέμεν(αι), subjv. ἔλθῃσι (§ 47 *a*), ἐλθεῖν, perf. εἰλήλουθας, εἰλήλουθμεν: *come*, *go*. The direction of the motion is made distinct by the connexion.

ἐρωέω: *depart from*, *withdraw*.

ἐρώμεθα: aor. subjv. of εἴρομαι, *ask*.

ἐς: adv. and prep. *into*. See εἰς.

ἔσαν [ἦσαν]: impf. of εἰμί.

ἐσ-άντα: adv. *face to face*.

ἔσᾶσα: *seating*, aor. partic. of ἕζομαι.

ἕσασθαι: aor. inf. of ἕννυμι, *clothe*.

ἐσάωθεν [ἐσώθησαν], **ἐσάωσε** [ἔσωσε]: aor. of σαόω, *save*.

ἔσβη: aor. of σβέννυμι, *fail*.

ἐσ-έδρακεν: aor. of εἰσδέρχομαι.

ἐσ-έρχομαι, ἐσ-ελεύσομαι: see εἰσέρχομαι.

ἐσθής, -ῆτος (ϝεσ-, vestis): *clothing*, *raiment*.

ἐσθέμεναι [ἐσθίειν]: inf. of ἔσθω, *eat*.

ἐσθίω, inf. ἐσθιέμεν, impf. ἤσθιε, aor. ἔφαγε, φάγες, inf. φαγέμεν: *eat*, *devour*, *consume*. *Cf.* ἔσθω.

ἐσθλός 3: *noble*, *excellent*, *good*.

ἔσθω, inf. ἐσθέμεναι, ἔσθειν: *eat*. *Cf.* ἔδω, ἐσθίω.

ἔσκε(ν) [ἦν]: iterative impf. of εἰμί.

ἐσ-ορῶντι: partic. of εἰσοράω.

ἑσπέριος: adj. *at evening* (§ 59 *a*); *of the evening*, *i.e.* *of the west*.

ἕσπερος (ϝεσπ-, vesper): *evening*.

ἕσπετο: aor. of ἕπομαι, *follow*.

ἕσσα: aor. of ἕννυμι, *clothe*.

ἔσσεαι [ἔσῃ], **ἔσσεται** [ἔσται]: see εἰμί.

ἐσσί [εἶ]: 2 sing. ind. of εἰμί.

ἔσσο [ἴσθι]: 2 sing. imv. of εἰμί.

ἐσσομένοισιν [ἐσομένοις]: see εἰμί.

ἐσσύμενος: *eager*, perf. of σεύω.

ἐσσυμένως: adv. *eagerly*, *quickly*.

ἕσταμεν: *were standing*, plpf. of ἵστημι.

ἔσταν [ἔστησαν]: *stood*, aor. of ἵστημι.

ἑσταότες and **ἑστεῶτες** [ἑστῶτες]: *standing*, perf. of ἵστημι.

ἐστόν du., **ἔστων** imv.: of εἰμί, *am*.

ἐσφαγμένα: perf. of σφάζω, *slay*.

ἐσ-φόρεον: impf. of εἰσφορέω.

ἔσχ᾽: for ἔσκε (see εἰμί), before an aspirate.

ἐσχάρη, locative as gen. ἐσχαρόφιν: *hearth*.

ἐσχατιή: *extremity*, *extreme end*.

ἔσχατος: *most remote*.

ἔσχεθεν: aor. of ἔχω, *hold*.

ἔσω: adv. *within*. See εἴσω.

ἑταῖρος, ἕταρος: *comrade*, *companion*.

ἐτέθαπτο: plpf. of θάπτω, *bury*.

ἐτεθήπεα: *was amazed*. See θαπ-.

ἐτέλεσσε: aor. of τελέω, *accomplish*.

ἐτεόν: adv. *in truth*, *really*.

ἔτεος: gen. of ἔτος, *year*.

ἑτερ-ήμερος: *living every second day*, of Castor and Polydeuces. λ 303.

ἕτερος 3: *other*, *the other* of two, *one or other*, *one* of two.

ἑτέρω-θεν, ἑτέρω-θι: adv. *on the other side*.

ἑτέρως: adv. *otherwise*.

ἔτετμον: aor. *overtook*, *found*.

ἐτέτυκτο: *had come to pass*, *was*, plpf. of τεύχω.

ἔτεχ᾽ [ἔτεκε]: aor. of τίκτω, *bring forth*.

Ἐτεωνεύς, -ῆος: *Eteōneus*, an attendant of Menelaus. δ 22. He was of noble birth and yet served Menelaus as θεράπων (§ 20), just as Patroclus did Achilles. He had been with Menelaus on his wanderings (δ 33), and at Sparta dwelt near him (ο 96).

ἔτης: *kinsman*, *connexion*.

ἐτήτυμος: *true*, *real*, *to be realized*, *possible*. Neut. as adv. *truly*. *Cf.* ἐτεόν.

ἔτι: adv. *still*, *yet*, *again*. οὐκ ἔτι, *no longer*.

ἐτίθει: impf. of τίθημι, *place*. § 55 *a*.

ἔτλη: aor. *endured*. See τλῆναι.

ἑτοιμάζω, aor. ἑτοιμάσσαντο: *make ready*.

ἑτοῖμος: *ready*, *prepared*, *true*.

ἔτος, -εος (ϝέτος, vetus): *year*.

ἔτραπον: aor. of τρέπω, *turn*.

ἔτυμον: *truth*. *Cf.* ἐτήτυμος.

ἐτύχθη: *happened*, aor. of τεύχω.

Digitized by Google

ἐύ, εὖ: adv. *well, happily, carefully.* § 27 *a.* *Cf.* ἐύς, ἠύς.
Εὐάνθης, -εος: father of Maron. ι 197.
ἐυ-ανθής, -έος: *blooming, abundant.*
Εὔβοια: *Euboea*, long island in the Aegean, near the coast of Attica and Boeotia.
ἐυ-δείελος: *conspicuous, easily seen.*
ἐύ-δμητος (δέμω): *well-built.*
εὕδω, subjv. εὕδησθα, impf. εὗδον: *sleep, slumber.*
ἐυ-εργής, -έος: *well-built, well-wrought.* ἐυεργέα, pl. as subst. *kindly deeds.*
ἐυ-εργός: *right-acting, well-doing.*
ἐύ-ζυγος: *well-yoked, well-built.*
Εὐηνορίδης: an Ithacan. β 242.
ἐυ-ήνωρ, -ορος: *manly.*
ἐυ-ήρης, -ες: *well-fitting, handy.*
ἐύ-θρονος: *well-throned.*
εὐ-κέατος: *well-split, fissile.*
εὔ-κηλος: *at ease, undisturbed.*
ἐυ-κνήμῑδες pl. (κνήμη): *well-greaved.* The greave was of leather or metal for the protection of the warrior's shin—either from the weapons of the enemy or the knocks of his own shield.
ἐυ-κτίμενος 3: *well-built, well-tilled.*
ἐύ-κυκλος: *well-wheeled.*
ἐυ-λείμων, -ονος: *with good meadows.*
εὐ-μενέτης: *well-disposed.*
Εὔμηλος: *Eumēlus*, son of Admetus and Alcestis. δ 798.
ἐυ-μμελίης: *with good ashen spear.*
εὐνάζομαι: *am couched, lie.*
εὐνάω, aor. εὔνησε, pass. εὐνηθῆναι: *lay down, lull to rest, assuage*; pass. *lie on the couch.*
εὐνή, gen. εὐνῆς, εὐνῆφι (§ 36 *a*): *bed, couch; anchor-stone,* thrown from the prow.
εὖνις, -ιος: *bereft.*
ἐύ-ννητος: adj. *well-spun, well-woven.*
ἐύ-ξεστος (ξέω) 3: *well-polished.*
ἐύ-ξοος: *well-polished.*
ἐύ-ορμος: adj. *with good moorings.*
εὐ-πατέρεια: *daughter of a noble sire.*
Εὐ-πείθης, -εος: an Ithacan. α 383.
ἐύ-πεπλος; *well-robed.*
ἐυ-πλοκαμῖδες fem. pl. and **ἐυ-πλόκαμος** (πλέκω): *fair-tressed.*
ἐυ-πλυνής, -ές: *well-washed.*
ἐυ-ποίητος: *well-made.*
ἐύ-πωλος: *with good* (*many?*) *steeds.*
εὑρίσκω, aor. εὗρον, inf. εὑρέμεναι: *find.*
Εὖρος: *Eurus*, the East wind.
εὖρος, -εος: *breadth.*
ἐυ-ρραφής, -ές: *well-sewed, well-stitched.*
εὐρυ-άγυια: *broad-streeted.*
Εὐρύαλος: a Phaeacian. θ 115.
Εὐρυδίκη: Nestor's wife. γ 452.
Εὐρύκλεια: nurse of Odysseus. α 429, β 347, δ 742.
Εὐρύλοχος: companion and connexion of Odysseus. κ 205, λ 23, μ 195.
Εὐρύμαχος: treacherous leader of Penelope's suitors. α 399, β 177, δ 628.
Εὐρυμέδουσα: Nausicaa's nurse. η 8.
Εὐρυμέδων, -οντος: a giant. η 58.
εὐρυ-μέτωπος: *with broad forehead.*
Εὐρυμίδης: patronymic of Telemus. ι 509.
Εὐρύνομος: a suitor of Penelope. β 22.
εὐρῡ́νω, aor. εὐρῦναν (εὐρύς): *broaden.*
εὐρυ-όδειά: fem. adj. *with broad ways.*
εὐρύ-οπα nom. (ὄψ, vox): *far-sounding, far-thundering.* Epithet of Zeus. § 37 *b.*
εὐρύ-πορος: *with broad ways.*
εὐρυ-πυλής, -ές: *with broad gates.*
Εὐρύπυλος: son of Telephus. λ 520.
εὐρύς, εὐρεῖα, εὐρύ, gen. fem. εὐρείης, acc. masc. εὐρύν, εὐρέα (with κόλπον and πόντον): *broad, wide, wide-spread, spacious.*
εὐρυ-σθενής, -ές: *of mighty strength.*
Εὔρυτος: a famous archer. θ 224.
εὐρυ-φυής, -ές: *wide-growing, broad-eared.*
εὐρύ-χορος: (*with broad squares for the choral dance*), *spacious.*

Digitized by Google

εὐρώ-εις, *-εσσα*: *mouldy*, *murky*.
ἐύς, gen. pl. fem. *ἐάων*: adj. *good*.
εὗσεν: aor. of *εὕω*, *singe*.
ἐύ-σκοπος: *clear-sighted*. § 27 *a*.
ἐύ-σσελμος: *well-decked*.
ἐυ-στέφανος: *with fair diadem*.
ἐύ-στρεπτος: *well-twisted*.
ἐυ-στρεφής, *-ές*: *well-twisted*.
εὖτε: conj. *when*. See *ἠύτε*.
ἐυ-τρεφής, *-ές*: *well-fed*, *fat*.
ἐύ-τροχος: *well-wheeled*.
ἐυ-φραίνω: *cheer*, mid. *am of good cheer*.
ἐυ-φροσύνη: *good cheer*, *merriment*.
εὐχετάομαι, opt. *εὐχετοῴμην*: *pray*, *boast*, *claim*. *Cf.* *εὔχομαι*.
εὐχή: *prayer*, *vow*.
εὔχομαι, aor. *εὔξατο*, subjv. *εὔξεαι*: *pray*, *boast*, *claim*. *εὔχομαι εἶναι* is a freq. formula in Homer, sometimes meaning hardly more than *εἰμί*, as *α* 187, though originally indicating pride in the statement.
εὖχος, *-εος*: *boasting*, *glory*, *victory*.
εὐχωλή: *prayer*, *vow*.
εὕω, aor. *εὗσεν*: *singe*. Hogs' bristles were *singed* off, not boiled off as in modern times.
ἐυ-ώδης, *-ες* (odor): *sweet-smelling*.
ἐυ-ῶπις, *-ιδος*: *fair-faced*.
ἔφαγε: aor. of *ἐσθίω*, *eat*.
ἔφαν [*ἔφασαν*], **ἔφασκε**, **ἔφατο**: see *φημι*.
ἐφ-άπτω, aor. subjv. *ἐφάψεαι*: *lay hold of*, with genitive.
ἐφ-έζομαι: *sit upon*.
ἐφ-έηκεν, **ἐφείη** (opt.): aor. of *ἐφίημι*.
ἐφ-έπω, iterative impf. *ἐφέπεσκον*, aor. *ἐπέσπον*, subjv. *ἐπίσπῃ*, mid. *ἐπισπόμενοι*: *follow*, *meet* (fate or death), *traverse*, *busy* (*myself*) *with*.
ἐφ-εστάμεν: see *ἐφίστημι*.
ἐφ-έστιος: adj. (*on*) *to the* (*his*) *hearth*.
ἐφ-ετμή (*ἵημι*): *behest*, *command*.
ἐφ-ευρίσκω, aor. *ἐφεύροι*: *find*.
ἔφ-ημαι: *sit at*, *sit upon*.
ἐφ-ήμεριος: adj. *on that day*. § 59 *a*.
ἐφ-ημοσύνη: *command*, *behest*.
ἐφ-ήσει: fut. of *ἐφίημι*, *put upon*.
ἔφησθα: impf. of *φημί*, *say*.
ἔφθης: aor. of *φθάνω*, *anticipate*.
Ἐφιάλτης: son of Iphimedia. λ 308.
ἐφ-ίζω (*ἕδος*): *sit upon*.
ἐφ-ίημι, fut. *ἐφήσει*, aor. *ἐφῆκεν*, *ἐφέηκεν*: *send upon*, *put upon*, *enjoin upon*.
ἐφ-ίστημι, perf. inf. *ἐφεστάμεν* (§ 47 *g*): *station at*; perf. *stand at*.
ἐφοίτων: impf. of *φοιτάω*.
ἐφ-οπλίζω, fut. *ἐφοπλίσσουσιν*, aor. opt. *ἐφοπλίσσειας*, inf. *ἐφοπλίσαι*: *make ready*, *prepare*.
ἐφ-οράω, fut. *ἐπιόψομαι*, *ἐποψόμενον*: *look upon*, *visit*; *select*.
ἐφόρει: impf. of *φορέω*, *bear*.
ἐφ-ορμάω, aor. *ἐφορμήσας*, pass. as mid. *ἐφορμήθην*: *urge upon*; mid. *rush upon*, *am eager*.
ἐφ-ύπερ-θε(ν): adv. *above*, *over*.
Ἐφύρη: *Ephyra*, an inland town of Elis. *α* 259, *β* 328.
ἔχεαν: aor. of *χέω*, *pour*.
ἐχέ-θυμος: *mistress of her desires*.
Ἐχένηος: an old Phaeacian. *η* 155.
ἔχεσκον: iterative impf. of *ἔχω*.
ἔχευαν: aor. of *χέω*, *pour*.
Ἐχέφρων, *-ονος*: son of Nestor. *γ* 413.
ἐχέ-φρων, *-ονος*: *discreet*, *prudent*.
ἐχθαίρω, aor. *ἤχθηρε*: *hate*.
ἔχθομαι: *am hated*.
ἔχθος, *-εος*: *enmity*, *wrath*.
ἐχθρός: *hateful*.
ἔχω, subjv. *ἔχῃσιν*, inf. *ἐχέμεν*, *ἔχειν*, impf. *εἶχον*, *ἔχον*, iterative *ἔχεσκον*, fut. *ἕξει*, *σχήσεις*, aor. *ἔσχον*, *σχέθον*, imv. *σχεθέτω*, mid. imv. *σχέσθε* (*σεχ-*): *have*, *have to wife*, *check*, *hold*, *inhabit*, *guide*, *manage*, *keep*, *protect*; mid. *cling*. The aor. mid. is used not only by Homer but even by Plato as passive. *ἐκ τοῦ ἔχεται*, *on him depends*.
ἕω [*ῶ*]: subjv. of *εἰμί*, *am*.
ἑῷ: dat. of *ἑός*, *own*, *his*.

Digitized by Google

ἐῴκειν: see ἔοικα, *resemble*.
ἐών [ὤν]: partic. of εἰμί, *am*.
ἐώργειν: plpf. of ἔρδω, *do*, with cognate acc. and direct object.
ἕως: conj. *until*. See εἷος.

Z.

ζαής, -ές (ἄημι): *fiercely blowing*.
Ζάκυνθος: *Zacynthus*, mod. *Zante*, an island in the Ionian Sea. A short open final syllable retains its quantity before this word. § 62 *g*.
ζειαί pl.: *grain*, *spelt*.
ζεί-δωρος: *grain-giving*, *fruitful*.
ζεύγνῡμι, aor. ζεῦξεν: *yoke*.
Ζεύς, gen. Ζηνός, Διός, dat. Ζηνί, Διί, voc. Ζεῦ: *Zeus*, Jupiter, son of Cronus (Κρονίων), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods. He controls the elements, sending lightning (τερπικέραυνος, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).
ζεφυρίη: a fem. adj. as subst. equiv. to Ζέφυρος. For the metrical 'quantity' of the first syllable, see § 62 *h*.
Ζέφυρος (*zephyr*): *Zephyrus*, the West wind. δ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of Boreas.
ζέω, aor. ζέσσεν: *seethe*, *boil*.
Ζῆθος: Amphion's brother. λ 262.
ζηλήμων, -ονος: *jealous*.
Ζηνός: gen. of Ζεύς.
ζόφος: *gloom*, *darkness*; *evening*.
ζυγόν (jugum): *yoke*, *thwart*; possibly *fore* or *aft deck* of the Homeric ship.
ζω-άγρια pl.: *life-forfeits*, *the reward for saving a life*.
ζώνη (*zone*): woman's *girdle*, *waist*.
ζωός 3: *alive*, *living*.
ζῶστρα pl.: *tunics*, undergarments for men.
ζώω, inf. ζωέμεναι, ζώειν, partic. ζώοντος: *live*.

H.

ἤ or **ἠέ**: particle, (1) disjunctive, *either*, *or*; (2) interrogative, *whether*; (3) comparative, *than*. In a double question ἤ (ἠέ) . . . ἦ (ἦε) is used for Attic πότερον . . . ἤ.
ἡ: fem. of dem. or rel. pronoun.
ἦ: *truly*, *surely*, *indeed*. This sometimes introduces a direct question, but always expresses feeling, and never is a mere interrogation point as it is in Attic.
ἦ: impf. of ἠμί, *say*.
ᾗ: dat. of rel. or of poss. pronoun.
ἦα (eram): impf. of εἰμί, *am*.
ἤα pl.: *provisions*, *chaff*. See ἤια.
ἠβαιόν: adv. *a little*, *little*. οὐδ' ἠβαιόν, *not in the least*.
ἡβάω, partic. ἡβώωσα, aor. subjv. ἡβήσῃ: *am youthful*, *vigorous*; aor. *came to manhood*.
Ἥβη: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods. λ 603.
ἥβη: *youth*, *youthful vigor*.
ἠγάασθε: impf. of ἀγάομαι.
ἤγαγε: aor. of ἄγω, *lead*.
ἠγάθεος 3: *very sacred*, *holy*.
ἤγειρα: aor. of ἀγείρω, *collect*.
ἡγεμονεύω, fut. ἡγεμονεύσω: *am leader*, *lead*.
ἡγεμών, -όνος: *leader*, *chief*.
ἡγέομαι, aor. ἡγήσατο, opt. ἡγήσαιο (ἄγω): *lead*, *guide*.
ἠγερέθομαι: *collect*, *gather*.
ἤγερθεν [ἠγέρθησαν]: see ἀγείρω.
ἠγηλάζω: *lead*, *endure*.
ἡγήτωρ, -ορος: *leader*, *ruler*.
ἠγνοίησεν: aor. of ἀγνοιέω.
ἠδέ: *and*. Freq. correl. with ἠμέν.
ᾔδεα, **ᾔδη**: plpf. of perf. οἶδα, *know*.

Digitized by Google

ἤδη: temporal adv. *now*, *already*, *before now*. νῦν ἤδη, *now*, *at once*.
ἥδιστος: *most sweet*. Sup. of ἡδύς.
ἥδομαι, aor. ἥσατο: *am pleased*.
ἡδύ-ποτος: *sweet-to-drink*, *sweet*.
ἡδύς, ἡδεῖα, ἡδύ, gen. ἡδέος (ἁνδάνω): *sweet*, *pleasing*. (Not *saccharine*.)
ἠέ, ἦε; see ἤ.
ἠείδη [ᾔδη]: *knew*. See οἶδα.
ἤειδε: impf. of ἀείδω, *sing*.
ἤειν: impf. of εἶμι, *go*.
Ἠέλιος, gen. Ἠελίοιο [Ἡλίου, § 38 *a*]: *Helius*, sun-god.
ἠέλιος [ἥλιος]: *sun*.
ἦεν [ἦν]: impf. of εἰμί, *am*.
ἠέρα, ἠέρι: see ἀήρ, *mist*.
ἠέριος: adj. *early in the morning*.
ἠερο-ειδής, -ές: *hazy*, *misty*.
ἠερό-εις, -εσσα: *murky*, *gloomy*.
ἤϊα pl.: *provisions*, *chaff*. See ᾖα. ἠίων, ε 368, is disyllabic, by 'synizesis.'
ᾖια [ᾖα], **ᾖιε** [ᾔει]: impf. of εἶμι.
ἠίθεος: *unmarried young man*, *youth*.
ἤικτο: *was like*. See ἔοικα. § 52 *c*.
ἤιξεν: aor. of ἀίσσω, *dart*.
ἤισκεν: impf. of ἐίσκω, *make like*.
ἠιών, -όνος: pl. *seashore*, *strand*.
ἧκα: aor. of ἵημι, *send*.
ἠλάκατα pl.: *wool*, *yarn*.
ἠλακάτη: *spindle*, *distaff*.
ἤλασε: aor. of ἐλαύνω, *drive*.
ἠλασκάζω: *skulk from*, *flee*.
ἠλᾶτο: impf. of ἀλάομαι, *wander*.
ἠλέκτρος: *silver-gold*. δ 73. (But τὸ ἤλεκτρον, *amber*, would furnish the same form of the genitive, and may have been meant.)
ἠλεός: *foolish*, *mad*.
ἠλίβατος: *towering*, *steep*. (But of uncertain derivation and meaning.)
ἤλιθα: adv. *in abundance*. ἤλιθα πολλή, *in great abundance*.
Ἥλιος: *Helius*. See Ἠέλιος.
Ἦλις, -ιδος: *Elis*, the western country of Peloponnesus. δ 635.
ἤλκησε: aor. of ἑλκέω, *assail*.
ἤλυθε [ἦλθε]: aor. of ἔρχομαι.
ἤλυξα: aor. of ἀλύσκω, *avoid*.
Ἠλύσιον πεδίον: *the Elysian plain*, a blessed abode near the western Oceanus for the relatives of Zeus who are translated thither instead of being sent to Hades. δ 563. It is the original of the 'Island valley of Avilion | Where falls not hail or rain or any snow, | Nor ever wind blows loudly,' to which Arthur goes, Tennyson's *Morte d'Arthur*.
ἠλώμην: impf. of ἀλάομαι, *wander*.
ἠμαθό-εις, -εσσα: *sandy*.
ἧμαι, pl. εἵαται, impf. du. ἥσθην, pl. εἵατο: *sit*. This verb with a partic. often marks the continuance of a state, opposed to the idea of *moving* rather than to that of *standing*.
ἦμαρ, -ατος (ἡμέρα): *day*. νόστιμον ἦμαρ, *day of return*, *return*. § 19 *e*.
ἠμάτιος 3: adj. *by day*. § 59 *a*.
ἡμεῖς or **ἄμμες**, gen. ἡμέων (§ 28), dat. ἡμῖν, ἧμιν, ἄμμι(ν), acc. ἡμέας, ἄμμε: *we*, *us*, pl. of ἐγώ.
ἤμελγεν: impf. of ἀμέλγω, *milk*.
ἠμέν: particle generally correl. with ἠδέ, *both . . . and*. *Cf.* μέν . . . δέ.
ἡμέρη: *day*.
ἡμερίς, -ίδος: *cultivated vine*.
ἡμέτερος (ἡμεῖς) 3: *our*. ἐς ἡμέτερον or ἡμετερόνδε, sc. δῶμα, *to our house*.
ἠμί, impf. ἦ (ait): *say*, *speak*. ἦ καί is used *after* a speech that is reported, where the same subject is continued for the following verb.
ἡμι-όνειος 3: *belonging to mules*, *mule*.
ἡμί-ονος fem.: (*half-ass*), *mule*.
ἥμισυς, pl. ἡμίσεες: *half*.
ἦμος: conj. *when*.
ἥν: fem. acc. sing. of the rel. or of the possessive (ϝήν) pronoun.
ἤν: εἰ ἄν, *if*, with subjunctive.
ἤνεικαν [ἤνεγκαν]: aor. of φέρω.

Digitized by Google

ἠνεμό-εις, -εσσα (ἄνεμος): *windy, wind-swept.*

ἡνία pl.: *reins* of chariot-horses.

ἡνι-οχεύω (ἔχω): *hold the reins, drive.*

ἦνις: *sleek.* (Possibly *yearling.*)

ἦνον: impf. of ἄνω, *accomplish.*

ἦνοψ, -οπος: *shining, gleaming.*

ἠντήσατε: see ἀντάω, *meet, obtain.*

ἠνώγεα: see ἀνώγω, *bid.*

ἠοῖ: dat. of ἠώς, *dawn.*

ἠοῖος 3: adj. *of the dawn, of the East.* ἠοίην (*sc.* ἡμέρην), *morning.*

ᾔομεν [ῄμεν]: impf. of εἶμι, *go.*

Ἠοῦς: gen. of Ἠώς, *Eos, Dawn.*

ἧπαρ, -ατος (jecur): *liver.* This was considered by the ancient Greeks the seat of the passions, and the use of the word often agrees with that of the English *heart.*

ἠπεδανός: *slow.*

ἤπειρος: *mainland, inland, land.* ἤπειρόνδε, *to land.*

ἠπεροπεύς, -ῆος: *cheat, deceiver.*

ἤπιος: *kindly, gentle.*

ἠπύω: *hail, call to.*

ἦρα (ϝῆρα): *pleasure,* always obj. of φέρειν.

Ἡρακλέης, acc. Ἡρακλῆα: *Heracles,* Hercules, son of Zeus and Alcmene, husband of Hebe. θ 224, λ 267.

Ἡρακλήειος 3: *of Heracles.* βίη Ἡρακληείη, *the might of Heracles, the mighty Heracles.* λ 601. § 19 *e.*

ἤραρε: *strengthened.* See ἀραρίσκω, *fit.*

ἠράσσατο: aor. of ἔραμαι, *love.*

ἤρατο: aor. of ἄρνυμαι, *gain, secure, accomplish.*

ἠρᾶτο: impf. of ἀράομαι, *pray.*

ᾕρειν: impf. of αἱρέω, *seize.*

Ἥρη: *Hera,* Juno, daughter of Cronus, both wife and sister of Zeus. In the Trojan War she strongly favored the Greeks.

ἠρήσαντο: aor. of ἀράομαι, *pray.*

ἠρι-γένεια: *early-born, child of the morning.* Epithet of Ἠώς, *Dawn.*

ἠρώμην: impf. of ἀράομαι, *pray.*

ἥρως, gen. ἥρωος: *brave warrior, brave.* (Not yet the modern *hero.*)

ἥσατο [ἥσθη]: aor. of ἥδομαι.

ἥσειν: fut. of ἵημι, *hurl.*

ἦσθα: impf. of εἰμί, *am.*

ἦσθε: impf. of ἔσθω, *eat.*

ἥσθην: impf. du. of ἧμαι, *sit.*

ᾖσι [ᾖ]: subjv. of εἰμί, *am.*

ᾗσι(ν) [αἷς]: dat. fem. pl. of ὅς.

ἧσται: 3 sing. of ἧμαι, *sit.*

ᾔσχυνε: impf. of αἰσχύνω.

ᾔτεε: impf. of αἰτέω, *ask.*

ἦ τοι: *in truth, believe me, now truly.*

ἦτορ neut.: *heart,* as the seat of joy, grief, etc., *mind.*

ἠυ-γένειος: *well-bearded, bearded.*

ηὔδα: impf. of αὐδάω, *speak.*

ἠύ-κομος: *fair-haired.*

ἠύς, neut. ἠύ, gen. pl. ἐάων (εὖ): *valiant, good;* pl. *good things.*

ἠύτε: *as,* introducing a comparison.

Ἥφαιστος: *Hephaestus,* Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire). δ 617, ζ 233, η 92, θ 268 ff.

ἠφύσαμεν: aor. of ἀφύσσω.

ἠχή: *roar, din.*

ἠχή-εις, -εσσα: *resounding.*

ἤχθηρε: aor. of ἐχθαίρω, *hate.*

ἧχι: locative adv. *where.*

ἤχλυσε: aor. of ἀχλύω, *grow dark.*

ἠῶ-θεν, ἠῶ-θι: adv. *in the morning.*

Ἠώς, gen. Ἠοῦς: *Eōs, Dawn,* Aurora, goddess of the morning. Wife of Tithonus (ε 1) and mother of Memnon (δ 188, λ 522). She is called *early-born* (ἠριγένεια), *rosy-fingered* (ῥοδοδάκτυλος), and *golden-throned* (χρυσόθρονος).

ἠώς, gen. ἠοῦς, dat. ἠοῖ, acc. ἠῶ (better ἠόα) [ἕως]: *morning, dawn.*

Digitized by Google

Θ.

θαάσσω, inf. θαασσέμεν: *sit.*

θαλάμη: *chamber, hole.*

θαλαμη-πόλος: *chamber-maid.*

θάλαμος: *women's hall, bed-chamber, store-room.* Usually thought of as back of, and opening into, the men's hall (μέγαρον).

θάλασσα: *sea.*

θαλάσσιος: adj. *of the sea.*

θαλέθω: *bloom.*

θάλεια: fem. adj. *blooming, luxurious.*

θαλερός 3: *blooming, big, rich, fresh, vigorous, happy.*

θαλίη: *delight, festivity.*

θάλλω, perf. partic. as pres. τεθηλώς, fem. τεθαλυῖα: *bloom, blossom;* partic. *fruitful.*

θάλος, -εος: *scion,* "flower."

θαλπωρή: (*warmth*), *comfort, joy.*

θαμά: adv. *often.*

θαμβέω, aor. θάμβησαν: *wonder.*

θάμβος, -εος: *wonder.*

θαμέες, dat. θαμέσι, pl.: *thick, close.*

θαμίζω: *am frequent.* θαμίζων, *making frequent trips.*

θάμνος: *bush, shrub.*

θάνατος: *death.*

θανέειν [θανεῖν], **θάνῃσι** [θάνῃ], **θάνον** [ἔθανον]: aor. of θνήσκω.

θάομαι, inf. θῆσθαι: *suck, milk.*

θαπ-, present stem of a perfect with present meaning, τέθηπα, plpf. ἐτεθήπεα: perf. *wonder, am amazed.*

θάπτω, plpf. ἐτέθαπτο: *bury.*

θαρσαλέος: *bold, confident.*

θαρσαλέως: *confidently, boldly.*

θαρσέω, aor. partic. θαρσήσας: *dare, am of good courage.*

θάρσος, -εος: *courage, daring.*

θαρσύνω, aor. subjv. θαρσύνω: *encourage, embolden.*

θᾶσσον (comp. of ταχύς): adv. *quicker, right speedily.*

θαῦμα, -ατος: *wonder, marvel.*

θαυμάζω and **θαυμαίνω,** fut. partic. θαυμανέοντες (θηέομαι): *watch, explore, wonder, admire.* ἰδόντες θαύμαζον, *gazed with wonder.*

θεά and **θέαινα**: *goddess.*

θέειον: *sulphur.* The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and *brimstone*' from heaven destroyed Sodom.

θείειν: inf. of θέω, *run.*

θειλόπεδον: *curing-place* for grapes.

θεῖμεν: aor. opt. of τίθημι.

θείνω: *strike.*

θεῖος or **θέιος** (θεός): adj. *of the gods, inspired, sacred, god-like.*

θειότερος: *of the gods, for the gods.* § 43 *c.*

θείω [θῶ]: aor. subjv. of τίθημι. § 55 c.

θέλγω, iterative impf. θέλγεσκεν, aor. ἔθελξε, pass. ἐθέλχθης: *charm, beguile.*

θελκτήριον: *charm, propitiation.*

θέμεν(αι): aor. inf. of τίθημι.

θέμις, pl. θέμιστες: *natural law, what is fitting;* pl. *laws.* ἣ θέμις ἐστί, *as is right, as is lawful, as is natural.*

Θέμις, gen. Θέμιστος: *Themis,* daughter of Uranus and Gaea, goddess of justice.

θεμιστεύω: *am judge, rule, give laws.*

θεμόω, aor. θέμωσε: *urge, drive.*

-θεν: inseparable suffix, forming an ablatival genitive. § 36 *c.*

θέο [θοῦ]: aor. imv. of τίθημι, *place.*

θεο-ειδής, -ές (εἶδος), and θεο-είκελος: *god-like.* Of beauty or strength of person, without reference to moral qualities. *Cf.* ἰσόθεος.

θεο-προπέω: *prophesy, declare the divine will.*

θεο-προπίη: *oracle, prophecy.*

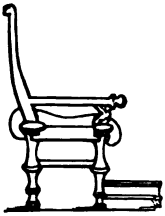
θεο-πρόπος: *seer, prophet.*

θεός: *god, divinity.* See δαίμων.

θεουδής, -ές (δϝέος): *god-fearing.*

Digitized by Google

θεό-φιν: old locative as dat. pl. of θεός.
θεράπων, -οντος: *attendant*. A *servant*, but doing voluntary service.
θερμαίνω: *heat*.
θερμός (*thermo*-meter) 3: *hot*.
θέρμω: *warm*, *heat*.
θέρος, gen. θέρευς (θερμός): *summer*.
θές, θέσαν: see τίθημι, *place*, *make*.
θέσκελος: *wondrous*, *strange*.
θεσπέσιος 3: *divine*, *marvellous*.
θεσπι-δαής, -ές: *fiercely burning*.
θέσπις, -ιος: *inspired*.
θέσφατος: *divine*; neut. *divinely appointed*, *oracle*.
θέω and **θείω**, partic. θέων, impf. ἔθει, ἔθεεν: *run*. *Cf.* τρέχω.
θέτο [ἔθετο]: aor. of τίθημι.
Θῆβαι pl. and **Θήβη**: *Thebes*. § 40 *d*. (1) The principal town of Boeotia. (2) Aegyptian *Thebes*, δ 126.
Θηβαῖος: *Theban*.
θηέομαι, impf. θηεῦντο, ἐθηεύμεσθα (§ 27 *b*), aor. θηήσατο (θαϝ-, θαῦμα): *look*, *look with wonder*, *wonder*.
θῆκαν: aor. of τίθημι.
θηλέω (θάλλω): *bloom*, *flourish*.
θῆλυς, θήλεια: *feminine*, *delicate*; *fresh*. As subst. *female*. Comp. θηλύτεραι. § 43 *c*.
θημών, -ῶνος: *heap*.
θήν: enclitic particle, *surely*, *forsooth*. οὔ θην, "I don't think."
θήρ, gen. θηρός: *wild beast*.
θήρη: *hunt*, *chase*.
θηρίον: *beast*.
θής, gen. θητός: *retainer*, a freeman working for hire. *Cf.* θητεύω.
Θησεύς, -ῆος: *Theseus*, mythical king of Athens and national hero of Attica. λ 322, 631.
θῆσθαι: see θάομαι.
θητεύω (θής): *serve as hireling*.
-θι: inseparable locative suffix. § 36 *b*.
θίς, dat. θινί: *heap*, *down*, *shore*, *strand*.
θνήσκω, aor. θάνον, ἔθανε, inf. θανέειν, perf. τέθνηκε, partic. τεθνηῶτος (§ 47 *i*), τεθνηυῖαν (θαν-): *die*; perf. *am dead*.
θνητός 3: *mortal*, *dying*.
θοινάω, aor. pass. θοινηθῆναι: *feast*.
θοός 3: *swift*. **θοῶς**, *swiftly*.
θοόω, aor. ἐθόωσα: *sharpen*.
θοῦρις, -ιδος: fem. adj. *impetuous*.
θόωκος: *seat*, *session*. See θῶκος.
Θόων, -ωνος: a Phaeacian. θ 113.
θοῶς (θοός): adv. *quickly*.
Θόωσα: mother of Polyphemus. α 71.
θρασυ-μέμνων, -ονος: *brave-hearted*.
Θρασυμήδης, -εος: son of Nestor. He had been at Troy with his father.
θρασύς, θρασεῖα (θάρσος): *bold*.
θρέψε: aor. of τρέφω, *nourish*, *curdle*.
Θρῄκην-δε: *to Thrace*.
θρῆνυς: *foot-stool*.
θριγκός: *frieze*.
Θρινακίη: *Thrinacia*, a mythical island. λ 107, μ 127, *cf.* μ 351.
θρίξ, gen. τριχός: *hair*, *bristle*.
θρόνος: *seat*, *chair*, esp. a high arm-chair with back and foot-stool, *throne*.



θρόνος.

θρώσκω, aor. ἔθορε: *leap*.
θυγάτηρ, gen. θυγατρός, dat. θῠγατέρι, nom. pl. θυγατέρες and θύγατρες: *daughter*. The first syllable is long in all forms of four syllables.
θύελλα: *blast*.
θῦεν: *surged*, impf. of θύω.
Θυέστης: *Thyestes*, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). δ 517.
Θυεστιάδης: *son of Thyestes*. § 42 *d*.
θυή-εις, -εσσα (θύος): *rich with incense*.
θῡμ-αλγής, -ές: *heart-grieving*.

Digitized by Google

θῡμ-ηγερέω (ἀγείρω): (*collect spirit*), *regain strength.*

θῡμ-ήρης, -ες: *heart-satisfying, comfortable.*

θῡμο-δακής, -ές: *heart-(biting) stinging.*

θῡμο-λέων, -οντος: *lion-hearted, 'lion-mettled,' coeur-de-lion.*

θῡμός: *heart, soul, spirit*, as the seat of life, and of the desires, passions, reason, will; *thought.* ὀρίνω θυμόν, *touch the heart.*

θῡμο-φθόρος (φθείρω): *life-destroying.*

θύον: *arbor-vitae* (?), *cedar* (?).

θυρεόν: *door-stone.*

θύρη: *door.* **θύρη-φιν,** *at the door, without.* **θύρα-ζε,** *to the door, out.*

θύω, aor. ἐθύσαμεν: *rage, surge;* aor. (*sent up in sacrificial smoke*), *sacrificed.*

θυώδης, -ες: *fragrant.*

θωή: *fine, penalty.*

θῶκος: *seat, sitting, session.* θωκόνδε, *to a session.* *Cf.* θαάσσω.

Θῶν, gen. **Θῶνος**: an Egyptian. δ 228.

θωρήσσομαι: (*equip with cuirass*), *arm myself.*

I.

ἰαίνω, aor. ἴηνατε, aor. pass. ἰάνθη: *warm, heat, cheer.*

ἰάλλω, aor. ἴηλε: *send, put.* Construed with adv. ἐπί.

ἰάομαι, fut. ἰήσεται: *heal.*

ἰάπτω: with κατά, *bring down, injure.*

Ἰάρδανος: Cretan river. γ 292.

Ἰασίδης: *i.e.* Amphion. λ 283.

Ἰασίων, -ωνος: favorite of Demeter. ε 125.

ἰαύω, iterative impf. ἰαύεσκεν, aor. ἰαῦσαι: *sleep, rest by night.* *Cf.* ἄεσαν, γ 490.

ἰαχή (ϝιαχή): *shriek, loud cry.*

ἰάχω (ϝιάχω): *shout, shriek, yell.*

Ἰαωλκός: *Iolcos*, city in Magnesia on the Pagasaean Gulf, the modern *Volo.* λ 256.

ἰδέ: conj. *and.* See ἠδέ.

ἴδε [ἰδέ]: *see to, provide,* aor. imv. of ὁράω.

ἴδε(ν) [εἶδε]: aor. ind. of ὁράω. § 46 *a.*

ἴδιος 3: (*my*) *own, private.*

ἴδμεν [ἴσμεν] 1 pl. ind., **ἰδμέναι** [εἰδέναι] inf.: of οἶδα, *know.*

ἰδνόω, aor. pass. as mid. ἰδνωθείς: *bend.*

ἰδοίατο [ἴδοιντο] opt., **ἴδομεν** [εἴδομεν] ind.: aor. of ὁράω.

Ἰδομενεύς, -ῆος: leader of the Cretans, son of Deucalion and grandson of Minos. One of the older leaders of the expedition against Troy. γ 191.

ἴδρις, -ιος (οἶδα): *skilled, skilful.*

ἰδρόω: *sweat.*

ἱδρύω, aor. ἵδρῦσεν (ἕδος): *seat.*

ἱδρώς, -ῶτος (sudor, *sweat*): *sweat.*

ἰδυῖα [εἰδυῖα]: fem. partic. of **οἶδα.**

ἴε [ᾔει]: impf. of εἶμι, *go.*

ἵει impf., **ἱεῖσα** partic.: of ἵημι.

ἵεμαι, impf. ἑέσθην, partic. ἱέμενος, aor. εἴσατο (ϝι-): *desire, strive for, set out.* (Distinguish from ἵημι.)

ἱερεύω, fut. inf. ἱερευσέμεν, aor. ἱέρευσεν: *sacrifice, offer* in sacrifice; *slaughter*, since though most of the flesh of the victims was eaten, yet on the other hand no flesh was eaten until a part had been presented to the gods.

ἱερήιον: *victim* for sacrifice.

ἱερόν: *victim, sacrifice.*

ἱερός 3: *holy, sacred; sturdy.*

ἵζω, iterative impf. ἵζεσκεν (ἕδος): *sit.*

ἴηλεν: aor. of ἰάλλω, *send, put.*

ἵημι, 3 sing. ἵησι, partic. ἱέντες, impf. ἵει, mid. ἱέσθην, fut. inf. ἥσειν, aor. ἧκα, mid. ἕντο: *send, hurl, cast, throw, drop, put; flow.* (Distinguish from ἵεμαι.)

ἴηνατε: aor. of ἰαίνω, *heat.*

ἰήσεται: fut. of ἰάομαι, *heal.*

Ἰήσων, -ονος: *Jason*, son of Aeson, leader of the Argonautic Expedition to Colchis for the Golden Fleece. μ 69 ff.

Digitized by Google

ἰητρός: *healer, physician.*

Ἰθάκη: *Ithaca*, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus.

Ἰθακήσιος: *Ithacan.*

ἴθι: imv. of εἶμι, *go.*

ἰθύνω, aor. imv. ἴθῦνε (ἰθύς): *make straight; guide.*

ἰθύς, -ύος: *undertaking, enterprise.*

ἰθύς [εὐθύς]: adv. with gen., *straight, straight for.* ἀν' ἰθύν, *straight up,* (*throwing*) *into the air.*

ἰθύω, aor. opt. ἰθύσειε: *aim at, reach after.*

ἱκάνω, inf. ἱκανέμεν: *come*, freq. with acc. of 'limit of motion.' τόδ' ἱκάνεις, *comest thus, comest hither.* *Cf.* ἱκνέομαι, ἵκω.

Ἰκάριος: *Icarius*, Penelope's father.

ἴκελος (ϝικ-) 3: *like, resembling.*

ἱκέσθαι: inf. of ἱκνέομαι.

ἱκετεύω, aor. ἱκέτευσε: *come as suppliant, supplicate, beg.*

ἱκέτης (ἱκνέομαι): *suppliant.*

ἴκμενος: *favoring, favorable,* secundus. Construed with οὖρος.

ἱκνέομαι, partic. ἱκνεύμεναι, fut. ἵξεται, aor. ἱκόμην, 2 pers. ἵκευ, subjv. ἵκηαι, opt. ἱκοίμην, inf. ἱκέσθαι: *come, arrive at, reach, come as suppliant, am suppliant.* Freq. with acc. of 'limit of motion.' § 22 *b* γ. *Cf.* ἱκάνω, ἵκω.

ἴκρια, locative gen. or dat. ἰκριόφιν pl.: *ribs* of a ship; *deck.*

ἵκω, aor. ἷξε: *come.* *Cf.* ἱκνέομαι.

ἱλάσκομαι, aor. subjv. ἱλάσσομαι: *propitiate, appease.*

ἵλημι, imv. ἵληθι: imv. *be gracious.*

Ἰλιό-θεν: adv. *from Ilios.* § 36 *c.*

Ἰλιό-θι: old locative, *at Ilios.* § 36 *b.*

Ἴλιος fem. (ϝίλιος): *Ilios*, capital city of the Troad, named for its founder Ilus (son of Tros and grandfather of Priam). (Neut. in Homer only O 71.)

Ἶλος: *Ilus*, Ephyraean prince. α 259.

ἱμάς, -αντος: leather *strap.*

ἱμάσθλη: *whip.*

ἱμάσσω, aor. ἵμασεν: *lash.*

ἱμείρω, aor. subjv. ἱμείρεται (§ 48 *a*): *desire, long, am eager.*

ἴμεν [ἰέναι] inf., **ἴμεν** 1 pl.: of εἶμι, *go.*

ἱμερό-εις, -εσσα: *lovely; yearning.*

ἵμερος: *longing, desire.*

ἵνα: adv. *where.* Conj. (more frequent) *in order that, that,* with subjv. or optative.

ἰνδάλλομαι: *show* (*my*)*self, appear.*

Ἰνώ: *Ino.* ε 333. See Λευκοθέη.

ἷξον: aor. of ἵκω, *come.*

ἰξύς, -ύος: *loins, waist.*

ἰο-δνεφής, -ές: *violet-dark, dark.*

ἰο-ειδής, -ές: *violet-color, dark-blue.*

ἴομεν: subjv. of εἶμι, *go.*

ἴον (ϝίον): *violet.*

ἰός: *arrow.*

ἰότης, -ητος: *will.* θεῶν ἰότητι, *by the will of the gods.*

ἴουλος: *down*, the *first soft beard.*

ἰο-χέαιρα (ἰός, χέω): (*she who showers arrows*), *the archer goddess.* Epithet of Artemis.

ἵππειος 3: *of the horses, horse.*

ἱππ-ήλατα (ἐλαύνω): Aeolic for ἱππηλάτης (*horse-driver*), *knight.* § 37 *b.*

ἱππ-ήλατος: adj. *fit for the driving of horses.*

ἱππιο-χάρμης: (*fighting on the chariot*), *knightly.*

ἱππό-βοτος (βόσκω): *horse-feeding.* Epithet of Argos, as suited to the rearing of horses.

ἱππό-δαμος (δαμάω): (*horse-tamer, master of horses*), *knight.*

ἱππό-θεν: adv. *from the horse.*

ἵππος: *horse;* pl. freq. *chariot.* ἀφ' ἵππων, *on chariots.* Horses drew by the yoke, without 'traces.' They were not used for 'cavalry.'

ἱππότα [ἱππότης, ἱππεύς]: *horseman, knight.* § 37 *b.*

Digitized by Google

Ἱπποτάδης: Aeolus. κ 2, 36. (Milton's 'sage Hippotades,' *Lycidas* 96.)

ἱρεύς, -ῆος [ἱερεύς]: *priest.*

ἴρηξ, ηκος: *hawk*, *falcon.*

ἱρόν, pl. ἱρά: pl. *sacrifices.*

ἱρός 3: *sacred*, *holy.* See ἱερός.

ἴς, pl. ἶνες (ϝίς, vis): *sinew; strength.* ἲς Τηλεμάχοιο, *the strength of Telemachus*, *the strong Telemachus.* § 19 e.

ἴσαν [ᾖσαν]: impf. of εἶμι, *go.*

ἴσαν [ᾔδεσαν]: plpf. of οἶδα, *know.*

ἴσᾱσι: 3 pl. of οἶδα, *know.*

ἴσθι: imv. of οἶδα.

ἴσκω: *liken.* *Cf.* ἐίσκω.

Ἴσμαρος: a town in Thrace. ι 40, 198.

ἰσό-θεος: *god-like.* *Cf.* θεοειδής.

ἰσόω, aor. mid. ἰσωσαίμην: *liken, compare.*

ἶσος 3 (ϝισ-): *equal*, *like.* ἶσον and ἶσα, cognate acc., adv. *equally.*

ἴστε: 2 pl. of οἶδα, *know.*

ἵστημι, impf. ἵστασαν, partic. mid. ἱστάμενος, impf. ἵστατο, fut. στήσειν, aor. στῆσα, ἔστησε, ἔστην, στῆ, pl. ἔσταν, στῆσαν, opt. σταίη, imv. στῆτε, inf. στήμεναι, partic. στάς, perf. ἕστηκεν, partic. ἑστεῶτα, ἑσταότες, plpf. ἑστήκει, 1 pl. ἕσταμεν, 3 pl. ἕστασαν: pres. and 1 aor. act. transitive, *cause to stand*, *station*, *set*, *stop;* other tenses and mid. intransitive, *take (my) position*, *stand*, *stop;* perf. *stand.*

ἱστίον: *sail.* Each boat had but a single sail, and the pl. may be used of *mast and sail.*

ἱστο-πέδη: *mast-step*, support for the mast in the hold of the boat.

ἱστός: (1) *mast;* (2) *loom;* (3) *web.* ἱστὸν ἐποιχομένη, *going to and fro before the loom*, *plying the loom.* 'The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts, united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (κανών, Ψ 761), was drawn forward with one hand to the breast of the weaver, while by the other hand the woof-thread, by means of the κερκίς, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin on ε 62.)

ἱστός.

(Penelope at the loom.)

Digitized by Google

ἴστω: *be witness*, imv. of οἶδα.

ἰσχανάω: mid. *am checked, wait, delay;* act. *am bent on having.*

ἴσχω, imv. ἴσχεο (ἔχω): *hold;* mid. *keep (to) thyself, be silent.*

ἰσωσαίμην: *would liken myself*, aor. of ἰσόω.

ἰτέη (*withe*): *willow.*

ἴτην [ᾔτην]: du. impf. of εἶμι, *go.*

Ἰφθίμη: sister of Penelope. δ 797.

ἴφθῖμος 3: *mighty, doughty, excellent.*

ἶφι (ϝῖφι, ἴς): adv. *with might.*

Ἰφικλήειος: adj. *of Iphicles.* λ 290. βίη Ἰφικληείη, "the mighty Iphicles." See βίη.

Ἰφιμέδεια: mother of Otus and Ephialtes. λ 305.

ἴφιος (ἴς): *strong, goodly.*

ἰχθυάω, iterative impf. ἰχθυάασκον: *fish, catch fish.*

ἰχθυό-εις, -εσσα: *fishy.*

ἰχθύς, acc. pl. ἰχθῦς: *fish.*

ἴχνια pl.: *foot-steps, steps.*

ἴω: subjv. of εἶμι, *go.*

K.

κάβ-βαλε [κατέβαλε, § 32 *b*]: *cast (down) ashore.*

κάδ: for κατά, *down*, by 'apocope' and 'assimilation' before δ. δ 344. § 32 *b*.

Καδμεῖος: adj. *Cadmēan, of Cadmus;* pl. *Cadmēans, i.e. Thebans.*

Κάδμος: *Cadmus*, son of Agēnor, and mythical founder of Thebes.

κάη: aor. pass. of καίω, *burn.*

καθ-αιρέω, aor. καθείλομεν, subjv. καθέλῃσι: *take down* (of sails), *bring down, destroy.*

καθαίρω, aor. 3 pl. κάθηραν: *cleanse.*

καθ-άπτομαι: *address.*

καθαρός: *clean, pure.*

καθ-έζομαι, pl. subjv. καθεζώμεσθα (§ 47 *m*), aor. καθεῖσεν: *sit down, sit;* aor. act. *seat.*

καθ-είλομεν: aor. of καθαιρέω, *take down.*

καθ-εῖσεν: *seated*, aor. of καθέζομαι.

καθ-έλῃσι: aor. subjv. of καθαιρέω.

κάθ-εμεν [καθεῖμεν]: aor. of καθίημι, *lower.*

καθ-εύδω: *sleep.*

κάθ-ημαι: *sit, am seated.*

κάθηραν: aor. of καθαίρω, *cleanse.*

καθ-ιζάνω: (go and) *take a seat.* Cf. καθέζομαι. θωκόνδε καθίζανον, *came to their seats in the session.*

καθ-ίζω, aor. κάθισαν: *sit;* aor. trans. *seat.*

καθ-ίημι, aor. κάθεμεν (§ 46 *a*): *let down.*

καθ-ικνέομαι, aor. καθίκετο: *come upon, touch.* α 342.

κάθ-ισαν: aor. of καθίζω.

καθ-ίστημι, aor. imv. κατάστησον: *station, stop, bring* a ship to shore or anchor.

καθ-ύπερθε(ν): adv. *down from above, above.*

καί: copulative conj., *and, also, too, even.* καὶ εἰ, *even if.* καί is freq. joined with other particles, and is freq. correl. with τέ, *both . . . and.* It sometimes marks the agreement of a specification with a foregoing general remark. It may be used where the Eng. idiom has *or*, as πεντάετες καὶ ἑξάετες, *for five or six years.* It is used freq. in the apodosis of conditional and temporal sentences.

καίνυμαι, perf. partic. κεκασμένον, plpf. as impf. (ἐ)κέκαστο: *excel.*

καιρόεις, gen. pl. καιρουσσέων (contr. from καιροεσσέων): adj. *having many* καῖροι, *close-woven.* Formed from καῖρος, the *loop* or *eye* to which each vertical thread (the warp) of the web was attached. See ἱστός. A fine texture would require many καῖροι.

καίω, aor. ἔκηα, partic. κήαντες (§ 51 *g*), aor. pass. (ἐ)κάη (καϝ-): *burn, consume by fire.*

κάκ': for κακά, the accent being thrown back after elision. § 31 *d*.

Digitized by Google

κάκ: for *κατά*, *down*, by apocope. § 32 *b*.

κακίους: nom. pl. of the compar. of *κακός*.

κάκιστος: superl. of *κακός*.

κακ-κείοντες: fut. partic. of *κατάκειμαι*, *lie down*. § 32 *b*.

κακ-κῆαι: aor. inf. of *κατακαίω*, *burn*.

κακο-ρραφίη: *evil design*, *machination*.

κακόν and pl. **κακά**: *ill*, *harm*, *calamity*.

κακός 3: *bad*, *evil*, *worthless*, *miserable*, *low-born*, *cowardly*, *destructive*. Opp. to *ἀγαθός*. See *κακίους*, *κακώτερος*, *κάκιστος*, *κακῶς*.

κακότης, *-ητος*: *evil*, *misery*, *calamity*.

κακόω: *treat ill*, *trouble*; perf. partic. *κεκακωμένος*, *who has suffered hardship*, *distressed*.

κακῶς: *ill*, *wickedly*, *miserably*.

κακώτερος: *meaner*, compar. of *κακός*.

καλέω, partic. *καλεῦντες*, fut. partic. *καλέων*, aor. opt. *καλέσειε*, partic. *καλέ(σ)σας*, mid. *καλεσσαμένω*, perf. partic. *κεκλημένος*: *call*, *call in*, *summon*, *invite*, *name*. To *be called* was sometimes equiv. to *be*.

καλλί-θριξ, *-τριχος*: epithet of horses and sheep, *fair-maned*, *fair-wooled*.

καλλι-κρήδεμνος: adj. *with fair veil* (*head-band*).

κάλλιμος (*κάλλος*): adj. *fair*.

κάλ-λιπε: aor. ind. and imv. of *καταλείπω*, *leave*.

καλλι-πλόκαμος: *fair-tressed*.

καλλι-ρέεθρος: *beautifully flowing*.

καλλί-ροος: *fair-flowing*.

κάλλιστος: superl. of *καλός*.

καλλί-σφυρος: adj. *with fair ankles*.

καλλί-χορος: (*with beautiful squares for the choral dance*), *fair*.

καλλίων, *-ον*: compar. of *καλός*.

κάλλος, *-εος* (*καλός*): *beauty*.

κᾱλόν and pl. **κᾱλά**: cognate acc., adv. *well*.

κᾱλός [*καλός*] 3: *beautiful*, *fair*, *noble*. Compar. *καλλίων*, superl. *κάλλιστος*.

κάλος [*κάλως*]: *rope*.

κάλπις, *-ιδος*: *water-jar*.

καλύπτρη: (*covering*), *veil*.

καλύπτω, aor. (*ἐ*)*κάλυψε*(*ν*), perf. pass. *κεκαλυμμένος*, pass. partic. *καλυφθείς*: *cover*, *wrap*, *conceal*. *σὺν κάλυψεν* (*cover together*), *cover* (*up*) *completely*. With *ἐκ*, *uncover*.

Καλυψώ, *-οῦς*: *Calypso*, a nymph, daughter of Atlas, dwelling in the island Ogygia.

κᾱλῶς: *well*, adv. of *καλός*. § 59 *c*.

κάματος: *toil*, *weariness*.

κάμ-βαλε [*κατέβαλε*]: aor. of *καταβάλλω*, *cast down* (sc. *ashore*). § 33 *h*.

κάμ-μορος [*κατάμορος*]: *hapless*, *ill-fated*.

κάμνω, aor. (*ἔ*)*καμε*, perf. partic. *κεκμηῶτα*: *labor*, *am weary*, *make with toil*, *fashion*, *till*. *καμόντες*, *who became weary*, euphemism for *θανόντες*, *the dead*, as we speak of 'the departed.'

κάμπτω, aor. *ἔκαμψε*: *bend*.

καμπύλος: *bent*, *curved*.

καναχή: *rattling*.

καναχίζω: *resound*, *ring*.

κάνε(ι)ον: *basket*, *dish*. § 26 *e*.

κάπη: *crib*, *manger*.

καπνός: *smoke*, *vapor*, *mist*.

κάπ-πεσε [*κατέπεσε*]: aor. of *καταπίπτω*, *fall down*. § 32 *b*.

κάπρος: *boar*, *wild-boar*.

κάρη, gen. *κάρητος*, *κρᾱτός*, *κρῆθεν*, dat. *κρᾱτί*, acc. *κρᾶτα*: *head*.

κάρη κομόωντες: *long-haired*. Freq. epithet of Achaeans.

κάρηνα pl.: *heads*, *summits*.

καρπαλίμως: adv. *quickly*, *in haste*.

καρπός: *fruit*, *crop*, *grain*.

καρτερός: *strong*, *mighty*. See *κρατερός*.

κάρτιστος: (*strongest*), *best*.

κάρτος: *strength*, *might*. See *κράτος*.

καρφαλέος: *dry*, *withered*.

κασι-γνήτη (*κάσις*): *own sister*.

κασί-γνητος: *own brother*.

Digitized by Google

Κασσάνδρη: *Cassandra*, daughter of Priam. Acc. to a later myth, Apollo loved her and gave her the power of prophecy. Not returning his love, she was condemned to foretell only misfortune and to be always disbelieved. She was Agamemnon's prize of honor on the capture of Troy, but was slain with him by Clytaemnestra. λ 421 ff.

Κάστωρ, -ορος: *Castor*, son of Leda, and brother of Polydeuces and Helen. λ 300.

κατά: adv. (§ 58 *b*) and prep., *down*, with acc. and gen. κατὰ χρόα ἰάπτῃ, *injure* (*bring down*) *her complexion*; κατὰ φρόνιν ἤγαγε, *brought back knowledge* (as booty); κατὰ νήσαντο, *spun* (*down*) *off*; κατὰ δ' ἔστυγον αὐτήν, *were stricken* (*down*) *with horror at her*; κατὰ συφεοῖσιν ἐέργνυ, *shut* (*down*) *up in pens*; κατὰ κρῆθεν χέε, *drooped* (*down*) *from* (*the head*) *above*. κατὰ κρᾶτα, *down over his head*; κατὰ θυμόν, *in heart*; κατὰ δῶμα, *through the house*; κατὰ ἄστυ, *through the city*; κατὰ μοῖραν, *in due measure*, *fitly*; κατὰ πρῆξιν, *on business*; κατὰ ληίδα, *for robbery*; κατὰ χρέος, *through the need of*, *because of*; κατὰ στόμα, *opposite the mouth*; κατὰ νῶτα λαβών, *grasping him by the back*; κατ' ὀφθαλμούς, *before the eyes*. κατ' ἄκρης, *down from on high*; κατὰ κάρητος, *down from his head*; κατὰ σπείους, *along through the cave*.

κατα-βαίνω, aor. κατεβήσετο (§ 53 *b*), inf. καταβῆναι, καταβήμεναι, partic. καταβάς: *come down*, *descend*.

κατα-βάλλω, aor. κάμβαλε [κατέβαλε]: *cast down*, *let fall*.

καταβρόξειεν (aor. opt.): *gulp down*, *swallow*.

κατα-γηράσκω, aor. κατεγήρα: *grow old*.

κατ-αγῑνέω (ἄγω): *lead down*, *bring down*.

κατ-άγνῡμι, aor. κατέαξε: *shatter*, *wreck*.

κατ-άγω, aor. κατηγαγόμεσθα: *bring down*; mid., of sailors, *put in* (to shore) from the high seas. Contrasted with ἀνάγομαι.

κατα-δάπτω, aor. κατέδαψαν: *devour*.

κατα-δαρθάνω, aor. κατέδραθον: *fall asleep*.

κατα-δέρκομαι: *look down upon*.

κατα-δέω, aor. κατέδησε(ν): *bind down*, *fasten*.

κατα-δράθω: aor. subjv. of καταδαρθάνω.

κατα-δύω, fut. καταδῡσόμεθα, aor. κατέδῡ, partic. καταδύς: *go down*, *enter*, *sink*, *set*; trans. (induo) *put on armor*.

κατ-αζαίνω, aor. iter. καταζήνασκε: *dry*, *make dry*.

κατα-θέλγω, aor. κατέθελξεν: *subdue by enchantments*, *charm*.

κατα-θνήσκω, perf. opt. κατατεθναίη, partic. κατατεθνηώτων, κατατεθνηκυίης: *die*, perf. *am dead*.

κατα-θνητός (θνήσκω): *mortal*.

καται-βατός 3: *to be descended*, *trodden*.

κατα-ίσχω (ἔχω): *occupy*, *possess*.

κατα-καίω, aor. inf. κατακῆαι, κακκῆαι: *burn* (*down*), *consume* by fire.

κατά-κειμαι, impf. κατέκειτο, desiderative κατακείετε (imv.) and (as fut. partic.) κακκείοντες: *lie down*.

κατα-κείρω: (*shear off*), *consume*.

κατα-κείω: desiderative of κατάκειμαι.

κατα-κλάω, aor. pass. κατεκλάσθη: *break down*, *crush*.

κατα-κλίνω, aor. partic. κατακλίνας: *lean*, *lay down*.

κατα-κρύπτω, aor. partic. κατακρύψας: *conceal*, *disguise*.

κατα-κτείνω, aor. κατέκτανε, inf. κατακτάμεν, aor. pass. κατέκταθεν [κατεκτάθησαν]: *slay*, *kill*.

κατα-λέγω, fut. καταλέξω, aor. κατέλεξα: *recount*, *relate*, *rehearse*.

κατα-λέγω (λεχ-), fut. mid. καταλέξεται, aor. κατελέξατο and κατέλεκτο, partic. καταλέγμενος: *lie down* to sleep.

Digitized by Google

κατα-λείπω, aor. κάλλιπε(ν) [κατέλιπεν, § 32 *b*]: *leave behind, leave* as an inheritance; *forsake, abandon.*

κατᾱ-λοφάδεια (λόφος): adv. *hanging from the back of the neck* (over the breast). κ 169.

κατα-λύω, aor. subjv. καταλύσομεν: *unharness, unyoke.*

κατᾱ-νεύω, aor. κατένευσε: *nod* (*downwards*), *assent.*

κατ-άνομαι: *am used up, consumed.*

κατ-αντικρύ: adv. *straight down, straight off.*

κατα-παύω, inf. καταπαυέμεν, aor. κατέπαυσα, subjv. καταπαύσομεν: *cause to cease, restrain, stop.*

κατα-πίπτω, aor. κάππεσε [κατέπεσε]: *fall down.*

κατα-πλέω: *sail* (*down*) *in* to shore.

κατα-πρηνής, -ές: *down turned,* — with χείρ, the *flat of the hand.*

κατα-ρρέζω, aor. κατέρεξεν: *stroke, caress.*

κατ-άρχομαι: *begin a sacrifice,* in pregnant construction with acc. γ 445.

κατα-σκιάω: *overshadow.*

κατά-στησον: aor. imv. of καθίστημι, *bring* to shore.

κατα-τεθναίη: perf. opt. of καταθνήσκω, *die.*

κατα-τίθημι, aor. κατέθηκα, κάτθεσαν (§ 32): *lay down, set down.*

κατα-φθίω, fut. καταφθίσει, aor. mid. κατέφθιτο, inf. καταφθίσθαι, partic. καταφθιμένοισιν: *bring to nought, destroy;* mid. *come to nought, perish.*

κατα-χέω, aor. κατέχευε(ν) (§ 51 *g*), aor. mid. as pass. κατέχυντο: *pour* (*down*) *over, shed over;* mid. *tumble* (*down*).

κατ-έαξε: aor. of κατάγνυμι, *shatter.*

κατ-εβήσετο: aor. of καταβαίνω, *descend.*

κατ-εγήρα: aor. of καταγηράω.

κατ-έδαψαν: aor. of καταδάπτω, *devour.*

κατ-έδησε: aor. of καταδέω, *fasten.*

κατ-έδραθον: aor. of καταδαρθάνω, *fall asleep.*

κατ-έδυ: aor. of καταδύω, *enter, set.*

κατ-έδω: *eat up, consume.*

κατ-έθεντο, κατέθηκα: aor. of κατατίθημι, *lay down.*

κατ-είβω: *trickle down, stream down.*

κάτ-ειμι (εἶμι), impf. κατήιεν: *go down.*

κατ-είρυσεν: aor. of κατερύω, *draw down, launch.*

κατ-έκταθεν: aor. pass. of κατακτείνω, *slay.*

κατ-έκτανε: aor. of κατακτείνω, *slay.*

κατ-έλεξα: aor. of καταλέγω, *tell, recount.*

κατ-έλεκτο, κατ-ελέξατο: aor. mid. of καταλέγω (λεχ-), *lie down* to sleep.

κατ-ελεύσομαι: fut. of κατέρχομαι.

κατ-ελθέμεν: aor. inf. of κατέρχομαι.

κατ-εναίρω, aor. mid. κατενήρατο: *slay.*

κατ-έπεφνον: aor. *slew.*

κατ-έρεξεν: aor. of καταρρέζω, *caress.*

κατ-ερητύω: *keep back, restrain.*

κατ-ερύκω: *keep back, restrain.*

κατ-ερύω, aor. κατείρυσεν, perf. κατείρυσται: *haul down, heave down, launch.*

κατ-έρχομαι, fut. κατελεύσομαι, aor. κατῆλθεν and κατήλυθον, inf. κατελθέμεν: *come down, go down, descend.*

κατ-εσθίω, impf. κατήσθιε: *devour.*

κατ-έσχεν: *took to itself,* inceptive aor. of κατέχω.

κατ-ευνάω, aor. partic. pass. κατευνηθέντα: *lay in bed,* pass. *lie down.*

κατ-έφθιτο: aor. mid. of καταφθίω, *destroy.*

κατ-έχευεν: aor. of καταχέω, *shed over.*

κατ-έχυντο: aor. mid. of καταχέω, *pour down.*

κατ-έχω, aor. κατέσχεν, mid. κατέσχετο: *hold down, hold back;* aor. inceptive, *took to itself,* mid. *halted.*

κατ-ήγαγεν: aor. of κατάγω, *bring down.*

κατ-ήιεν: impf. of κάτειμι, *come down.*

κατ-ῆλθεν, κατ-ήλυθον: aor. of κατέρχομαι.

κατ-ηρεφής, -ές (ἐρέφω): *arched over.*

κάτ-θεσαν: aor. of κατατίθημι, *set down.*

Digitized by Google

κατ-ίσχω, inf. *κατισχέμεναι* (*ἔχω*): *direct, guide.*

κατ-όπισθε: *behind, after.*

κατ-ῶρυξ, -*υχος* (*ὀρύσσω*): adj. *dug down, embedded, i.e.* with the lower part *settled in the earth.*

Καύκωνες pl.: a people which originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis.

καὐτή and **καὐτός**: by 'crasis' (§ 29) for *καὶ αὐτός*, *thyself too; καὶ αὐτή, even she in person.*

κέ(ν): enclitic particle, modal adv.; essentially equiv. to **ἄν**, indicating a condition. **κέν** in Homer is about four times as freq. as **ἄν**, and is preferred esp. in affirmative sentences. See **ἄν**.

κεάζω, aor. *ἐκέασσε*, opt. *κεάσαιμι*: *shatter; κεάσαιμι τυτθά, break into small pieces.*

κεδάννυμι (*σκεδ*-), aor. *ἐκέδασσεν*: *scatter, disperse.*

κεδνός: *trusty, faithful;* pass. *trusted, esteemed.* *κεδνὰ ἰδυῖα*, *faithful-hearted.*

κέδρος: *cedar.*

κειέμεν: desiderative inf. of *κεῖμαι*, *lie.*

κεῖ-θεν [*ἐκεῖθεν*]: adv. *from that place, thence.*

κεῖ-θι [*ἐκεῖθι*]: *there.*

κεῖμαι, 3 pl. *κέονται*, subjv. *κῆται* [*κέηται*], impf. (*ἐ*)*κείμην*, desiderative inf. *κειέμεν*, partic. *κέων*: *lie.* See *κατάκειμαι.*

κειμήλιον (*κεῖμαι*): *treasure* stored up, *keepsake.*

κείνῃ: adv. *in that way.*

κεῖνος [*ἐκεῖνος*, 45 *l*] 3: *that one, that, yon, he.*

κείρω, aor. inf. mid. *κείρασθαι*: *cut off, shear, consume.*

κεῖ-σε [*ἐκεῖσε*]: adv. *thither.*

κέκαστο: plpf. as impf. of *καίνυμαι*, *excel.*

κεκαφηότα: perf. partic. (*καφ*-), *gasp out.*

κέκλετο: aor. of *κέλομαι*, *call, bid.*

κεκληγώς: perf. partic. as pres. of *κλάζω*, *shriek, yell.*

κεκλημένος: perf. partic. pass. of *καλέω*, *call.*

κεκλίαται [*κέκλινται*]: perf. mid. of *κλίνω*, *lean, lie upon.*

κέκλυτε: aor. imv. of *κλύω*, *hear.*

κεκμηῶτα: perf. partic. of *κάμνω*, *am weary.*

κεκορήμεθα: perf. mid. of *κορέννυμι*, *satisfy.*

κεκοτηότι: *angry*, perf. partic. of *κοτέω.*

κεκρᾶανται: perf. pass. of *κεράννυμι*, *mingle.* *χρυσῷ κεκράανται*, *are plated with gold.* (Possibly from *κραιαίνω*.)

κεκριμένοι: *chosen, selected.* See *κρίνω.*

κεκύθωσι: aor. subjv. of *κεύθω*, *cover.*

κελάδων: partic. *sounding.*

κελαι-νεφής, -*ές* (*νέφος*): (*with dark clouds*), *cloud-wrapped, dark.*

κελαινός: *dark, black.*

κελαρύζω: *flow, trickle.*

κέλευθος fem., pl. *κέλευθοι* and (more freq.) *κέλευθα*: *way, path, course, journey.*

κελεύω, aor. (*ἐ*)*κέλευσα*, inf. *κελευσέμεναι*: *bid, command, order.* With dative or accusative.

κέλης, -*τος*: *race-horse, racer,* ridden, not driven; and in Homer only ε 371.

κέλλω, aor. *ἐκέλσαμεν* (§ 51 *e*): *run a* ship *on land, beach.*

κέλομαι, fut. *κελήσεται*, aor. (*ἐ*)*κέκλετο* (§ 46 *e*): *bid, order, urge;* freq. with dative.

κέν: modal adverb. See *κέ.*

κενεός [*κενός*] 3: *empty(-handed).*

κέονται [*κεῖνται*]: pres. of *κεῖμαι*, *lie.*

κεράασθε: pres. imv. of *κεράννυμι*, *mix.*

κεραΐζω, inf. *κεραϊζέμεν*: *destroy, lay waste.*

κεράννῡμι, pres. mid. imv. *κεράασθε*, impf. *κερόωντο*, aor. act. *κέρασσε*, partic. *κεράσᾱσα*, mid. *κερασσάμενος*, perf. pass. *κεκράανται*: *mix, mingle.*

Digitized by Google

Cf. κίρνημι. (Perhaps κεκράανται is better connected with κραιαίνω.)

κεραός: *horned.*

κέρας, -αος, pl. κέρα (cornu): *horn.*

κέρασσε(ν): aor. of κεράννυμι: *mix.*

κεραυνός: *thunder-bolt.*

κερδαλέος (κέρδος): *cunning, shrewd, winning.*

κέρδιον: adv. *better, more advantageous.*

κέρδος, -εος: *gain, advantage.*

κερδοσύνη: (*gainfulness*), *cunning.*

κερκίς, -ίδος: *shuttle.*

κερόωντο: impf. of κεράννυμι, *mingle.*

κερτομέω: *taunt, mock.*

κερτόμια pl.: *taunts.*

κευθμών, -ῶνος: *inner recess, pen.*

κεύθω, fut. κεύσω, aor. κύθε, aor. subjv. κεκύθωσι, perf. κέκευθε: *conceal, hide.*

κεφαλή: *head*, used also of the *person*, something as we use 'heart.' παρθέμενοι κεφαλάς, *risking their lives.*

κεχανδότα: *containing*, perf. partic. of χανδάνω.

κεχάροιτο opt., **κεχάροντο** ind.: aor. of χαίρω, *rejoice.*

κεχρημένον: *longing for.* See χράομαι.

κέχρητο: *had*, plpf. of χράομαι.

κέχυτο: plpf. pass. of χέω, *heap, scatter.*

κέων: desiderative partic. of κεῖμαι, *lie.*

κήαντες: *kindling*, aor. partic. of καίω.

κήδιστος (κῆδος): superl. *dearest.*

κῆδος, -εος: *care, grief, sorrow, woe.*

κήδω: *distress, ail, cause grief to;* mid. *grieve, care for*, with genitive.

κηκίω: *gush forth.*

κήλεος: *blazing.*

κηληθμός: *spell, charm.*

κῆπος: *garden.*

κήρ, gen. κηρός fem.: *fate, death*, a sort of personified θάνατος.

κῆρ, gen. κῆρος neut.: *heart*, as seat of emotions.

κηρό-θι: *in heart.*

κηρός (cera): *wax.*

κῆρυξ, -ῦκος: *herald;* the only official attendant of the king.

κηρύσσω: *proclaim, call by proclamation.*

κῆται: subjv. of κεῖμαι, *lie.*

Κήτειοι pl.: a tribe in Mysia. λ 521.

κῆτος, -εος: *sea-monster, seal.*

κητώεσσα: *fissured, abounding in ravines.* Epithet of Lacedaemon, δ 1.

κίθαρις, -ιος: *cithara, lyre. Cf.* φόρμιγξ. (λύρα is not Homeric.)

κικλήσκω (καλέω): *call, name.*

Κίκονες pl.: a people on the south coast of Thrace. They fought on the side of the Trojans. B 846.

κῖκυς: *strength.* λ 393.

Κιμμέριοι pl.: *Cimmerians*, a mythical people on the borders of the world of Shades. λ 14 ff.

κῑνέω, aor. inf. κινῆσαι: *move, stir.*

κίνυμαι [κινέομαι]: intrans. *move.*

κίθαρις.

(An ancient representation of a school in which the poems of Homer were taught.)

Digitized by Google

κίον: impf. of *κίω*, *go*.

Κίρκη: *Circe*, a nymph, daughter of Helios and Perse, sister of Aeetes, dwelling on the island Aeaea. When Odysseus with his companions land on her island, she enchants the latter and changes them to swine, but is forced by Odysseus to restore them. After spending a year with her, Odysseus, by her advice, visits the lower world and then resumes his homeward voyage. κ 133 ff. *Cf.* Milton's *Comus* 50 ff.: 'Who knows not Circe, | The daughter of the sun, whose charmed cup Whoever tasted, lost his upright shape, | And downward fell into a grovelling swine?'

κίρκος (circus): *falcon*. Named from the circles of its flight.

κίρνημι [*κεράννυμι*]: *mix*.

κισσύβιον (*κισσός*?): (*ivy bowl*), *bowl*. ι 346.

κίστη: *chest*, *box*. ζ 76.

κιχάνω, fut. mid. *κιχήσεαι*, aor. *ἔκιχεν*, subjv. *κίχησι*, aor. mid. *κιχήσατο*: *find*, *come to*, *overtake*.

κίω, partic. *κιών*, impf. *κίον*: *go*.

κίων, -*ονος* fem.: *pillar*, *column*.

κλαγγή: *noise*, *clamor*. λ 605.

κλάζω, perf. partic. *κεκληγώς*, *κεκληγῶτας*: *shriek*.

κλαίω, partic. dat. pl. *κλαιόντεσσι*, aor. *κλαῦσεν* (*κλαϝ*-): *weep*, *bewail*.

κλαυθμός (*κλαίω*): *weeping*, *wailing*.

κλαῦσεν: aor. of *κλαίω*, *weep*.

κλάω, aor. *κλάσε*: *break*.

κλειτός (*κλέος*): *illustrious*.

κλείω (*κλέος*, *Clio*): *celebrate*, *praise*.

κλέος, -*εος*: *fame*, *glory*, *report*.

κληηδών, -*όνος* (*κλέος*): *report*, *rumor*.

κλήθρη: *alder*.

κληΐς, -*ῖδος*, dat. pl. *κληῖσι*, *κληΐδεσσιν* [*κλείς*] (clavis): *bolt*, *key*; pl. *oar-pin*, *thole-pin*.

κληϊστός 3: *with a lock*.

κλῆρος: *lot*.

κλῖμαξ, -*ακος* (*κλίνω*, *climax*): *stairs*.

κλίνω, aor. (*ἔ*)*κλῖναν*, inf. pass. as mid. *κλιθῆναι*, perf. mid. *κεκλίαται* [*κέκλινται*], partic. *κεκλιμένη*: *lean*, *turn aside*, *put to flight*; mid. *lean*, *lie*.

κλισίη: *hut*, *barrack*, *tent*, *lean-to*; *lean-back*, an easy *seat* used by women.

κλισμός: *seat* resembling the *κλισίη*, — identical with it in δ 136.

κλιτύς, -*ύος* *slope*, *hill*.

κλύδων, -*ωνος*: *wave*. μ 421.

κλύζω, aor. pass. *ἐκλύσθη*: *dash up*.

κλῦθι: imv. of *κλύω*. § 56.

Κλυμένη: *Clymene*. λ 326.

Κλύμενος: *Clymenus*. γ 452.

Κλυταιμνήστρη: *Clytemnestra* (according to the later myth, daughter of Tyndareüs and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 264 ff., λ 422 ff.

κλῦτε: imv. of *κλύω*.

κλυτο-εργός: *famed for his work*.

Κλυτόνηος (*νηῦς*): son of Alcinous.

κλυτός (inclutus, *κλύω*): *famed*, *glorious*.

κλυτο-τέχνης: *of famous art*.

κλύω, aor. imv. *κλῦθι*, pl. *κλῦτε*, and *κέκλυτε*: *hear*, *give ear* to my request.

κλῶθες pl.: *spinsters*, *spinning* goddesses of fate, *fates*. η 197.

κνέφας, -*αος*: *darkness* of evening.

κνήμη: *lower leg*, *shin*.

κνημός: *foot-hill*.

κνίση: *fat*, *savor* of burnt-offerings.

κνισήεις, -*εσσα*: *filled with the savor of roasted meats*, *savory*.

κνώσσω: *slumber*.

κοῖλος or **κόϊλος** 3: *hollow*.

κοιμάω, aor. *κοίμησε*, pass. *κοιμήθημεν*, opt. *κοιμηθείη*, inf. *κοιμηθῆναι*, partic. *κοιμηθέντες* (*κοιμητήριον* = *cemetery*): *lay to rest*, *have* one *sleep*; mid. and pass. *lie*, aor. *lay down to sleep*.

κοιρανέω: *command*, *rule*, *hold sway*.

Digitized by Google

κοῖτος (*κεῖμαι*): *repose*, *going to bed.*
κολεόν: *sheath* of a sword.
κολούω: *cut short*, *injure*, *mar.*
κόλπος: *bosom*, *gulf.*
κομάω, partic. κομόωντε, κομόωντες (§ 50 c) (κόμη): *have long hair.* κάρη κομόωντες, *long-haired; ὄπιθεν κομόωντες, with long back hair* (the front hair being cut short).
κομέω: *care for*, *cherish.*
κόμαι pl.: *hair.*
κομιδή: *care*, *provision for comfort.*
κομίζω, aor. subjv. κομίσσῃ, aor. mid. κομίσσατο: *attend to*, *care for*, *take up*, *carry.*
κόμπος: *noise*, *din.*
κόναβος: *din*, *outcry.*
κονίη: *dust.*
κόνις: *dust*, *ashes.*
κονίω: *raise a dust*, *go with dust*, *speed.*
κοντός: *pole.*
κόπρος: *dung*, hence *barnyard.*
κόπτω, aor. ἔκοψα: *strike*, *smite*, *hammer.*
κορέννῡμι, aor. subjv. mid. κορέσωνται, perf. mid. κεκορήμεθα, aor. pass. as mid. κορέσθην (κόρος): *satisfy*, *sate*, with 'genitive of fulness.'
κόρος: *sating*, *satiety.*
κορύσσω (κόρυς): *equip with helmet*, *arm.*
κορυφή: *summit*, *crest*, *peak.*
κορώνη: *ring* or *handle* of a door; pl. *sea-gulls.*
κοσμέω, aor. partic. pass. κοσμηθέντες: *arrange in order*, *arrange.* Equiv. to Attic τάσσω.
κοσμητός 3: *arranged in order*, *orderly.*
κόσμος: *order*, *arrangement*, *building.* κατὰ κόσμον, *fitly.*
κοτέω, aor. subjv. mid. κοτέσσεται (§ 51 *a*, *d*), partic. κοτεσσάμενος, perf. partic. κεκοτηότι: *am angry*, *feel sullen anger.*
κότος: *anger*, *grudge*, *hate.*
κοτυληδών, dat. pl. κοτυληδονόφι: *sucker.*
κο(υ)λεόν: *sheath.*
κούρη [κόρη]: *maiden*, *girl*, *daughter.*
κουρίδιος 3: *wedded.*
κοῦρος [κόρος]: *youth*, *young man.*
κουρο-τρόφος: *nurse of young men.* ι 27.
κουφότερον (κοῦφος): adv. *more lightly*, *with a lighter heart.* θ 201.
κραδίη (καρδίη, cor): *heart*, as seat of will, affections, and passions.
κραίνω or **κραιαίνω**, aor. imv. κρηήνατε, inf. κρῆναι (possibly, perf. κεκράανται): *accomplish*, *make*, *perform*, *rule.*
κραιπνός: *swift.*
κραιπνῶς: adv. *swiftly.*
κραναός 3: *rugged*, *rocky.*
κράνεια: *cornel-tree.*
κρᾶτα: acc. of κάρη, *head.*
κραταιίς: *mighty force.* λ 597.
Κράταιις: mother of Scylla. μ 124.
κρατερός or **καρτερός**, dat. sing. fem. κρατερῆφι (§ 36 *a*) 3: *strong*, *mighty*, *stern*, *grievous.* Superl. κάρτιστον.
κρατερό-φρων: *strong-minded*, *great-hearted.*
κρατερ-ῶνυξ, -υχος: *strong-hoofed*, *strong-clawed.*
κρατερῶς: *mightily.*
κρατέω: *hold sway*, *rule.*
κρᾱτός and **κρᾱτί**: gen. and dat. of κάρη, *head.*
κράτος, -εος: *strength*, *might.*
κρατύς: *mighty.*
κρέας, pl. κρέα and κρέατα, gen. κρειῶν, dat. κρέασιν: *flesh*, *meat.*
κρεῖσσον: comp. of ἀγαθός, *good.*
κρείων, -οντος: *ruler*, *prince*, *king.* εὐρὺ κρείων, *wide ruling.*
Κρείων, -οντος [Κρέων, § 26 *e*]: *Creon*, king of Thebes. λ 269.
κρειῶν: gen. pl. of κρέας, *meat.*
κρεμάννῡμι, aor. κρέμασεν: *hang.*
κρήδεμνον (κάρη): *veil*, *head-dress*; *hood* of wine-jar. γ 392.
κρηήνατε: aor. imv. of κραιαίνω, *accomplish.*
κρῆ-θεν (κάρη): *from* (*the head*) *above.* Used only with κατά.

Digitized by Google

Κρηθεύς, -ῆος: *Cretheus.* λ 237, 258.

κρῆναι: aor. inf. of *κραίνω*, *accomplish.*

κρήνη: *spring, fountain.*

Κρήτη: *Crete.* γ 191.

κρητήρ, -ῆρος (*κεράννυμι*): *mixing-bowl, bowl*, in which the wine was mixed with water before it was served.

κρῖ [*κριθαί*]: indecl. neut., *barley. Cf.* **δῶ**.

κριθαί pl.: *barley.*

κρίνω, aor. partic. *κρίνας*, aor. mid. *ἐκρίνατο*, perf. partic. *κεκριμένος*, pass. partic. *κρινθέντε*: *separate, set apart, select, arrange, decide.*

κριός: *ram.*

κριτός (*κρίνω*): verbal adj. *selected.*

Κρονίδης and **Κρονίων**, -ίωνος: *son of Cronus, i.e.* Zeus. § 42 *e, h.*

κρόταφος: *temple* of the head.

κρύβδην (*κρύπτω*): adv. *secretly.*

κρυερός (*κρύος, frost*): *chilling.* δ 103, λ 212.

κρύπτω, fut. *κρύψω*, aor. *κρύψεν*, perf. partic. pass. *κεκρυμμένον*: *hide, secrete, conceal.*

κτάνε: aor. of *κτείνω*, *kill.*

κτέαρ, dat. pl. *κτεάτεσσιν*: *possessions, property.*

κτεατίζω, aor. partic. *κτεατίσσας*: *gain, acquire.*

κτείνω, aor. (ἔ)*κτεινε*(ν), (ἔ)*κτανε*(ν), and *ἔκτα*, pl. *ἔκταμεν*, inf. *κτάμεναι*, aor. pass. *ἔκταθεν* [*ἐκτάθησαν*]: *slay, kill.* Rarely used of killing beasts.

κτέρεα pl.: *offerings* made to the dead and burned on the funeral pyre; hence *burial rites, funeral honors.*

κτερεΐζω, aor. subjv. *κτερεΐξω*, inf. *κτερεΐξαι*; also **κτερίζω**, aor. opt. *κτερίσειεν*: with cognate acc. *κτέρεα*, *make* offerings to the dead; hence *perform* burial rites.

κτῆμα, -ατος (*κτάομαι*): *possession, treasure. Cf. κτῆσις.*

κτῆσις, -ιος: *property, possession.*

κτίζω, aor. *ἔκτισαν*: *found, build.*

κυάνεος: *dark blue, dark.*

κυανό-πρωρος and **κυανο-πρώρειος**: *dark-prowed, dark-beaked.*

κύανος: artificial *lapis lazuli*, a blue glass-like composition used in decoration, Egyptian *blue-glass.*

κυανο-χαίτης: *dark-haired.* Epithet of Poseidon. *Cf.* (Neptune's) '*blue-hair'd* deities,' Milton, *Comus* 29.

κυαν-ῶπις, -ιδος: *dark-eyed.*

κυβερνάω, aor. inf. *κυβερνῆσαι* (*govern*): *steer, guide.*

κυβερνήτης and **κυβερνητήρ**, -ῆρος (gubernator): *helmsman, pilot.*

κυβιστητήρ, -ῆρος (*κύβος, a die, cube*): *tumbler*, one who turns somersaults.

κυδάλιμος: *glorious, honored.*

κύδιστος (*κῦδος*): *most glorious.*

κῦδος, -εος: *glory, honor.*

κυδρός 3: *magnificent, honored.*

Κύδωνες pl.: *Cydonians.* These dwelt on the N.W. coast of Crete. γ 292.

κύθε: aor. of *κεύθω*, *conceal.*

Κυθέρεια: *Cytherēan.* Epithet of Aphrodite, from the following. *Cf. Cytherea*, Verg. *Aen.* i. 257, as equiv. to *Venus.*

Κύθηρα pl.: *Cythēra.* Island off the Lacedaemonian coast, just south of Cape Malēa. A seat of the worship of Aphrodite.

κυκάω, impf. *ἐκύκα*: *stir, confuse.*

κυκεών, acc. *κυκεῶ*: *posset.* A mixture of wine, honey, barley-meal, and grated goat's cheese. Α 624, κ 290.

κύκλος (*cycle*): *circle.* *κύκλῳ*, *round about.*

[**Κυκλώπεια** pl.: *adventures with the Cyclops.*]

Κύκλωψ, -ωπος, dat. pl. *Κυκλώπεσσι* (§ 39 *b*): *Cyclops.* The Cyclōpes were a mythical race of nomadic and barbarous giants. The mightiest and best-known was Polyphemus. That these had each but a single eye is

Digitized by Google

indicated only by the blindness of Polyphemus after one eye had been destroyed. ι 166 ff.

κυλίνδω (*cylinder*): *roll.*

κῦμα, -ατος: *wave, billow.*

κυμαίνων: partic. *surging, billowy.*

κυνέη (κύων): (*dog-skin* cap), *cap, helmet.*

κυνέω, aor. κύσε: *kiss.*

κυν-ηγέτης: (*dog-leader*), *hunter.*

κύντερος (κύων): (*more dog-like*), *more shameless.*

κυν-ῶπις, -ιδος fem.: *dog-faced, shameless.*

κυπάρισσος: *cypress.*

κύπειρον: *cyper-grass.* A meadow plant.

κύπελλον: *beaker, cup, goblet.*

Κύπρος: *Cyprus*, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birthplace (and chief seat of worship) of Aphrodite. δ 83, θ 362.

κύπτω, aor. opt. κύψειε: *stoop, bend over.*

κύρμα, -ατος: *prey, booty.*

κυρτόω, aor. pass. partic. κυρτωθέν: *bend;* partic. *over-arching.*

κυφός: *bent, bowed.* β 16.

κύων, nom. pl. κύνες (canis, *hound*): *dog, hound; sea-dog.* Dogs were the scavengers of the camp and of the city, and often preyed upon the bodies of the slain. They were to the oriental mind the personification of shamelessness; *cf.* κύντερος and κυνῶπις. In the *Odyssey* the dog is more companionable; *cf.* β 11, ρ 292.

κῶας, dat. pl. κώεσιν: *fleece.*

Κώκυτος: (*shrieking*), *Cocytus*, a branch of the river Styx in Hades. *Cf.* Milton's 'Cocytus named of lamentation loud | Heard on the rueful stream,' *Par. Lost* ii. 579. κ 514.

κωκύω, aor. κώκυσεν: *shriek.*

κώπη, dat. pl. κώπῃσ(ιν): *hilt* of a sword; *handle of an oar, oar.*

κώρυκος: leathern *wallet, haversack.*

Λ.

λᾶας, gen. λᾶος, dat. pl. λάεσσι: *stone.*

λάβε [ἔλαβε] aor. ind., **λάβῃσιν** [λάβῃ] aor. subjv.: of λαμβάνω, *take, grasp, seize.*

λαγχάνω, aor. ἔλαχον, perf. λελόγχᾶσιν: *receive by lot, receive as my portion; fall by lot.*

Λαέρκης: Pylian goldsmith. γ 425.

Λαέρτης, -αο: *Laërtes*, son of Arceisius and father of Odysseus. Apparently before the Trojan War he resigned the throne to his son, and when the *Odyssey* opens he is living wretchedly on a farm attended by old slaves, whose fare he shares. α 189.

Λαερτιάδης, -εω: *son of Laërtes, i.e.* Odysseus.

λάζομαι (λαμβάνω): *seize, take.*

λάεσσι: dat. pl. of λᾶας, *stone.*

λάθεν [ἔλαθε] aor. ind., **λάθῃσιν** [λάθῃ] aor. subjv.: of λανθάνω, *escape notice.*

λάθρῃ (λανθάνω): adv. *secretly.*

λάιγγες pl.: *pebbles.*

λαῖλαψ, -απος: *tempest.*

λάινος (λᾶας): adj. *of stone.*

Λαιστρῡγών, -όνος: *Laestrygonian.* These were a mythical race of cannibalistic giants, κ 115 f.

Λαιστρῡγόνιος 3: adj. *Laestrygonian*, as epithet of the city Τηλέπυλος. The nights were so short in this country that the shepherd as he drove his flock in from pasture in the evening met and greeted the man who was driving out his flock on the following morning. Possibly this story was derived from the short summer nights of northern countries. κ 82 f.

λαῖτμα: *depth, abyss, gulf.*

Λακεδαίμων, -ονος: *Lacedaemon*, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taÿgetus (hence κοίλη). Sparta

Digitized by Google

was its chief town, and the seat of the king, Menelaus.

λαμβάνω, aor. ἔλ(λ)αβε(ν) (§ 46 c), λάβε, subjv. λάβησιν [λάβῃ], mid. ἐλλάβετο, λελαβέσθαι (§ 46 e): *receive, take, grasp, seize.*

Λάμος: founder of the Laestrygonian city. κ 81.

λαμπετάω, partic. λαμπετόωντι (λάμπω): *shine, gleam.*

Λαμπετίη: (*Shining*), a nymph, daughter of Helius, who tended his cattle. μ 132.

λανθάνω, fut. λήσει, mid. λήσομαι, aor. λάθεν [ἔλαθεν], subjv. λάθησι [λάθῃ], mid. opt. λαθοίμην, perf. partic. λελασμένος (λήθη): *escape notice;* mid. *forget.*

Λᾱο-δάμας, -αντος: a boxer, son of king Alcinoüs. η 170, θ 117 ff.

λᾱός [λεώς]: *people, folk, men.* The plural is used like the singular. § 26 *a.*

λᾶος: gen. of λᾶας, *stone.*

λάρος: *osprey.*

λᾱρός: *sweet, delicious, refreshing.*

λᾱρώτατος: superl. of λαρός.

λάσιος 3: *shaggy.*

λάσκω, perf. partic. as pres. λελακυῖα: *shout, bark.*

λάχεια: fem. adj., *flat.* (Of uncertain etymology and meaning.)

λάχνη: *down.* λ 320.

λάχνος: *wool.* ι 445.

λαχών: aor. partic. of λαγχάνω.

λέβης, -ητος: *basin, kettle.*

λέγω, fut. mid. λέξεαι [λέξῃ], aor. ἐλέξατο, ἔλεκτο, λέκτο (§ 56), opt. λεξαίμην, imv. λέξο (λεχ-): *lay (down);* mid. *lie (down).*

λέγω, aor. ἔλεξεν, mid. as pass. ἐλέγμην, λέκτο (§ 56) (λεγ-): *tell, say, relate, count.*

λειαίνω, aor. λείηναν (λεῖος): *make smooth.*

λείβω, aor. inf. λεῖψαι (libo): *pour a libation.* δάκρυα λείβων, *shedding tears.*

λειμών, -ῶνος: *meadow, mead.*

λεῖος (lēvis) 3: *smooth.*

λείπω, fut. λείψω, aor. λίπε(ν) [ἔλιπε], mid. λιπόμην, perf. λελειμμένος: *leave, depart from, leave behind;* mid. *am left, remain,* sometimes with gen. of separation.

Λειώκριτος: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.

λέκτο: aor. of λέγω, *count.*

λέκτρον: *couch, bed.* The plural is used in the same sense.

λέκτρον-δε: adv. *to the couch.*

λελαβέσθαι: aor. inf. of λαμβάνω.

λελακυῖα: see λάσκω.

λελασμένος: see λανθάνω.

λελειμμένος: *left behind.* See λείπω.

λελόγχασιν [εἰλήχασιν]: perf. of λαγχάνω.

λεξαίμην: aor. mid. of λέγω, *lay.*

λεπτός: *slender, narrow, delicate.*

Λέσβος: *Lesbos.* Island in the Aegean Sea, near the west coast of Asia Minor. The home of the poets Alcaeus and Sappho, about the beginning of the sixth century B.C.

λευγαλέος: *sorry, wretched.*

λευκαίνω (λευκός): *make white.*

Λευκο-θέη: *Leucothea,* Ino, daughter of Cadmus. ε 333.

λευκός (lux, *look*) 3: *white, gleaming.*

λευκ-ώλενος (ὠλένη, ulna, *ell*): *white-armed.* (In Homeric dress, the woman's arms were bare; *cf.* πέπλος).

λευρός (λεῖος): *smooth.* η 123.

λεύσσω (λευκός): *see, look, behold.*

λέχος, dat. pl. λεχέεσσι, λέχεσσι: *couch, bed.* The plural is used as singular.

λέων, -οντος (leo): *lion.*

λήγω, aor. opt. λήξειεν: *cease.*

Λήδη: *Leda,* mother of Helen, Castor, and Polydeuces (Pollux), and wife of Tyndareüs. The later myth made her mother also of Clytaemnestra. λ 298.

Digitized by Google

ληθάνω (λήθη): *cause to forget.*

λήθω, mid. impf. λήθετο (λήθη): *escape notice;* mid. *forget.* *Cf.* λανθάνω.

ληΐζομαι, aor. ληΐσσατο (ληΐς): *gain as booty.*

λήιον: *grain* in the field.

ληΐς, -ΐδος: *booty, spoils of war.*

ληιστήρ, -ῆρος: *free-booter, pirate.*

λήκυθος fem.: *vase* for ointments or perfumes. 'It was usually of small size, and is found with variations of shape, in all periods of Greek art. At first λήκυθοι seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, are designed to contain perfumes, and are not expected to be moved about.' (J. H. Wright.)

λήκυθος.

Λῆμνος: island in northern part of the Aegean Sea; seat of the worship of Hephaestus.

λήξειεν: aor. opt. of λήγω, *cease.*

λήσει: fut. of λανθάνω, *escape notice.*

λήσομαι: *will forget,* fut. of λανθάνω.

Λητώ, acc. Λητώ: *Leto,* Latona, mother of Apollo and Artemis.

λιάζομαι, aor. pass. (as mid.) partic. λιασθείς: *turn aside, withdraw.*

λιαρός: *mild, gentle.*

Λιβύη: *Libya,* the coast-land west of Aegyptus (the Nile).

λίγα: adv. *with clear tone, shrill.*

λιγέως: adv. of λιγύς. Equiv. to λίγα.

λιγυρός 3, **λιγύς,** -εῖα, -ύ: *clear-toned.*

λιγύφθογγος: *clear-toned, clear-voiced.*

λίην: adv. *exceedingly, excessively.* καὶ λίην, *and in truth, and verily.*

λῖθ' [λῖτα]: acc. of λίς, *linen rug.*

λίθαξ, -ακος: *stony, hard.*

λίθεος: adj. *of stone, stone.*

λίθος: *stone, rock.*

λιλαίομαι: *desire, am eager for.*

λιμήν, -ένος: *harbor.*

λιμνή: *lake, gulf, water* of the sea.

λῑμός: *hunger, famine.*

λίνον (linum, *linen*): (*flax*), *thread, thread* of life as spun by the Fates; *linen cloth.*

λίπα: *sleekly.* Prob. an old instrumental or dative form, become an adverb. λίπ' ἐλαίῳ, *with olive oil.*

λιπαρός: (*fat*), *sleek, shining, comfortable.*

λιπαρῶς: adv. *sleekly, comfortably.*

λίπεν [ἔλιπε]: aor. of λείπω, *leave.*

λίς: fem. adj. *smooth.*

λίς, acc. λῖτα: *linen cloth.*

λίσσομαι, aor. ἐλλισάμην, subjv. λίσῃ (λιτ-, *litany*): *entreat, beseech, beg.* (Never of entreaty addressed to the gods.)

λισσός 3: *smooth, polished, sheer.*

λιτανεύω, aor. ἐλλιτάνευσα: *entreat, supplicate.* See λίσσομαι.

λιτή: *entreaty, supplication.*

λό', λόε: impf. of λόω, *wash.*

λόγος: *word.* α 56, Ο 393.

λοέσσατο: aor. of λούω, *wash, bathe.*

λοετρόν [λουτρόν]: *bath.*

λοετρο-χόος (χέω): adj. *bath-pouring, with water for the bath.*

λοιβή (λείβω): *libation, drink-offering.* ι 349.

λούω or **λοέω,** inf. λοῦσθαι, fut. λοέσσομαι, aor. λοῦσεν, mid. λοέσσατο, λούσαντο: *wash, bathe;* mid. *bathe.*

λόφος: *summit, crest* of a hill.

λοχάω, partic. λοχόωντες, aor. subjv. λοχήσομαι, partic. λοχησάμενος: *lie in ambush.* Followed by an acc. (*await in ambush*), in δ 670.

λόχος (λέχος): *ambuscade, place of ambush; men in ambush.*

λόω, impf. λόε: *wash.* *Cf.* λούω.

λύγος: *withe, willow withe.*

λυγρός 3: *sad, grievous, wretched.*

λύθεν [ἐλύθησαν]: aor. pass. of λύω.

λύκος (lupus): *wolf.*

Digitized by Google

λύσις, -ιος: *release.*

λύω, impf. mid. λυόμην, fut. λῡσόμενος, aor. ἔλῦσε, λῦσε, opt. λύσειεν, aor. mid. λύτο, perf. λέλυνται, aor. pass. λύθεν [ἐλύθησαν]: *loose, release, free.*

λώιον, λωΐτερον: neut. adj. *better, preferable.*

λωτός: *lotus.* A tree bearing sweet fruit on the African coast of the Mediterranean. The name is applied to the fruit as well as to the tree. ι 93 ff.

Λωτο-φάγοι pl.: *Lotus Eaters.* ι 84 ff.

λωφάω, aor. opt. λωφήσειε: *rest from, find relief from.*

M.

μαζός: *nipple, breast.*

μαῖα: voc. (*mammy*), *old nurse.*

μαίνομαι (*mania*): *rave, rage.*

μαίομαι, aor. μάσσασθαι: *seek;* with adv. ἐπί, *grasp after.*

Μαῖρα: *Maera.* λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσι(ν): *blessed, happy.*

μακάρτατος: *most blessed.*

μακεδνός 3: *tall, slender.*

μακρός 3: *long, tall, great.* ἐπὶ μακρόν, *over a long distance;* μακρὰ βιβάς, *with long strides.*

μακρότερος: *taller.* **μᾶσσον**: *farther.*

μακών: *with a bleating cry,* aor. partic. of μηκάομαι.

μάλα: adv. *exceedingly, very, readily, thoroughly, by all means.* ἀλλὰ μάλα, *but by all means;* ἦ μάλα δή, *in very truth.* **μᾶλλον**: comp. *more, rather.* **μάλιστα**: sup. *especially, most of all.*

μαλακός: *soft, gentle.*

μαλακῶς: adv. *softly, comfortably.*

Μάλεια, Μάλειαι pl.: *Malĕa,* cape of the southeastern promontory of Lacedaemon. γ 287, δ 514, ι 80. § 40 *d.*

μάλιστα, μᾶλλον: see μάλα.

μάν [μήν, § 26 *a*]: *in truth.* οὐ μάν, *surely not.*

μαντεύομαι, fut. μαντεύσομαι (**μάντις**): *am a prophet, predict, divine.*

μαντήιον [μαντεῖον]: *oracle.*

μάντις, gen. μάντηος: *seer.*

μαντοσύνη: (*gift of*) *prophecy.*

Μαραθών, -ῶνος: *Marathon,* on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (*marble*): *bright stone.*

μαρμαρυγή: *twinkling,* of the quick step of the dancers. θ 265.

μάρναμαι, opt. μαρναίμεθα: *fight.*

μάρπτω, aor. partic. μάρψας: *seize.*

μαρτυρίη: *testimony, evidence.*

μάρτυρος (*martyr*): *witness.*

Μάρων, -ωνος: priest of Apollo at Ismarus in Thrace. ι 197.

μάσσασθαι: aor. of μαίομαι, *grasp.*

μᾶσσον: adv. *farther.* See μακρός.

μάσταξ, -ακος: *mouth.*

μαστίζω, aor. μάστιξεν: *lash, whip.*

μάστιξ, -ῖγος fem.: *whip.*

Μαστορίδης: *i.e.* Halitherses. β 158.

ματίη: *folly.*

μάχη: *battle, fight, conflict.*

μαχητής: *warrior, soldier, fighter.*

μαχητός: *to be fought, resistible.*

μάχομαι and **μαχέομαι**, fut. partic. μαχεούμενον, aor. inf. μαχήσασθαι: *fight, contend.*

μάψ: adv. *thoughtlessly, foolishly.*

μαψιδίως: *thoughtlessly, wantonly.*

μέγα: adv. qualifying all degrees of comparison; *greatly, very, far.*

μεγά-θῦμος: *great-souled.*

μεγαίρω, aor. subjv. μεγήρῃς: *grudge; refuse* through grudge.

μεγα-κήτης, -εος: *with vast caverns.*

μεγαλ-ήτωρ, -ορος: *great-hearted.*

Μεγα-πένθης, -εος (πένθος): *Megapenthes.* Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.

Digitized by Google

Μεγάρη: wife of Heracles. λ 269.

μέγαρον: (*large room*), *great hall* of the house; pl. *palace*, *halls*. A short vowel is often treated as long before this word (§ 62 *i*).

μέγας, μεγάλη, μέγα: *great*, *large*, *tall*, *mighty*; hence *daring*, *rash*. *μείζων* compar., *μέγιστος* superl. *μέγα* and *μεγάλα* are used as adverbs.

μέγεθος: (*greatness*), *stature*.

μεγήρῃς: aor. subjv. of *μεγαίρω*.

μέγιστος: superl. of *μέγας*.

μέδομαι, subjv. *μέδηαι*: *care for*, *am mindful of*.

μέδων, -οντος: *counsellor*, *leader*.

Μέδων, -οντος: an Ithacan herald, who served the suitors, but unwillingly. His life was spared by Odysseus. δ 677, χ 357.

μεθ-αιρέω, iterative aor. *μεθέλεσκε*: *grasp after*, *seize*.

μεθ-είη: aor. opt. of *μεθίημι*.

μεθ-έλεσκε: see *μεθαιρέω*.

μεθ-έπω: *come* (*into the midst*).

μεθ-ῆκεν: *let go*, from *μεθίημι*.

μεθ-ῆμαι: *sit among*.

μεθ-ήμων, -ονος: *slack*, *careless*.

μεθ-ίημι, ind. *μεθίεις*, fut. *μεθήσει*, aor. *μεθῆκεν*, opt. *μεθείη*: *let go*, *give up*, *yield*.

μεθ-ίστημι, fut. *μεταστήσω*: (*change position*), *change*.

μεθ-ορμάω, aor. partic. *μεθορμηθείς*: *lunge after* (it).

μέθυ (*mead*): *wine*.

μειδάω, aor. *μείδησεν* (*smile*): *smile*.

μείζων: compar. of *μέγας*, *great*, *tall*.

μείλιγμα, -ατος: *dainty portion*. *μειλίγματα θυμοῦ*: *tid-bits for the soul*.

μειλίσσομαι: *soften*, *make gentle*.

μειλίχιος (*μέλι*) 3: *kind*, *friendly*, *appeasing*.

μείρομαι, perf. *ἔμμορε*, pass. *εἵμαρτο* (*μοῖρα*, *μέρος*): *receive a share*; perf. pass. *it is fated*, *decreed*.

μεῖνε [*ἔμεινε*]: aor. of *μένω*, *remain*.

μείς, gen. *μηνός*: *month*. No names of the months are mentioned by Homer.

μέλαθρον, gen. *μελαθρό-φιν* (§ 36 *a*): *ceiling*, *roof*, *rafter*.

μέλᾱς, μέλαινα, μέλαν: *black*, *dark*.

μελέδημα, -ατος: *care*, *anxiety*.

μελεϊστί (*μέλος*): (*limb-wise*), *limb from limb*. ι 291.

μέλεος 3: adv. *in vain*, *vain*.

μέλι, -ιτος (mel): *honey*.

μελί-γηρυς: fem. adj. *honey-toned*.

μελι-ηδής, -ές: adj. *honey-sweet*.

μελί-κρητον: (*honey-mixture*), *honey and milk*. Offering to the dead and to the nether gods. κ 519, λ 27.

μέλισσα: *bee*. ν 106.

μελί-φρων, -ονος (*φρήν*): (*honey-hearted*), *heart-cheering*, *refreshing*.

μέλλω: *am destined*, *am about*. *μέλλεις δὲ σὺ ἴδμεναι*, *doubtless you know*; *μέλλεν οἶκος ὅδ' ἔμμεναι*, *doubtless this house was*; *μέλλετ' ἀκουέμεν*, *probably you heard*.

μέλος, -εος, dat. pl. *μέλεσσι*: *member*, *limb*.

μέλπω: *sing to the lyre*, *sing*.

μέλω, fut. *μελήσει*, perf. (as pres.) *μέμηλε*, plpf. *μεμήλειν* (§ 33 *k*): *am a care*, *trouble*, *am famed*. The object of concern is in the nom., and the person who feels the concern in the dative.

μεμάᾱσι(ν) pl., partic. *μεμαώς*, plpf. as impf. *μέμασαν* (*μένος*): *am eager*.

μέμηκον: plpf. with ending of impf., from *μηκάομαι*, *bleat*.

μεμήλειν: plpf. as impf. of *μέλω*. § 33 *k*.

μέμνηται: *remember*. See *μιμνήσκω*.

Μέμνων, -ονος: *Memnon*, Aethiopian prince, son of Tithōnus and Eos (the Dawn). δ 187 f., λ 522. He came to aid the Trojans after the Amazons, but was slain by Achilles to avenge the death of Antilochus.

μεμύκειν: plpf. as impf. of *μυκάομαι*, *low*.

Digitized by Google

μέν: a weaker form of *μήν*. (1) *Indeed, in truth;* (2) correlative with *δέ*, helping to mark the contrast between two clauses. *Cf.* *μέντοι*.

μενεαίνω, aor. *μενεήναμεν*: *desire eagerly; rage, am angry.*

Μενέλᾱος: *Menelāüs*, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. He wandered for eight years after the capture of Troy before returning with Helen to his home. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μενέμεν [*μένειν*]: inf. of *μένω*.

μένεος [*μένους*]: gen. of *μένος*.

μενε-πτόλεμος: *firm in battle, brave.*

μενο-εικής, -*ές*: *heart-satisfying, pleasing.*

μενοινάω, aor. *μενοίνησεν*, opt. *μενοινήσει*: *have in mind, plan, wish.*

μένος, -*εος*: *might, courage, prowess, wrath.*

Μέντης: a Taphian king, in whose guise Athena visited Telemachus. α 105.

Μέντωρ, -*ορος*: *Mentor*, an old Ithacan friend of Odysseus, to whom the latter commits his house when he departs for Troy. β 225. In his guise Athena accompanies Telemachus on the journey to Pylus. β 401 ff. (From this comes the English use of *mentor.*)

μένω, inf. *μενέμεν*, fut. *μενέω*, aor. *ἔμεινα*: *remain, wait, await.*

Μερμερίδης: an Ephyraean. α 259.

μερμηρίζω, aor. *μερμήριξα* (§ 51 *i*): *am undecided, am in perplexity, ponder.*

μέρμις, -*ῑθος*: *cord.*

μεσό-δμη (*δεμ-*): (*mid-structure*), *mid-beam, mast-hold.* A strong timber running across ship, into a hollow of which the mast was raised. Possibly in β 424, the *hold*, the space between the fore and aft decks of the Homeric ship where the rowers also sat.

μέσ(σ)ος (medius) 3: *middle, midst.* *μέσσῳ*, *in the midst; μέσῃ ἀγορῇ, in the midst of the assembly; μέσον ἱστόν, the middle of the mast.*

μέσσ-αυλος: *mid-yard, i.e.* yard in the center of a tract of territory; in κ 435, the Cyclops' cave and the yard about it.

μεσσηγύς [*μεταξύ*]: adv. *between.*

μετά: adv. and prep. *among.* (1) With dat., *in the midst of, with.* (2) With acc., *into the midst of, after.* *μετὰ οἷς ἑτάροισιν, among his comrades, of his comrades; μετὰ ἀγορῇ, in the assembly; μετὰ χερσίν, in their hands; μετ' ἴχνια* (*after*) *in the steps; ἔρριψε μετ' ἀμφίπολον, threw to a maid; πλέων μετὰ χαλκόν, sailing after* (*i.e. to fetch*) *copper.* As an adv. and in composition, *μετά* often signifies *change.*

μετα-βαίνω, aor. imv. *μετάβηθι*: *pass on, change the theme.*

μετα-βουλεύω, aor. *μετεβούλευσαν*: *change my plan.*

μετα-δήμιος (*δῆμος*): adj. *in the land, at home.*

μετα-δόρπιος: adj. *during supper.* Equiv. to *μετὰ δόρπῳ*. δ 194. § 59 *a β*.

μετα-κιάθω: *go among, visit.*

μεταλλάω, aor. inf. *μεταλλῆσαι*: *ask, inquire.*

μεταμώνιος: *in vain, useless.*

μετα-νίσσομαι: *turn to go, pass.*

μετα-πρέπω: *am conspicuous, am pre-eminent among.*

μέτασσαι (*μετά*) pl.: the *middle-born* lambs, *i.e.* neither the oldest nor the youngest of the flock. ι 221.

μετα-στένω: (*groan after*), *repentantly bewail.*

μετα-στήσω: fut. of *μεθίστημι*.

μετα-στρέφω, aor. subjv. *μεταστρέψωσιν*: (*turn about*), *change, bring calamity.*

μετ-αυδάω, impf. *μετηύδων*: *speak among.*

Digitized by Google

μετά-φημι, impf. μετέφη, aor. μετέειπε: *speak among.*

μετά-φρενον: *upper part of the back, back.*

μετα-φωνέω: *speak among.*

μετ-έειπε: aor. of μετάφημι.

μέτ-ειμι (εἰμί): *am among.*

μετ-έλθοι: aor. of μετέρχομαι.

μετ-έπειτα: adv. *afterwards, next.*

μετ-έρχομαι, aor. opt. μετέλθοι: *come into the midst of; follow after, seek after.*

μετ-έφη: impf. of μετάφημι.

μετ-ηύδα: impf. of μεταυδάω.

μετ-οίχομαι: *go on a quest, go to fetch.*

μετ-όπισθε(ν): adv. *behind, later, afterwards.*

μετρέω, aor. partic. μετρήσαντες: *measure*, hence *traverse.*

μέτρον: *measure.* ἥβης μέτρον, *youth;* ὅρμου μέτρον, *roadstead.*

μέτωπον: *forehead.*

μευ [μοῦ]: gen. of ἐγώ.

μή: negative. (1) Adv. *not*, used in commands, μή με κατέρυκε, *do not detain me;* μὴ διατρίβωμεν, *let us not delay;* in wishes, μή σὲ βασιλῆα ποιήσειεν. *may he not make thee king;* in final clauses, in conditional clauses, in conditional relative clauses, and with the infinitive except in indirect discourse. (2) Conj. *that not, lest.* μή τις μωμεύῃ, *lest some one should blame.*

μη-δέ: *but not, and not, not even, nor.* μηδέ . . . μηδέ (*and not . . . and not*), *not even . . . nor.*

μήδομαι, fut. μήσεαι, aor. (ἐ)μήσατο: *contrive, plan, devise.*

μῆδος, -εος: *plan, thought, device.*

μῆδος, -εος: (virilia), *nakedness.*

μηκάομαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμηκον: *bleat.*

μηκάς, -άδος: fem. adj. *bleating.*

μηκ-έτι: adv. *no more, no longer.*

μήκιστα: adv. (*longest*), *at last.*

μήκιστος: *tallest*, superl. of μακρός.

μῆκος, -εος, *length, height, stature.*

μῆλα pl.: *small cattle, flocks* of sheep and goats.

μηλέη: *apple-tree.*

μῆλον (malum, *melon*): *apple.*

μῆλ-οψ, -οπος: (*apple-faced*), *golden.*

μήν: asseverative particle, *indeed, in truth, verily.*

μήν, gen. μηνός: *month.* See μείς.

μήνῑμα, -ατος: *cause of wrath.*

μῆνις, -ιος: *wrath, enduring anger.*

μῆρα and **μηρία** pl.: *thigh-pieces*, offered in sacrifice to the gods.

μηρός: *thigh.*

μηρύομαι, aor. μηρύσαντο: *furl.*

μήστωρ, -ωρος: *counsellor.*

μή-τε: *and not.* μήτε . . . μήτε, *neither . . . nor.*

μήτηρ, gen. μητέρος, μητρός: *mother.*

μητιάω, partic. μητιόωντες: *devise.*

μητιό-εις, -εντος: *full of counsels, efficacious.*

μητίομαι, aor. ἐμητίσαντο: *devise, contrive, plan.*

μῆτις, -ιος: *wisdom, counsel, device.*

μηχανάομαι (μηχάνη): *devise, plan.*

μῆχος, -εος: *remedy, relief.*

μία: fem. of εἷς, *one.*

μιγάζομαι: *unite.* θ 271.

μίγεν, μίγνυμι: see μίσγω.

μικρός: *small, little.*

μιλτο-πάρῃος: *red-cheeked*, of ships with bows painted with vermillion, while the hull in general was painted black or dark.

Μίμας, -αντος: mountain range on the Erythraean peninsula, opposite Chios. γ 172.

μιμνήσκω, fut. μνήσει, mid. μνησόμεθα, aor. ἔμνησας, mid. μνήσατο, perf. mid. μέμνηται, aor. pass. inf. μνησθῆναι: *remind;* mid. *recall to mind, recol-*

Digitized by Google

lect, mention; perf. *remember.* To *remember the return* was nearly equiv. to *enter upon the return;* to *bethink one's self* of one's prowess was to *exercise* it.

μίμνω (μένω): *remain, await.*

μίν (enclitic): 3 pers. pron. acc. sing., *him, her, it.* Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὐτά).

Μινύειος: adj. *Minyan.* λ 284.

μινύθω: (*minish*), *waste away, pine.*

μινύνθα: adv. *for a little time.*

μινυνθάδιος: adj. *short-lived.*

μινυρίζω: (*whine*), *lament.*

Μίνως, -ωος: *Minos,* king of Crete while he lived on earth, and after death ruler in the realm of Hades. Father of Ariadne and Deucalion. λ 322, 568.

μίσγω, subjv. mid. μίσγηται, impf. ἐμισγόμεθα, fut. μίξεσθαι, aor. act. ἔμιξαν, mid. ἔμικτο (§ 56), perf. partic. μεμιγμένον, aor. pass. as mid. (ἐ)μίγη, μίγεν [ἐμίχθησαν], subjv. μιγείῃς (§ 54 *d*), opt. μιγείη, inf. μιγῆναι, partic. μιγεῖσα: *mix;* mid. *mingle, unite with, join with, associate with.*

μισθός: *pay, wage.*

μιστύλλω: *cut into small pieces.*

μνάομαι, inf. μνάασθαι (§ 50 *c*), impf. μνώοντο (*cf.* μιμνήσκω): *am mindful, think on; woo.*

μνήμων, -ονος: adj. *mindful.*

μνῆσαι, μνήσατο: see μιμνήσκω.

μνηστεύω, aor. partic. μνηστεύσαντες: *woo, sue for.*

μνηστή: fem. adj. *wooed, wedded.*

μνηστήρ, -ῆρος (μνάομαι): *wooer, suitor.*

μνηστύς, -ύος: *wooing, suit.* § 39 *c.*

μνώμενος: partic. *wooing.* See μνάομαι.

μνωομένῳ: *calling to mind,* partic. of μνάομαι.

μογέω, aor. μόγησα: *toil.*

μόγις: adv. *with difficulty, at last.*

μοῖρα: *fate, lot, portion.* κατὰ μοῖραν, *according to due allotment, fittingly.*

μοιχ-άγρια pl.: *adultery-forfeits,* penalty for one taken in adultery. *Cf.* ζωάγρια, *life-forfeits.*

μολόντες: aor. partic. of βλώσκω, *come.*

μολπή (μέλπω, *Melpomene*): *song,* sometimes including the instrumental accompaniment, and even the dance.

μόρος (μέρος, μοῖρα): *fate, lot.*

μόρσιμος: adj. *destined, fated.*

μορφή: *form, grace.*

μουνάξ (μοῦνος): adv. *singly, alone.*

μοῦνος [μόνος]: *alone.*

μοῦσα: *muse.*

μοχλός: *bar, lever, pole.*

μυελό-εις, -εντος: adj. *marrowy.*

μυελός: *marrow.*

μυθέομαι, 2 pers. μυθέαι, μυθεῖαι (§ 50 *f*), fut. μυθήσομαι, aor. μυθήσατο: *relate, tell, say, declare.*

μυθο-λογεύω: *tell, relate.*

μῦθος: *word, speech, saying; plot,* δ 676, 777. *Cf.* ἔπος. (λόγος is used but twice in Homer.)

μυκάομαι, plpf. as impf. μεμύκειν: *low,* of cattle.

μυκηθμός: *lowing,* of cattle.

Μυκήνη: (1) *Mycene,* daughter of Inachus, who gave her name to (2) *Mycenae,* the seat of Agamemnon's rule in Argolis.

μύλη: *mill,* a hand-mill consisting of an upper and a nether mill-stone, the upper fitted to turn upon the lower, and crush the grain between them. This was an advance upon the still more primitive mode of crushing the grain by pounding in a mortar or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. *Cf.* 'Two women shall be grinding at the mill,' Matt. xxiv. 41. Grinding was the service of the lowest menials. *Cf.* Samson's words of himself in Milton's *Samson*

Digitized by Google

Agonistes 41, 'Eyeless in Gaza at the mill with slaves,' and again (*ib.* 415) 'these rags, this grinding'; and Harapha's words (*ib.* 1161) 'to grind | Among the slaves and asses thy comrades.'

μυλή-φατος: *mill-crushed*, *ground*.

μῡρίοι, neut. μῡρία pl. (*myriad*): *countless*, *untold*. (With this accentuation the word retains in Attic its earlier meaning, while μύριοι is used for 10,000.)

Μυρμιδόνες pl.: *Myrmidons*, a Thessalian people under Achilles's rule.

μῡ́ρομαι: *weep*, *grieve*, *lament*.

μυχός: *recess*, *innermost part*.

μῶλυ: *moly*, a magic herb, with black root and white flower. κ 305. *Cf.* 'More medicinal is it than that moly | That Hermes once to wise Ulysses gave,' Milton's *Comus* 636.

μωμεύω: *blame*, *censure*.

μῶμος: *blame*.

N.

ναί: affirmative particle, *yes*.

ναιετάω, fem. partic. ναιετοώσης (§ 50 *c*): *dwell*, *inhabit*. μέγαρα εὖ ναιετάοντα, *halls good to dwell in*, *comfortable*. Ἰθάκης ναιετοώσης, *while Ithaca (resides) exists*; νῆσοι ναιετάουσι, *islands lie*.

ναίω, inf. ναιέμεν, aor. νάσσα: *dwell*, *inhabit*; aor. causative, *gave to dwell in*, *gave as residence*.

ναῖον: *flowed*, impf. of ναίω.

Ναυβολίδης: a Phaeacian. θ 116.

ναύ-λοχος (λέχος): (*with resting-places for ships*), *ship-protecting*.

Ναυσίθοος: father of Alcinoüs, and leader of Phaeacians. ζ 7 ff., η 56 ff., θ 565.

Ναυσικάᾱ: *Nausicaa*, the beautiful daughter of the Phaeacian king, who leads the shipwrecked Odysseus to her father's house. ζ 17 ff., η 12, θ 457 ff.

ναυσι-κλειτός and **ναυσίκλυτος** (κλέος): *renowned for ships*, *sea-man*, *seafaring*.

Ναυτεύς: (*Skipper*), a Phaeacian. θ 112.

ναύτης (ναῦς): *sailor*, *seaman*.

ναυτιλίη: *seamanship*, *sailing*.

ναυτίλλομαι, aor. subjv. ναυτίλλεται: *navigate*, *voyage*, *sail*.

νάω, impf. ναῖον: *flow*.

νέα: *ship*, acc. of νηύς.

Νέαιρα: nymph, wife of Helius. μ 133.

νεβρός: *fawn*.

νέες: *ships*, pl. of νηύς.

νεη-γενής, -ές: *new-born*.

νεηνίης [νεᾱνίας]: masc. *young*.

νεῆνις, -ιδος (νέος): fem. *young*.

νέηται: subjv. of νέομαι, *return*.

νεῖαι: 2 sing. of νέομαι, *return*.

νείατος (νέος): *last*, *outermost*.

νεικέω, impf. νείκεε, aor. νείκεσε(ν) (νεῖκος): *revile*, *rebuke*, *chide*.

νεῖκος, -εος: *strife*, *quarrel*.

νεῖμον: aor. imv. of νέμω, *distribute*.

νειός (νέος): (*new ground*), *fallow land*.

νεῖται: *returns*. See νέομαι.

νεκρός: *corpse*, *dead body*, *dead*.

νέκταρ, -αρος: *nectar*, the drink of the gods.

[**Νέκυια** (νέκυς) pl.: *adventures in the country of the dead*.]

νέκυς, -υος, dat. pl. νεκύεσσι, νέκυσσι: pl. *the dead*. *Cf.* νεκρός.

νεμεσάω, mid. νεμεσσῶμαι, fut. νεμεσήσεαι, aor. νεμεσήσῃ, mid. opt. νεμεσσήσαιτο, pass. νεμεσσήθη (νέμεσις): *am indignant*, *am wroth*, *think a matter of blame*, *scruple*.

νεμεσίζομαι: *am indignant*; *fear the blame of*, with direct object.

νέμεσις: *matter for blame*, *ground for censure*.

Digitized by Google

νεμεσσᾶται, νεμεσσήσαιτο, νεμεσσῶμαι: see *νεμεσάω*.

νέμω, mid. *νέμεαι*, aor. imv. *νεῖμον*: *distribute, apportion; tend my flock;* mid. *divide, share; inhabit, manage;* of cattle, *graze.*

νεο-γιλός 3: *new-born, young.* μ 86.

νεό-δαρτος (*δέρω*): *newly-flayed.* δ 437.

νέομαι, 2 sing. *νεῖαι*, subjv. *νέηται*, impf. *νεόμην*: *go, shall go, return.* Sometimes used as future.

νέον (*νέος*): adv. *just now, just, lately.*

νεο-πενθής, -ές: *in new grief.*

νεό-πλυτος: *newly washed.*

νεό-πριστος: *newly sawed, lately carved.*

Νεο-πτόλεμος: *Neoptolemus*, the Pyrrhus of later story, son of Achilles. λ 506, γ 189, δ 5. Vergil calls him by both names; *cf. Aen.* ii. 491, 500.

νέος 3: *young, fresh, new.* Compar. *νεώτερος*, superl. *νεώτατος*.

νέποδες pl.: *offspring.* δ 404.

νέρθεν: adv. with gen., *beneath.*

Νεστορίδης: *son of Nestor.* γ 36, δ 71.

Νέστωρ, -ορος: *Nestor*, king of the Pylians, noted for his age, wisdom, eloquence, and skill in marshalling the army for battle. γ 32 ff., λ 512.

νευρή, gen. *νευρῆφιν* (*neur-algia*): *nerve; (sinew), bow-string.*

νευστάζω: *nod, motion.*

νεύω, impf. *νεῦον*: *nod, motion.*

νεφέλη (*νέφος*): *cloud.*

νεφελ-ηγερέτα (*ἀγείρω*): *cloud-gatherer.* § 37 *b*. Epithet of Zeus.

νέφος, -εος (nubes): *cloud.*

νέω: *swim.* *Cf.* *νήχω*.

νέω, aor. mid. *νήσαντο*: *spin.*

νέων: gen. pl. of *νέος*, *young.*

νεῶν: gen. pl. of *νηῦς*, *ship.*

νεώτατος: see *νέος*.

νῆα [*ναῦν*]: acc. of *νηῦς*, *ship.*

νῆά-δε (*νηῦς*): adv. *to the ship.*

νήγρετος (*ἐγείρω*): *without waking, sound, deep.* ν 74, 80.

νήδυμος: *sweet, refreshing*, of sleep (Probably for *ϝήδυμος*.)

νηδύς, -ύος: *belly.*

νήεσσι [*ναυσί*]: dat. pl. of *νηῦς*.

νηιάδες fem. pl. (*νάω*): *Naiads.*

Νήιον: usually thought to be a minor peak of the range *Νήριτον* on Ithaca.

νήιος (*νηῦς*): adj. *of a (our) ship.*

νῆις, -ιδος (*ϝιδ-*, *οἶδα*): *inexperienced, unskilled;* construed with the genitive.

νηλεής, -ές (*ἔλεος*): *pitiless.*

Νηλεύς, -ῆος: *Neleus*, son of Poseidon and father of Nestor. γ 4, 409, λ 254, 281.

Νηληιάδης, -ᾱο: *son of Neleus*, Nestor.

Νηλήιος: adj. *of Neleus, Nelean.*

νηλής, dat. *νηλέι*: adj. *pitiless.*

νῆμα, -ατος (*νέω*): *(that which is spun), yarn.*

νημερτές and **νημερτέως**: adv. *truly.*

νημερτής, -ές: adj. *unfailing, sure, true.*

νηνεμίη (*ἄνεμος*): *windless, calm.*

νηός [*νεώς*]: *temple.*

νηός [*νεώς*]: gen. of *νηῦς*, *ship.*

νη-πενθής, -ές: *freeing from sorrow.* *Cf.* ‘Not that Nepenthes, which the wife of Thone | In Egypt gave to Jove-born Helena,’ Milton's *Comus* 675. δ 221.

νηπιέη, acc. pl. *νηπιάας*: *childishness.* *νηπιάας ὀχέειν*, *act childishly.*

νήπιος (*ἔπος*, infans): *(speechless), young, childish, foolish.* **μέγα νήπιος**, *great fool.*

νή-ποινος: *with impunity, without recompense, unavenged.*

Νήριτον: mountain of Ithaca. ι 22.

νήσαντο: aor. of **νέω**, *spin.*

νῆσος: *island.*

νητός: *heaped up.*

νηῦς, gen. *νηός*, acc. *νῆα*, *νέα*, nom. pl. *νῆες*, *νέες*, dat. pl. *νήεσσι*, *νηυσί* [*ναῦς*, § 26 *a*]: *ship, boat.* The boats were drawn up on land, and the tents

Digitized by Google

pitched near them. So παρὰ νηυσὶ became equiv. to *in the camp.*

νήχω, inf. νηχέμεναι, mid. νηχόμενος, fut. νήξομαι: *swim. Cf.* νέω.

νίζω, mid. νίζομαι (νίπτω): *wash.*

νῑκάω, impf. ἐνίκα, iterative νῑκάσκομεν, aor. νίκησα: *conquer, excel, prevail, gain the victory, am victorious.*

νίκη: *victory.*

νίπτομαι, aor. inf. νίψασθαι: *wash.*

νίσσομαι (νέομαι): *return.*

νιφετός (νίφος): *snow storm, snow.*

νοέω, fut. νοήσω, aor. (ἐ)νόησα (νοῦς): *perceive, look, observe, devise.*

νόημα, -ατος: *thought, plan.*

Νοήμων, -ονος: an Ithacan. β 386, δ 630.

νοήμων, -ονος: *thoughtful, considerate.*

νομεύς, -ῆος: *herdsman, shepherd.*

νομεύω: *herd, tend.*

νομός: *pasture.* νομόνδε, *to pasture.*

νόος and **νοῦς,** gen. νόοιο, νόου: *mind, thought, heart.* In α 3, Horace translated it mores. νόῳ, *prudently.*

νοστέω, fut. νοστήσειν, aor. opt. νοστήσειε: *go, return, go home.*

νόστιμος: *of return, returning, capable of return, to return.* νόστιμον ἦμαρ, *day of return,* a periphrasis for *return;* see § 19 *e.*

νόστος: *voyage, way, return.*

νόσφι(ν): adv. *aloof, apart from, away.* Construed with genitive.

νοσφίζομαι, aor. νοσφίσατο, partic. νοσφισσαμένην, pass. as mid. νοσφισθείς: *turn away (from).*

νότιον: neut. as subst., *the wet, the sea.*

Νότος: *Notus,* the south wind.

νοῦσος [νόσος]: *disease, sickness.* νοῦσον Διός, *disease (of) sent by Zeus.*

νύ (νῦν): enclitic, a weak *now. Cf.* the English inferential *now* in 'Now it came to pass.'

νυκτερίς, -ίδος (νύξ): *bat.*

νύμφη: *bride, nymph, young woman.* νύμφα (Aeolic form) φίλη, *dear lady.*

νύμφιος: *bridegroom, newly-married.*

νῦν: *now, at the present time.* It often is contrasted not with time future or past, but with an hypothetical case.

νύξ, gen. νυκτός (nox): *night.*

νυός (nurus): *son's wife.*

νύσσα: *starting-point, scratch-line.*

νῶι, dat. νῶιν (nos): dual pers. pron., *we two.*

νωίτερος 3: *of us two.*

νωλεμέως: *unceasingly, steadfastly.*

νωμάω, impf. ἐνώμων, aor. νώμησεν: *distribute, move* this way and that, *wield, guide.*

νώνυμνος (ὄνομα, *cf.* ἀνώνυμος): *nameless, inglorious.*

νῶτον: *back.* Plural is used as singular.

Ξ.

ξανθός: *tawny, tawny-haired.*

ξεινήιον: *gift of hospitality, guest-gift.*

ξεινίζω, fut. ξεινίσσομεν: *have as guest, receive hospitably, entertain.*

ξείνιον: *gift of hospitality.*

ξείνιος: adj. *of strangers, of guests.*

ξεινο-δόκος (δέκομαι): *host.*

ξεῖνος [ξένος, § 26 d]: *guest-friend, friend, guest, stranger.*

ξερός [ξηρός]: *dry.* ξερὸν ἠπείροιο, *the (dry) firm mainland.*

ξεστός (ξέω): *hewn, polished.*

ξέω, aor. ξέσσε: *hew, shape, polish.*

ξίφος, -εος: *sword, long-sword.*

ξύλον: *wood.* Plural as singular.

ξύλ-οχος (ἔχω): *thicket.*

ξυμ-βάλλω, aor. mid. ξύμβλητο: *bring together;* aor. mid. *met.*

ξύμ-πᾶς, acc. pl. ξύμπαντα: *all.*

ξύν: prep. with dat., *with.* See σύν.

ξυν-εέργω: *bind together.*

ξύν-ειμι, fut. συνέσεσθαι: *am with.*

ξύνεσις: *junction.*

ξυν-ίημι, aor. ξύνετο: *listen, hearken, hear.*

Digitized by Google

O.

ὁ, ἡ, τό (nom. pl. *τοί*, *ταί*, and *οἱ*, *αἱ*): (1) dem. *this*, *that;* freq. used for the personal pron., *he*, *she*, *it*. *ὁ μέν . . . ὁ δέ*, *one* (*the one*) . . . *the other*. (2) Definite article *the*, which is generally distinctly demonstrative (*this*, *that*) in force. § 45 *g*.

ὅ, ἥ, τό, nom. pl. *τοί*: relative pron., *who*, *which*, *what*. See *ὅς*.

ὅ: conj. equiv. to *ὅτι*, *that*. *Cf.* quod.

ὀβελός (*obelisk*): *spit* for roasting meat.

ὀβριμο-πάτρη: *mighty-fathered*, i.e. *daughter of a mighty father*.

ὄβριμος: *mighty*, *heavy*.

ὀγδόατος (octavus) *eighth*.

ὅ γε, ἥ γε, τό γε: intensive of *ὁ*, *ἡ*, *τό*, *this*, *that;* *he*, *she*.

ὄγχνη: *pear-tree*, *pear*.

ὁδαῖα pl. (*ὁδός*): *wares*.

ὀδάξ (*δάκνω*): adv. *with the teeth*.

ὅδε, ἥδε, τόδε, dat. pl. *τοῖσδε*, *τοίσδεσ(σ)ι(ν)*: dem. *this*, *this one here*.

ὁδίτης (*ὁδός*): *way-farer*.

ὀδμή (odor): *odor*, *stench*.

ὁδός fem.: *way*, *journey*.

ὀδούς, gen. *ὀδόντος* (dens): *tooth*.

ὀδύνη (*an-odyne*): *pain*, *pang*.

ὀδύρομαι, aor. subjv. *ὀδύρεται*: *bewail*, *lament*, *complain*.

['**Ὀδύσσεια**: *Odyssey*. Originally a fem. adj. *of Odysseus*, construed with *ποίησις*.]

'**Ὀδυσ(σ)εύς**, -*ῆος* (§ 39 *d*), acc. *'Ὀδυσσῆα*, *'Ὀδυσσέα*: *Odysseus*, Ulixes, *Ulysses*, an Ithacan, the hero of the *Odyssey*, father of Telemachus. He was one of the wisest of the Achaean leaders, and is called *πολύτροπος* (*shifty*), *πολύμητις* (*crafty*), and *πολυμήχανος* (*abounding in devices*).

ὀδύσσομαι, aor. *ὠδύσαο* (§ 47 *j*), perf. (as pres.) *ὀδώδυσται*: *am angry*, *am wroth*.

ὀδώδειν: plpf. as impf. of *ὄζω*.

ὀδώδυσται: perf. of *ὀδύσσομαι*.

ὄεσσι: dat. pl. of *ὄϊς*, *sheep*.

ὄζος: *branch*.

ὄζω, plpf. as impf. *ὀδώδειν*: *am odorous*. *ὀδμὴ ὀδώδειν*, *odor rose fragrantly*.

ὅ-θεν: adv. *whence*.

ὅ-θι [*οὗ*]: adv. *where*. § 36 *b*.

ὀθόναι pl.: *linen webs*.

οἱ: encl., dat. 3 pers. pron., *him*, *her*.

οἷα: adv. *as*. See *οἷος*.

οἴγνῡμι, aor. *ὤϊξε*: *open*.

οἶδα perf. as pres., 2 sing. *οἶσθα* (*οἶδας*, α 337), pl. *ἴδμεν* [*ἴσμεν*], *ἴστε*, *ἴσᾱσι*, subjv. *εἰδῶ*, opt. *εἰδείης*, imv. *ἴσθι*, inf. *ἴδμεν(αι)*, partic. *εἰδώς*, *ἰδυῖα*, plpf. *ᾔδεα*, 3 sing. *ᾔδη* and *ἠείδει*, 3 pl. *ἴσαν*, fut. *εἴσεαι* and *εἰδήσεις*, inf. *εἰδησέμεν* (*ϝιδ-*, *wit*): *know*. *κεδνὰ ἰδυῖα* (*knowing faithful things*), *faithful-hearted;* *ὀλοφώϊα εἰδώς*, *wily*. The partic. is sometimes construed with the genitive.

οἰδέω, impf. *ᾤδεε*: *am swollen*.

Οἰδιπόδης, -*δαο*: *Oedipus*. λ 271.

ὀΐεαι [*οἴῃ*]: 2 sing. of *οἴομαι*, *think*.

ὀΐεσσιν: dat. pl. of *ὄϊς*, *sheep*.

ὀϊζῡρός (*ὀϊζύς*) 3: *wretched*, *miserable*. Superl. *ὀϊζῡρώτατος*.

ὀϊζύς, -*ύος*: *suffering*, *misery*, *woe*.

ὀϊζύω, aor. partic. *ὀϊζύσας*: *endure misery*.

οἰήιον: *rudder*. Plural as singular.

οἶκα-δε (*οἶκος*): adv. *homeward*.

οἰκεύς, -*ῆος* (*οἶκος*): *servant*, *slave*.

οἰκέω, impf. *ᾤκει*: *dwell*, *live*.

οἰκία pl.: *home*, *dwelling*.

οἴκο-θι: adv. *at home*.

οἴκοι: adv. *at home*.

οἰκόν-δε: adv. *to* (his) *home*. § 36 *d*.

οἶκος (*ϝοῖκ-*, vicus, -*wich* in Nor*wich*): *house*, *home*, *dwelling*, *estate*.

οἴκτιστος: superl. of *οἰκτρός*.

οἶκτος: *pity*, *compassion*.

οἰκτρός, neut. pl. as adv. *οἰκτρά*, compar. *οἰκτρότερα*, superl. *οἰκτροτάτην* and *οἴκτιστος*: *pitiful*, *miserable*.

οἴμη: (*way*), *lay*, *song*.

Digitized by Google

οἰμώζω, aor. ᾤμωξεν, aor. partic. οἰμώξας (οἴμοι): *groan.*

ὄιν: acc. sing. of ὄις, *sheep.*

οἰνο-βαρείω: *am heavy with wine.*

οἰνό-πεδος: adj. *of the vineyard.*

οἰνο-ποτάζω (πότης): *drink wine.*

οἰνο-ποτήρ, -ῆρος: *wine-drinker.*

οἶνος (ϝοῖνος, vinum, *wine*): *wine.*

οἰνο-χοέω and **οἰνο-χοεύω,** aor. οἰνοχοῆσαι (χέω): *pour out wine, pour out.*

οἰνο-χόος (χέω): *cup-bearer, butler.*

οἴν-οψ, -οπος: *wine-colored, dark.*

οἷο [οὗ]: gen. of possessive pron. ὅς, *her.*

ὀΐομαι and **ὀΐω,** aor. ὀΐσατο, pass. as mid. ὠΐσθη (§ 53 *d*): *think* (*oi*), *have an idea, have a presentiment, conjecture.*

οἰο-πόλος: *lonely, desolate.*

ὀιός and **οἰός**: gen. of ὄις, *sheep.*

οἶος 3: *alone, by* (*my*)*self.*

οἷος 3: relative pron. of quality, *of what sort, what kind of, what, as;* with τοῖος to be supplied, *such as* with infinitive. οἷον, neut. acc. as adv., *how.*

ὄις, gen. οἰός, ὀιός, acc. ὄιν, pl. nom. ὄιες (ὄϊιες?), dat. ὀίεσσιν, ὄεσσι, acc. ὄις (ὄϝις, ovis, *ewe*): *sheep.* § 27 *a.*

ὀΐσατο: aor. of ὀΐομαι.

οἰσέμεν(αι): aor. inf. of φέρω.

οἶσθα: 2 sing. of οἶδα, *know.*

ὀιστεύω, aor. partic. ὀιστεύσας: *shoot an arrow, shoot.*

ὀιστός: *arrow.*

οἰσύϊνος 3: *of willow, willow.*

οἴσων: fut. partic. of φέρω, *bring.*

οἶτος: *fate, lot, destruction.*

Οἰχαλιεύς, -ῆος: *Oechalian,* from Οἰχαλίη, a town in Thessaly.

οἰχνέω: *come, return.* Frequentative of οἴχομαι, like φορέω of φέρω.

οἴχομαι, impf. ᾠχετο: *go, am gone.*

ὀΐω: *think.* See ὀΐομαι.

ὀΐων: gen. pl. of ὄις, *sheep.*

οἰωνός: *bird of prey, bird of omen, bird.*

ὀκριό-εις, -εσσα: *jagged, rough.*

ὀκτώ: numeral, *eight.*

ὀκτωκαιδέκατος 3: *eighteenth.*

ὄλβιος: *happy.* ὄλβια, neut., *happiness.*

ὄλβος: *happiness, good-fortune.*

ὄλεθρος (ὄλλυμι): *death, destruction.*

ὀλέκω (ὄλλυμι): *destroy, kill.*

ὀλέσαι: aor. inf. of ὄλλυμι, *destroy.*

ὀλιγη-πελέων: partic. *with little strength, in a faint.*

ὀλιγη-πελίη: *faintness, faint.*

ὀλίγος 3: *little, small.* ὀλίγον, adv.

ὄλλῡμι, pass. partic. ὀλλυμένων, fut. ὀλέσσει, aor. ὤλεσα, ὄλεσσα, mid. ὀλόμην, ὤλετο, perf. ὄλωλε: *ruin, destroy, kill, lose;* mid. and perf., *am destroyed, perish, die.*

ὀλολύζω, aor. ὀλόλυξε: *raise the voice, utter a cry.*

ὄλοντο: *perished,* aor. mid. of ὄλλυμι. § 46 *a.*

ὀλοός 3: *destructive, deadly.*

ὀλοό-φρων, -ονος (φρήν): *baleful-minded, malicious.*

ὀλοφῡ́ρομαι, aor. ὀλοφύραο: *complain, lament.*

ὀλοφώιος: *destructive.* ὀλοφώια pl. *wiles, tricks.*

ὀλοώτατος: *accursed,* superl. of ὀλοός.

Ὀλύμπιος: *Olympian.*

Ὄλυμπος: *Olympus,* a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods.

ὄλωλε: *has perished,* perf. of ὄλλυμι.

ὁμάδεω, aor. ὁμάδησαν: *raise a din, make a hubbub.*

ὅμαδος: *din, hubbub.*

ὁμαλός: *even, smooth.*

ὁμαρτέω, aor. opt. ὁμαρτήσειεν: *keep pace, go equally swift.*

ὄμβρος (imber): *rain, storm.*

ὁμ-ηγερής, -ές (ἀγείρω): *assembled, together.*

ὁμ-ηλικίη: (*of the same age*), an abstract collective, *fellows, comrades.* It sometimes refers to a single person.

Digitized by Google

ὁμῑλέω, impf. ὁμίλειν, aor. opt. ὁμῑλήσειεν: *assemble, meet, associate with.*

ὅμῑλος: *throng.*

ὄμμα, -ατος: *eye.*

ὄμνῡμι, aor. ὤμοσα, ὄμοσεν, imv. ὄμοσον, ὀμόσσατε, inf. ὀμόσσαι: *swear.*

ὁμό-θεν: *from the same spot.*

ὁμοίιος: *impartial, common.*

ὁμοῖος 3: *like.*

ὁμοιόω, aor. pass. ὁμοιωθήμεναι: *make like;* pass. *claim to be like.*

ὀμόργνῡμι, mid. impf. ὠμόργνυντο, aor. ὀμορξάμενος,: *wipe away.*

ὁμός 3: *like, common.*

ὄμοσαν ind., **ὄμοσον** imv., **ὀμόσσαι** inf.: aor. of ὄμνυμι, *swear.*

ὁμοῦ: adv. *together, at the same time, along with, with.*

ὁμο-φρονέω (φρήν): *have like mind, sympathize.*

ὁμο-φροσύνη: *like-mindedness, harmony, union of mind.*

ὀμφαλός: *(navel), center, heart.*

ὄμφαξ, -ακος: *unripe grape.*

ὀμφή: *voice.*

ὁμῶς (ὁμός): adv. *alike, equally.*

ὅμως: *never-the-less, yet.* λ 565.

ὄν-δε: acc. of the possessive pron. ὅς, with the suffix -δε, *towards.*

ὄνειαρ, -ατος: *blessing, relief.* The pl. is always used of *viands.*

ὄνειδος, -εος: *shame, reproach.*

ὀνείρειος 3: adj. *of dreams.*

ὄνειρον and **ὄνειρος**: *dream.*

ὀνήμενος: *blessed one,* one on whom the blessing ὄναιο has been pronounced; 2 aor. partic. of ὀνίνημι. The contrary is οὐλόμενος.

Ὀνητορίδης: *son of Onetor.* γ 282.

ὀνίνημι, aor. partic. mid. ὀνήμενος: *bless;* mid. partic. *blessed.*

ὄνομα and **οὔνομα, -ατος**: *name.*

ὀνομάζω: *name, mention, address.*

ὄνομαι, fut. ὀνόσσεσθαι: *find fault with,* esp. *disparage* as too little.

ὀνομαίνω, aor. subjv. ὀνομήνω: *name, tell.*

ὀνομα-κλή-δην: *calling by name.*

ὀνόσσεσθαι: see ὄνομαι.

ὄνυξ, -υχος (*onyx*): *(nail), talon.*

ὀξύς, -εῖα, -ύ, nom. pl. masc. ὀξέες: *pointed, sharp, keen.* ὀξύ, adv. *keenly.*

ὅου (ὅο?): gen. of ὅς, *who.* § 38 *b.*

ὄπα: acc. of ὄψ, *voice.*

ὀπάζω, fut. ὀπάσσω, aor. ὄπασσα, ὤπασε, mid. ὀπασσάμενος (ἕπομαι): *give as a companion, give, grant;* mid. *take as a companion.*

ὅπ(π)η: adv. *where.*

ὀπηδέω: *accompany, attend.*

ὀπί: dat. of ὄψ, *voice.*

ὀπίζομαι: *regard, shun.*

ὄπι(σ)θεν: adv. *behind, afterward, hereafter.*

ὀπίσ(σ)ω: adv. *behind, afterward, hereafter; back.*

ὁπλέω, impf. ὥπλεον: *make ready.*

ὁπλίζομαι, aor. imv. ὅπλισσον, mid. ὡπλίσσατο, ὁπλισάμεσθα, subjv. ὁπλισόμεσθα: *make ready, prepare.*

ὅπλον: pl. *tools, implements, tackle.*

ὁπλότατος 3: *youngest.*

ὅπου: adv. *where.*

ὅππῃ [ὅπῃ]: adv. *where, in what way, as.*

ὁππό-θεν: *whence, of what stock.*

ὁππό-θι [ὅπου]: adv. *where.* § 36 *b.*

ὁπποῖος 3: *of what sort, what.*

ὁπ(π)ότε: adv. *when, whenever.*

ὁππότερος 3: *which of the two.*

ὅππως [ὅπως]: *in what way, how.*

ὀπταλέος: *roasted.*

ὀπτάω, impf. ὤπτων, aor. ὤπτησαν: *roast.*

ὀπτός: *roasted.*

ὀπυίω: *wed.* ὀπυίοντες, *married, wedded.*

ὄπωπα: perf. of ὁράω, *see.*

ὀπωπή: *sight, view.* ἀντῆσαι ὀπωπῆς, *get sight.*

ὀπώρη: *late summer, early autumn.*

ὀπωρινός: adj. *(of) in late summer.*

ὅπως: *how, as, since; in order that.* See ὅππως.

Digitized by Google

ὁράω or **ὁρόω,** partic. ὁρόων, impf. ὁρῶμεν, mid. opt. ὁρῷτο, fut. ὄψεται, aor. εἶδον, ἴδον, mid. ἰδόμην, inf. ἰδέειν, perf. ὄπωπας: *see*, *look*, *behold*. (The stem ἰδ- originally was ϝιδ-.)

ὄργυια (ὀρέγω): *fathom*, the distance between the finger-tips of the extended arms.

ὀρέγω, aor. inf. ὀρέξαι: *extend*.

ὀρεσί-τροφος: *mountain-bred*.

ὀρεσ-κῷος (κεῖμαι): adj. *dwelling on the mountains*, *mountain*.

ὄρεσσι: dat. pl. of ὄρος, *mountain*.

ὀρέστερος: *of the mountain*.

Ὀρέστης, -āο: *Orestes*, son of Agamemnon, who took vengeance on his father's murderer, Aegisthus. α 40.

ὀρθό-κραιρος 3: *straight-horned*.

ὀρθός: *straight*, *erect*, *upright*.

ὀρίνω, aor. ὄρῖνα, ὤρῖνας: *arouse*, *excite*.

ὅρκος: *oath; oath-token*, or power invoked to bind the oath-taker and punish him if the oath is broken.

ὁρμαίνω, aor. ὥρμηναν: *ponder*, *revolve*, *consider*.

ὁρμάω, aor. pass. ὡρμήθησαν, partic. ὁρμηθείς: pass. *rush*, *hasten*, *set out*. θεοῦ ὁρμηθείς, *inspired of the divinity*.

ὁρμή: *impulse*, *onset*, *force*, *orders; endeavor*.

ὁρμίζω, aor. ὥρμισαν: *moor*, *make fast*.

ὅρμος: *anchoring-place*, *roadstead*.

ὄρνις, -īθος: *bird*.

ὄρνῦμι, mid. ὄρνυται, aor. ὦρσε, ὤρορε, mid. ὦρτο, imv. ὄρσο, plpf. ὀρώρει: *arouse*, *excite*, *drive on;* mid., 2 aor., and perf., *arise*, *begin*, *raise myself*, *hasten*.

ὀροθύνω (ὄρνυμι): *rouse*.

ὄρομαι: *am waiter*, *am watcher*.

ὄρος, -εος, dat. οὔρεϊ, pl. ὄρεσσι: *mountain*.

ὀρός: *whey*.

ὀρούω, aor. ὄρουσαν: *go hastily*, *rush*.

ὀρόω: see ὁράω, *see*, *behold*.

ὄρσας partic., **ὄρσεο** or **ὄρσο** mid. imv.: of ὄρνυμι, *rouse;* mid. *arise*. § 51 *e*.

Ὀρτίλοχος: *Ortilochus*. γ 489.

Ὀρτυγίη: *Ortygia*, prob. the old name for Delos, in ε 123.

ὀρυμαγδός: *din*, *noise*.

ὀρύσσω, aor. ὄρυξα: *dig*.

ὀρφναῖος 3: *dark*, *gloomy*.

ὄρχαμος: *leader*, *commander*.

ὄρχατος: *orchard*, a collection of trees and plants set out in symmetrical rows. See ὄρχος.

ὀρχέομαι, aor. ὀρχήσασθαι: *dance*.

ὀρχηθμός: *dance*.

ὀρχηστύς, -ύος (*orchestra*): *dance*.

Ὀρχομενός: *Orchomenus*, an ancient Boeotian city, capital of the Minyae, where the Cephīsus empties into Lake Copaïs. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

ὄρχος: *row*.

ὀρώρει(ν): *had arisen*, plpf. of ὄρνυμι.

ὅς, ἥ, ὅν, gen. masc. οἷο (σϝος, suus): possessive pron., *own*, *his*, *her*. § 45 *d*. Since this began with a consonant (ϝ), 'apparent hiatus' (§ 30 *f*) is freq. before it.

ὅς, ἥ, ὅ or **τό,** gen. masc. οὗ, ὅου (better ὅο, § 38 *b*): (1) rel., *who*, *which*, *what*. ὅ, adv. acc. as conj., *in that*, *that; cf.* quod. (2) Dem. masc., ὅς and ὁ, *he*, esp. with οὐδέ, μηδέ, καί, and γάρ.

ὅς περ, ἥ περ, ὅ περ: intensive rel., *just who*, *exactly who;* or concessive, *who nevertheless*.

ὅσος: see ὅσσος.

Ὄσσα: *Ossa*, a Thessalian mountain. λ 315.

ὄσσα: *rumor*.

ὁσσάκι: adv. *as often as*.

ὄσσε dual (oculus): *eyes*.

ὄσσομαι (ὄσσε): *look*, *behold*, *see*, *picture* to one's self.

Digitized by Google

ὅσ(σ)ος 3: *how large, how much, how far;* pl. *as many as.* With *τόσσος* expressed or implied, *as much as.* *ὅσ(σ)ον*, adv., *how greatly, by as much as, as far as.*

ὀστέον, gen. and dat. pl. *ὀστεόφιν*: *bone.*

ὅς τις or **ὅ τις, ἥ τις, ὅτ(τ)ι,** gen. *ὅττεο*, dat. *ὅτεῳ*, acc. *ὅν τινα, ὅτινα*, gen. pl. *ὅτεων*, neut. pl. *ἅσσα* [*ἅτινα*]: indef. rel., *who, whoever;* in indirect questions, *who.* *ὅ τι, wherefore, why.*

ὅτε: *when,* and at times, *since.*

ὅτεῳ, ὅτεων, ὅτινα, ὅτις: see *ὅς τις.* § 45 *s.*

ὅτ(τ)ι: conj. *that, because;* adv. strengthening superl., *ὅττι τάχιστα, as quickly as possible* (*cf.* quam).

ὀτρηρός: *ready, prompt.*

ὀτρηρῶς: adv. *speedily, at once.*

ὀτρύνω, fut. *ὀτρυνέει*, aor. *ὄτρῡνε*, opt. *ὀτρύνειαν*: *arouse, make ready, excite, impel, urge on, order.*

ὅττεο [*ὅτου*]: gen. neut. of *ὅς τις.*

ὅττι: see *ὅτι, ὅς τις.*

οὗ (*ϝοῦ*): gen. of 3 personal pron., (*of*) *him,* (*of*) *her.* The possessive is *ὅς, ἥ, ὅν,* or *ἑός, ἑή, ἑόν.*

οὐ, οὐκ, οὐκί, and **οὐχ**: neg. adv., *not.* In questions it implies the answer *yes.*

οὖας, -ατος, dat. pl. *ὤασιν* [*οὖς*]: *ear.*

οὖδας, -εος, dat. *οὔδεϊ*: *floor, ground.* *οὐδάσδε, to the ground.*

οὐ-δέ: *but not, and not, not even, nor.*

οὐδέ ποτε: *never at any time.*

οὐδείς, dat. *οὐδενί*, neut. *οὐδέν*: *no one.*

οὐδέν (*οὐδείς*): *not at all.* Equiv. to *οὔ τι,* which is more freq. in Homer.

οὐδός: *threshold.*

οὖθαρ, -ατος (*udder,* Germ. *Euter*): *udder.*

οὐκ: see *οὐ, not.*

οὐκ-έτι: *no longer, no more.*

οὐκί (*οὐ*): *not,* used at the end of a sentence in *καὶ οὐκί.*

οὐλαί (*οὐλόχυται*) pl.: for *οὐλαὶ κριθαί, whole barley-corns.*

οὐλόμενος 3: *destructive, deadly, cursed.* Aor. partic. of *ὄλλυμι, destroy.*

οὖλος 3: *thick, woolly, fleecy.*

οὐλό-χυται (*χέω*) pl.: (*poured out barley-corns*), *barley-corns.*

Οὔλυμπος: *Olympus.* See *Ὄλυμπος.*

οὖν: inferential particle, *now, then, so, at all events.*

οὕνεκα [*οὗ ἕνεκα*]: *for the sake of which; because; in that, that.*

οὔνομα, -ατος: see *ὄνομα, name.*

Οὐρανίωνες pl.: *of heaven, inhabitants of heaven.*

οὐρανό-θεν: adv. *from heaven.*

οὐρανο-μήκης, -ες: *reaching-to-heaven.*

οὐρανός: *heaven, the heavens, sky.*

οὐρή: *tail.*

οὖρον: '*piece*' ploughed by mules. The *length* of a furrow was a fixed standard of length, like our 'furlong' (= furrow long). The *width* of a piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (*οὖρον*), like our 'stone's throw.' Mules ploughed faster than oxen; *cf.* K 351 ff.

οὖρος, gen. *οὔρεος* [*ὄρος*]: *mountain.*

οὖρος: *wind.* *ἴκμενος οὖρος, favoring breeze.*

οὖρος: *guard, warder.*

οὐτάζω, perf. pass. partic. *οὐτασμένος*, aor. inf. *οὐτάμεναι*, mid. (as pass.) partic. *οὐτάμενος*: *wound* with a weapon held in the hand.

οὔ-τε: *and not, nor.* *οὔτε . . . οὔτε, neither . . . nor.*

οὐτιδανός (*οὔ τις*): *worthless.*

οὔ τις, οὔ τι: *no one, none.* **οὔ τι,** *not at all.*

Οὖτις: *Noman,* the name assumed by Odysseus in order to deceive the Cyclopes. ι 366, 408.

Digitized by Google

οὔ τοι: *by no means.*

οὗτος, αὕτη, τοῦτο: dem. *this.* οὗτος is the ordinary demonstrative pronoun in Greek, and points to a person or thing as present, either actually or in thought. Its place in Homer is generally taken by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(ς): adv. *thus, so.*

οὐχ: see οὐ, *not.*

ὀφέλλω, aor. ὄφελον, ὤφελες [ὀφείλω]: *owe,* impf. *ought.* The aor. ind. is used with αἴθε and ὡς to express a wish which cannot be realized; ὡς ὄφελον ἔμμεναι υἱὸς κτλ., *would that I were the son, etc.* Very similar is the use of the impf. in τὼ μὴ γείνασθαι ὄφελλον, "would that these had not given me birth," θ 312.

ὀφέλλω, aor. opt. ὀφέλλειεν (§ 33 *e*): *increase.*

ὀφθαλμός: *eye.* *Cf.* ὄμμα. ἐν ὀφθαλμοῖσιν, *before* (*my*) *eyes.*

ὄφρα: conj. (1) of time, *while, as long as, until;* (2) of purpose, *that, in order that.*

ὀφρῦς, -ύος (*brow*): *eye-brow, brow.*

ὄχα (ἔχω): adv. *pre-eminently, by far.*

ὀχέω, iterative impf. ὀχέεσκον, aor. mid. ὀχήσατο (ἔχω): *bear, endure.* νηπιάας ὀχέειν, *act childishly.*

ὄχθη: *bank, river-bank, shore.*

ὀχθέω, aor. partic. ὀχθήσας: *am out of temper;* aor. partic. *in a burst of rage.*

ὀχλίζω, aor. opt. ὀχλίσσειαν: *heave.*

ὄχος, dat. pl. ὄχεσφιν: pl. *chariot.*

ὄχος (ἔχω): *holder.*

ὄψ, dat. ὀπί, acc. ὄπα (vox): *voice.*

ὀψέ: adv. *late.*

ὄψει, ὄψεται: fut. of ὁράω, *see.*

ὀψί-γονος: *late-born, of future ages.*

ὄψον: pl. *cooked-bits,* often of meats, the 'relish' for bread and wine.

Π.

πάγος (πήγνυμι): *cliff.*

παγ-χάλκεος: adj. *of solid bronze.*

πάγχυ: adv. *altogether, utterly.*

πάθεν [ἔπαθεν, § 46 *a*] ind., **παθέειν** inf., **πάθῃσιν** [πάθῃ] subjv.: aor. of πάσχω, *suffer.*

παίζω, aor. imv. παίσατε (παῖς): *play, sport, make merry, dance.*

Παιήων, -ονος [Παιών or Παιάν]: *Paeēon,* the surgeon and physician of the gods. The name became an attributive epithet, and was applied to Apollo.

παιπαλό-εις, -εσσα: adj. *rugged, rocky.*

παῖς or **πάϊς** (§ 27 *a*), gen. παιδός, dat. pl. παίδεσσι: *child, son, daughter.*

πάλαι: adv. *long ago, long before.*

παλαιμοσύνη: *wrestling.* *Cf.* πάλη.

παλαιός (πάλαι) 3: *of old, ancient.*

παλαιστής: *wrestler.* See πάλη.

παλαί-φατος (φημί): *spoken long ago.*

παλαίω, aor. ἐπάλαισεν: *wrestle.*

παλάμη: *palm, hand.*

πάλη (*palaestra*): *wrestling.*

παλιμ-πετές: adv. *in backward flight, baffled.*

πάλιν: adv. *back, backward.*

παλίν-τιτος: (*paid back*), *requited.* παλίντιτα ἔργα, *deeds of requital, vengeance.*

παλι-ρρόθιος (ῥόθος): *surging back, returning* of a wave.

Παλλάς, -άδος (πάλλω): *Pallas,* (*Spear-wielder*). Epithet of Athena as goddess of war.

πάλλω, perf. mid. inf. πεπαλάσθαι (as from παλάσσω): *shake;* of lots, *cast.*

παλύνω: *sprinkle.*

παμ-μέλᾱς, -ανος: *all-black.*

πάμ-παν: adv. *entirely, altogether, at all.*

πάμ-πρωτον: adv. *first of all.*

παμ-φανόων, -ωντος: *all-shining, bright.*

πᾶν-άπαλος: (*all-tender*), *delicate.*

Digitized by Google

παν-άργυρος: adj. *of solid silver.*

Παν-αχαιοί pl.: *the Pan-Achaeans, Achaeans* as a whole. α 239.

παν-δαμάτωρ, -ορος: *all-subduing.*

παν-ῆμαρ: adv. *all day long.*

παν-ημέριος 3: adj. *all day long.* § 59 *a.*

παν-νύχιος 3: adj. *all night long.* § 59 *a.*

Πανοπεύς, -ῆος: *Panopeus*, town in Phocis, on the Cephīsus, near Boeotia.

πάν-ορμος: *convenient for mooring.*

πάντεσσι: Aeolic dat. pl. of πᾶς.

πάντῃ: adv. *everywhere, on all sides.*

παντοῖος (πᾶς) 3: adj. *of all sorts.*

πάντοσε: adv. *on all sides.*

παν-υπέρτατος 3: (*uppermost*), *farthest.*

παν-ύστατος: *last of all.*

πάππα voc.: *papa.* ζ 57.

παπταίνω: *peer about, scan.*

πάρ (§ 32), **παρά**, and **παραί**: adv. and prep. *by the side of, beside, near by.*

(1) With dat., *by the side of, by.* Ἀργείων παρὰ νηυσί, *by the ships of the Argives;* παρὰ δέ σφι τίθει κύπελλα, *beside them he placed cups;* παρὰ σοί, *at thy house;* πὰρ Μενελάῳ, *at the home of Menelaus.*

(2) With acc., *to the side of, along by.* στῆ ῥα παρὰ σταθμόν, *she took her stand by the column;* παρὰ θῖνα θαλάσσης ᾖα, *I went along the shore of the sea;* ἐλθὲ παρὰ ξανθὸν Μενέλαον, *go* (*beside, i.e.*) *to the house of tawny Menelaus.*

(3) With gen., *from the side of, from.* ἀνιόντα παρ' Ἴλου, *returning from the* (*side, i.e.*) *house of Ilus;* παρ' ἐμεῖο, *from my side, from my house;* ἦλθον παρὰ νηός, *they came from the ship.*

Adv. παρὰ ἐτάνυσσε τράπεζαν, *by their side she drew a table.*

πάρα: by 'anastrophe' (§ 58 *c*) for παρά, (1) when it follows its case immediately, and (2) when it stands for πάρεστι or πάρεισι. εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι, *but if thou wishest to go by land, both chariot and horses are at thy service.*

παρα-θεῖτο: see παρατίθημι.

παραί: see παρά.

[**παραίνεσις**, -ιος: *advice, exhortation.*]

παρα-κλιδόν: adv. *turning aside, evasively.*

παρά-κοιτις, -ιος: *couch-mate, wife.*

παρα-λέγω, aor. mid. παρελέξατο: mid. *lie beside.*

παρ-αμείβομαι, aor. partic. παραμειψάμενος: *pass by.*

παρα-μίμνω (μένω): *remain beside, remain with, remain.*

παρα-νηνέω [νέω]: *heap up beside.*

παρα-νήχομαι, fut. παρανήξομαι: *swim past, swim along.*

παρα-πέμπω, aor. παρέπεμψε: *send along, guide on its way.*

παρα-πλάζω, aor. παρέπλαγξεν: *drive past, drive from* (*my*) *course.*

παρα-πλήξ, -ῆγος: (*smitten sideways*, by waves that run up and along a receding shore), *shelving, sloping.*

παρα-πλώω, aor. παρέπλω: *sail past.*

παρα-πνέω, aor. subjv. παραπνεύσῃ: *blow past.*

παρα-στα-δόν (ἵστημι): adv. *standing beside, stepping up beside.*

παρα-σταῖεν, παραστάς: see παρίστημι.

παρα-σχεῖν: *furnish;* aor. of παρέχω.

παρα-τίθημι, 3 sing. παρτιθεῖ (§ 55 *a*), aor. παρέθηκα, πάρθεσαν, opt. παραθεῖτο: *place beside;* aor. mid. partic., *risking.*

παρα-τροπέω (τρέπω): *turn away;* partic. *evasively.*

παρ-αυδάω: (*persuade*), *speak comfortably of.*

παρα-φεύγω, aor. inf. παρφυγέειν: *flee past*, aor. *escape past.*

παρά-φημι: mid. partic. παρφάμενος: *talk over, persuade, beguile.*

πάρδαλις, -ιος: *pard, leopard.*

Digitized by Google

παρ-έζομαι: *sit beside.*
παρειαί pl.: *cheeks.*
πάρ-ειμι, inf. παρέμμεναι, partic. παρεών. impf. παρῆσθα, παρῆεν (εἰμί): *am present, am at hand.*
πάρ-ειμι, partic. παριών (εἶμι): *pass by.*
παρ-έκ or **παρέξ**: adv. *forth and along, along outside, away* from the truth. Prep. with gen., *outside of;* with acc., *past.*
παρ-ελάω, aor. παρήλασε: *drive past, row past, sail past.*
παρ-έλθῃ: aor. subjv. of παρέρχομαι.
παρ-ενήνεον: see παρανηνέω.
παρ-έξ: see παρέκ.
παρ-εξ-ελάω, inf. παρεξελάαν, aor. subjv. παρεξελάσωσιν (ἐλαύνω): (*drive past*), *row past.*
παρ-εξ-έρχομαι, aor. inf. παρεξελθεῖν: *pass along by, evade.*
παρ-έξω: fut. of παρέχω.
παρ-εόντων [παρόντων]: see πάρειμι.
παρ-έπλω: aor. of παραπλώω.
παρ-έρχομαι, aor. παρῆλθε, subjv. παρέλθῃ: *pass by, pass.*
παρ-εστάμεναι [παρεστάναι]: *stand by, aid,* perf. inf. of παρίστημι.
παρ-έστη: aor. of παρίστημι.
παρ-έχω, fut. παρέξω, aor. inf. παρασχεῖν: *furnish, supply, give.*
παρ-εών [παρών]: see πάρειμι.
παρ-ῆεν [παρῆν]: impf. of πάρειμι.
παρ-ήλασαν: aor. of παρελαύνω.
πάρ-ημαι: *sit beside.*
παρ-θέμενοι: *risking.* See παρατίθημι.
παρθενική: *maiden,* strictly an adj., but used also as substantive.
παρθένιος 3: adj. *virgin, maiden.*
παρθένος fem.: *virgin, maiden.*
πάρ-θεσαν: aor. of παρατίθημι.
παρ-ίζω: *seat beside.*
παρ-ίσταμαι (mid.), 2 aor. opt. παρασταῖεν, partic. παραστάς, perf. inf. παρεστάμεναι: *stand beside, stand by, assist, befall.*
παρ-ιών: *passing by.* See πάρειμι.
πάροιθε(ν): adv. *in front, before.* τὸ πάροιθε, *in time past.*
πάρος: adv. *before, in time past, formerly.* τὸ πάρος, *formerly.* Conj. with inf. (*cf.* πρίν), *before;* πάρος ἣν γαῖαν ἱκέσθαι, *before he came to his own land.*
παρ-τιθεῖ: see παρατίθημι.
παρ-φάμενος: see παράφημι.
παρ-φυγέειν: see παραφεύγω.
πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, fem. gen. pl. πασάων or πασέων, dat. pl. πάντεσσι(ν): *every, all, the whole.* With numerals, *in all, all told,* as ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν, *in jars twelve in all.* πάντα, adv. *wholly, entirely.*
πάσαντο: aor. of πατέομαι.
πάσσαλος, gen. πασσαλόφι: *peg, pin,* on which to hang clothes or lyre.
πασσάμενος: aor. of πατέομαι.
πάσσων, -ονος: compar. of παχύς.
πάσχω, fut. πείσομαι, aor. ἔπαθον, perf. πέπονθας, 2 pl. πέποσθε (πέπασθε ?), plpf. ἐπεπόνθειν (παθ-σκω): *suffer.*
πατέομαι, aor. πάσ(σ)ασθαι (*feed*): *eat, partake of,* with acc. or genitive.
πατήρ, gen. πατέρος or πατρός, gen. pl. πατέρων or πατρῶν (pater): *father.*
πάτος: *tread, footstep, step.*
πατρή: *fatherland.*
πατρίς, -ίδος: strictly adj. *of his fathers;* then (*sc.* γῆ), *fatherland.*
πατρο-κασίγνητος: *father's brother.*
Πάτροκλος, gen. Πατροκλῆος: *Patroclus,* son of Menoetius, friend of Achilles, slain by Hector. γ 110, λ 468.
πατρο-φονεύς, -ῆος: *father's murderer.*
πατρώιος (πατήρ) 3: *father's, of the father, ancestral.*
παῦρος: *scant,* pl. *few.*
παύω, inf. παυέμεναι, fut. παύσεσθαι, aor. παῦσεν, (ἐ)παύσατο: *stop, put an end to, give rest;* mid. *cease.*

Digitized by Google

Πάφος: *Paphos*, a noted seat of Aphrodite's worship, on the island of Cyprus.

πάχετος [παχύς]: adj. *thick.*

πάχος, -εος: *thickness.*

παχύς, gen. παχέος, fem. dat. παχείῃ: *thick.* Compar. πάσσων.

πεδάω, aor. (ἐ)πέδησε (πέδη, πούς): *fetter, bind.*

πέδῑλον: *sandal.*

πέδῑλον.

πεδίον: *plain.* πεδίονδε, *to the plain.*

πέδον-δε: (*to the ground*), *to the bottom.*

πεζός: adj. *on foot,* (hence) *by land.*

πείθω, fut. πείσομαι, aor. πιθόμην, subjv. πίθηαι [πίθῃ], perf. subjv. πεποίθομεν, plpf. πεποίθεα (§ 47 *c*) (fido): *persuade;* mid. *am persuaded, obey;* perf. *trust, have confidence.*

πειράζω: *try, test.*

πειραίνω, perf. 3 sing. πεπείρανται: *bring to conclusion, perform.*

πεῖραρ, -ατος: *rope, noose; limit, bound;* (*issue*), and (as producing the *results* of skill) *implement.*

πειράω, fut. πειρήσω, aor. ἐπειρήσαντο, perf. πεπείρημαι, aor. pass. (as mid.) subjv. πειρηθῶμεν: *try, make trial of, put to the test;* perf. *am practised.*

Πειρίθοος: king of the Lapithae, friend of Theseus. Α 263, λ 631.

πείρω, aor. ἔπειραν: *pierce; cleave, sail through.*

πείσεσθαι: fut. mid. of πείθω.

πείσεται: fut. of πάσχω, *suffer.*

Πεισηνορίδης: *i.e.* Ops. α 429.

Πεισήνωρ, -ορος: Ithacan herald. β 38.

Πεισίστρατος: *Pisistratus,* Nestor's youngest son, from whom the Athenian tyrant of the same name claimed descent. He accompanied Telemachus to Sparta. γ 36, 482, δ 69.

πεῖσμα, -ατος: *rope, cable.*

πείσομαι: fut. of πάσχω, *suffer.*

πείσομαι: fut. mid. of πείθω.

πέλαγος, -εος (pelagus): *open sea;* pl. *waves.*

πελάζω, aor. (ἐ)πέλασ(σ)ε, perf. partic. πεπλημένος (πέλας): *bring near, bring to; approach.*

πέλας: adv. *near.*

πελάσσομεν: aor. subjv. of πελάζω.

πέλεθρον [πλέθρον]: *plethrum,* a measure of surface, in later times 100 feet in length, or 10,000 square feet.

πέλεια: *dove, pigeon.*

πελεκκάω, aor. πελέκκησεν: *hew* with the axe, *trim.*

πέλεκυς, -εος: *axe.*

Πελίης: *Pelias,* usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

πέλω, mid. πέλομαι, aor. freq. as pres. ἔπλεο, ἔπλετο: *move, am.*

πέλωρ: *monster.*

πελώριος: *monstrous, large, mighty.*

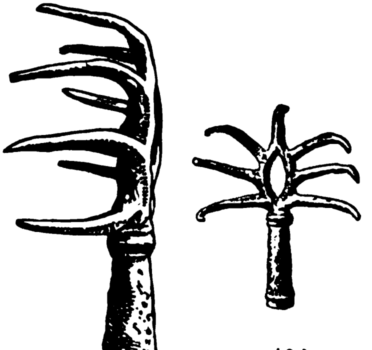
πέλωρον (πέλωρ): *monster.*

πεμπάζομαι, aor. subjv. πεμπάσσεται: (*count by fives*), *count.*

πέμπτος: *fifth.*

πέμπω, inf. πεμπέμεν(αι), fut. πέμψω, aor. ἔπεμψε: *escort, attend, send.*

πεμπ-ώβολον (πέμπε is Aeolic for πέντε, *cf.* § 25 *c*): *five-tined fork,* used in



πεμπώβολα.

Digitized by Google

sacrifices in order to keep the offerings from rolling into the ashes.

πενθερός: *father-in-law*, *wife's father*.

πένθος, -εος (πάσχω): *sorrow*, *grief*.

πενιχρός: *poor*, *needy*.

πένομαι: *work*, *am busy*; *prepare*.

πεντα-ετές (ἔτος): adv. *for five years*.

πέντε: numeral, *five*.

πεντήκοντα: *fifty*.

πεντηκόσιοι: *five hundred*.

πεπαλάσθαι: see πάλλω, *shake*.

πεπείρανται: see πειραίνω, *complete*.

πεπείρημαι: see πειράω, *make trial*.

πέπληγον: aor. of πλήσσω, *beat*.

πεπληγυῖα: perf. partic. of πλήσσω.

πεπλημένος: perf. partic. of πελάζω.

πέπλος: *robe*. The principal female garment. This robe was fastened by brooches at the shoulder, and left the arms bare; it reached to the feet. It fell in folds over the breast, and was gathered at the waist by a girdle (ζώνη).

πέπλος.

πεπνῡμένος: *prudent*, *discreet*; perf. partic. of πνέω, *breathe*.

πεπνῦσθαι: *to be prudent*. See πνέω.

πεποίθεα: *trusted*, plpf. of πείθω. § 47 *c*.

πέποσθε [πεπόνθατε]: see πάσχω.

πεπότηται: perf. of ποτάομαι, *fly*.

πέπταται: perf. of πετάννυμι.

πέπυσμαι: perf. of πυνθάνομαι.

πέπων, -ονος: *good fellow*, used by Polyphemus to his pet ram, ι 447; in the *Iliad*, used in addresses by an elder or superior in an affectionate, condescending, or contemptuous tone.

πέρ (περί): intensive particle, enclitic, *exceedingly*, *very*, *exactly*, *however much* (with concessive participle).

περάω, 3 pl. περόωσι, inf. περάαν, iterative impf. περάασκε, aor. ἐπέρασσα, subjv. περήσῃς: *traverse*, *cross*, *go through*, *pierce*.

πέρθω, aor. ἔπερσε or ἔπραθε, partic. πέρσαντες: *sack*.

περί: adv. and prep. *about*, *round about*, *concerning*, *exceedingly*.

(1) With gen., *about*, *concerning*, *for*. περὶ σπείους, *about the grotto*; περὶ πατρὸς ἔροιτο, *might ask concerning his father*. Used adverbially with the genitive to denote superiority: περὶ πάντων κάμμορε, *wretched above all others*.

(2) With acc., *round about*, *around*. ἱστάμενοι περὶ σπέος (*taking their stand*), *standing about the cave*; περὶ κεῖνα, *around those parts*; περὶ δεῖπνον πένοντο, *were busy about the dinner*.

(3) With dat., *about*. ἀποθνήσκων περὶ φασγάνῳ, *dying about* (*i.e. pierced by*) *the sword*; μαχήσασθαι περὶ δαιτί, *fight about a feast*.

πέρι: by anastrophe (§ 58 *c*) (1) for περί, when it immediately follows its case; and (2) adv., *above all others*, *beyond measure*.

Περίβοια: *Periboea*, grandmother of Alcinoüs. η 57.

περι-γίγνομαι: *surpass*.

περι-γνάμπτω: *turn about*, *round*.

περι-έχω, 2 aor. mid. περισχόμεθα: *protect*.

περι-θεῖεν: aor. opt. of περιτίθημι.

περι-ίστημι, 2 aor. περίστησαν, aor. pass. περιστάθη: *place around*; 2 aor. and pass., (*took one's stand*, *i.e.*) *stood around*.

περι-καλλής, -ές: *very beautiful*.

περι-κήδομαι: *care exceedingly*.

περί-κηλος: adj. *very dry*.

Περι-κλύμενος: son of Neleus. λ 286.

Digitized by Google

περι-κλυτός: *famous, illustrious.*

περι-κτίονες pl.: *those who dwell round about, neighbors.*

περι-κτίτης: *neighbor.* λ 288.

περι-μαιμάω, partic. fem. περιμαιμώωσα: *search eagerly round about.*

περί-μετρος: *very large.*

Περι-μήδης, -εος: comrade of Odysseus. λ 23, μ 195.

περι-μήκετος: *lofty.*

περι-μήκης, -ες: *lofty, long.*

περι-μηχανάομαι, 3 pl. περιμηχανόωνται: *plan, contrive.*

περι-ναιετάω: *dwell* (*lie*) *about.*

περί-ξεστος (ξέω) 3: *well-polished.*

περί-οιδα: *knows* (*beyond* others, *i.e.*) *more.* With gen. (after comparative idea) and accusative.

περι-πέλομαι, syncopated partic. περιπλομένων: *move around, revolve.*

περι-ρρέω: *flow around.*

περί-σκεπτος: *well-protected.*

περι-σσαίνω: *fawn upon.* οὐρῇσι περισσαίνοντες, *wagging their tails.*

περι-στάθη: see περιίστημι.

περι-στείχω, aor. περίστειξας: *go about.*

περι-στεναχίζομαι: *resound about.*

περι-στέφω: *crown;* pass. *is heaped about.*

περι-στρέφω, aor. partic. περιστρέψας: *whirl around. Cf.* 'strongly *wheel'd* and threw it,' Tennyson's *Morte d'Arthur.*

περι-σχόμεθα: aor. of περιέχω.

περι-τάμνω (τέμνω): (*cut around*), *surround*, in order to drive away.

περι-τέλλομαι: *come around, revolve. Cf.* περιπέλομαι

περι-τίθημι, aor. opt. περιθεῖεν: *put about* (as a garment), *cloak.*

περι-τροπέω: *turn about, 'head off.'*

περι-φαίνομαι: *appear about.* περιφαινόμενον, *a sightly place.*

περι-φράζομαι: *plan about, consider.*

περί-φρων, -ονος: *prudent, discreet.*

περι-χέω, aor. περίχευεν, partic. περιχεύας, subjv. mid. περιχεύεται: *pour about, mould, overlay.*

περι-ωπή: *look-out, height.*

περόωσι [περῶσι]: see περάω, *traverse.*

πέρσαντες: see πέρθω, *sack.*

Περσεύς, -ῆος: son of Nestor. γ 414.

Περσεφόνεια: *Persephone*, queen of Hades. κ 491, 534, λ 213, 386, 635.

Πέρση: mother of Circe. κ 139.

πέσε(ν) [ἔπεσεν] ind., **πέσῃσιν** [πέσῃ] subjv., **πεσών** partic.: aor. of πίπτω, *fall.*

πεσσοί pl.: *draughts, checkers.*

πέσσω: *ripen.*

πετάννῡμι, aor. πέτασ(σ)αν, perf. πέπταται: *spread, stretch out.*

πετεηνά pl.: *winged things, birds.*

πέτομαι, aor. ἔπτατο: *fly.*

πετραῖος 3: *of the rock.*

πέτρη: *rock, stone.*

πετρή-εις, -έσσα: *rocky.*

πεύθομαι: see πυνθάνομαι, *inquire, learn.*

πεφιδοίμην: aor. of φείδομαι, *spare.*

πέφνε and **ἔπεφνε**, pl. **πέφνον**, subjv. **πέφνῃ**: aor. from root φεν (φόνος), *kill, slay.*

πέφραδε, inf. **πεφραδέμεν**: aor. of φράζω, *point out, show.*

πεφύᾱσιν, **πεφύκασιν**: *have grown, grow*, perf. of φύω, *put forth.* Plpf. πεφύκει(ν).

πεφυγμένος: *escaped*, perf. of φεύγω.

πεφυρμένον: *besmeared.* See φύρω.

πεφυῶτας: *growing*, perf. partic. of φύω.

πῇ: adv. *in what way, whither?*

πή: enclitic, *in any way, any whither, any where.*

πηγή: *spring, source.*

πήγνῡμι, aor. πῆξαμεν, partic. πήξας: *fix, make fast.*

πηγός: *big, mighty.*

πηδάλιον: *rudder, steering oar.*

πηδόν: *oar, oar-blade.*

πηκτόν (πήγνυμι): *well-joined.*

Digitized by Google

Πηλεΐδης, -εω, Πηλείων, -ωνος, and **Πηληιάδης**: *son of Peleus*, Achilles. ε 310, θ 75, λ 467, 551. § 42.

Πηλεύς, -ῆος: *Peleus*, son of Aeacus, husband of Thetis, father of Achilles.

πήληξ, -ηκος: *helmet.*

Πήλιον: *Pelion*, a mountain in Thessaly, south of Mt. Ossa. λ 316.

πῆμα, -ατος: *suffering, disaster, bane.*

πημαίνω, aor. pass. inf. πημανθῆναι: *injure, harm, hurt.*

Πηνελόπεια: *Penelope*, wife of Odysseus, daughter of Icarius and Periboea. Her fidelity to her husband during his absence of twenty years is an important element of the story of the *Odyssey.* α 328 ff., β 88 ff., δ 675 ff., ε 216 ff., λ 446.

πῆξαμεν: aor. of πήγνυμι.

πηός: *connection* by marriage.

Πηρώ, -οῦς: daughter of Neleus. λ 287.

πῖαρ: *richness, fertility.* ι 135.

πίε: aor. imv. of πίνω, *drink.*

πιέζω, aor. pass. partic. πιεσθείς: *press hard, crowd, squeeze.*

πίειρα: *rich, fertile.* See πίων.

Πιερίη: *Pieria*, district of Macedonia, on the boundary of Thessaly, near Mt. Olympus, on the sea. Early home of the 'Pierian Muses.'

πίθεσθε imv., **πίθηαι** [πίθῃ] subjv., **πιθόμην** ind.: aor. of πείθομαι, *am persuaded.*

πίθος: *jar.* The largest form of pottery, for storage purposes, with round or pointed bottom, so that it had to be imbedded in the earth or leaned against the wall (as β 342). See ἀσκός.

πικρό-γαμος: *of bitter marriage, having bitter marriage.* α 266. (The word was coined for the case in hand, with marked irony, as a match for ὠκύμοροι.)

πικρός 3: *bitter.*

πίμπλημι, impf. πίμπλαντο, aor. mid. as pass. πλῆτο, pass. pl. πλῆσθεν [ἐπλήσθησαν]: *fill.*

πίναξ, -ακος: *plank; slice* of meat.

πινυτός 3: *prudent, discreet.*

πίνω, imv. πινόντων, inf. πινέμεν and πίνειν, pass. impf. πίνετο, fut. partic. πιόμενος, aor. πίεν, inf. πιέειν: *drink.*

πίπτω, aor. ἔπεσον and πέσον, subjv. πέσῃσιν [πέσῃ]: *fall, am cast* (as passive of βάλλω).

πῖσος, -εος: *meadow, mead.*

πιστός (πείθω): *faithful, trusty.* οὐκέτι πιστὰ γυναιξίν, *women cannot longer be trusted.*

πίσυρες [Aeolic for τέσσαρες]: *four.*

πίτνημι, partic. πιτνάς: *extend, stretch out.*

πίτυς, dat. pl. πίτυσσιν: *pine-tree.*

πιφαύσκω, mid. πιφαύσκομαι (φαίνω): *show, tell, make known.*

πιών: aor. partic. of πίνω, *drink.*

πίων, -ονος: *fat, fertile, rich.*

Πλαγκταί (πλάζω) pl.: *Wandering, sc.* πέτραι. μ 61, 260. (These correspond to the 'justling rocks' of the Symplegades at the entrance of the Bosporus in the later story of the Argonautic expedition.)

πλάζω, mid. impf. πλάζετο, aor. pass. πλάγχθη [ἐπλανήθη, § 46 a]: *drive;* mid. *wander.*

πλεῖθ': see πλέω.

πλεῖος [πλέως] 3, comp. πλειότερος 3: (πίμπλημι): *full.*

πλεῖστος: *most, greatest.* Superl. of πολύς.

πλείων and **πλέων, -ονος**: *more.* Compar. of πολύς.

πλεκτός 3: *plaited, woven.*

πλέκω, aor. partic. πλεξάμενος: *plait.*

πλέω, pl. πλεῖτε, impf. πλέεν, partic. πλέων (§ 28), fut. πλεύσεσθε: *sail.*

πλέων: see πλείων.

πληγεῖσα, *smitten.* See πλήσσω.

Digitized by Google

πληγή: *blow, stroke.*

πληθύς, dat. πληθυῖ: *crowd, throng, rank and file.*

πλήθω: *am filled, am full.*

Πληιάδες pl.: *Pleiades, Voyagers.*

πλημυρίς, -ίδος: *flood, surge.*

πλήν: as prep. w. gen., *except.* θ 207.

πλῆντο: *were filled.* See πίμπλημι.

πλῆξα: aor. of πλήσσω, *smite.*

πλήσᾱσα fem. partic. act., **πλῆσθεν** [ἐπλήσθησαν] aor. pass.: of πίμπλημι.

πλησίος 3: *near.* Generally with gen.; with dat., β 149. πλησίον as adv., *near by.*

πλησ-ίστιος: adj. *filling the sail.*

πλήσσω, aor. πλῆξα and πέπληγον, perf. partic. πεπληγυῖα, aor. pass. partic. πληγεῖσα: *smite, beat, strike.*

πλῆτο: *was filled.* See πίμπλημι.

πλίσσομαι: *pace off.* ζ 318.

πλόος (πλέω): *voyage.*

πλυνός: *wash-tank, washing-trough.*

πλῡ́νω, fut. partic. πλυνέουσα, aor. πλῦναν: *wash, cleanse.*

πλωτός 3: *floating.*

πλώω: *float.*

πνέω and **πνείω**, perf. mid. inf. πεπνῦσθαι, partic. πεπνυμένος (πνεϝ-): *breathe*; perf. mid. *am discreet, am prudent*; mid. partic. as adj. *discreet.*

πνοιή: *breath, blast.*

πόδεσσιν [ποσίν]: see πούς, *foot.*

ποδ-ώκης, -εος: *swift-footed, fleet.*

πόθεν: adv. *whence, of what stock?*

ποθέν: indefinite enclitic adv., *from some quarter.*

ποθέω, inf. ποθήμεναι (§ 50 *h*), aor. inf. ποθέσαι: *yearn for, miss.*

ποθή: *yearning, longing, regret* for what is lost, hence *loss, lack.*

πόθι [ποῦ]: *where?*

ποθί [πού]: enclitic, *ever, methinks, I ween.* αἴ κέ ποθι Ζεὺς δῷσι, *if haply Zeus may grant.*

πόθος: *desire, longing.*

Ποιάντιος: adj. *of Poeas.* § 42 *i.*

ποιέω, impf. ποίει, aor. (ἐ)ποίησε(ν), mid. ποιήσατο, perf. pass. πεποίηται: *make, fashion, build.*

ποίη [πόα]: *herbage, grass.*

ποιή-εις, -εντος (ποίη): *grassy.*

ποιητός (ποιέω) 3: *made, well made.*

ποικιλο-μήτης: (*of varied schemes*), *crafty.*

ποικίλος 3: *of many colors, richly adorned, cunning, intricate.*

ποιμαίνω, iterative impf. ποιμαίνεσκεν (§ 57): *shepherd, tend.*

ποιμήν, -ένος: *shepherd.* ποιμένα λαῶν, an epithet of rulers.

ποίμνη: *flock.*

ποῖος 3: *what sort of, what?*

ποιπνύω: *bustle, am busy.*

πολέας [πολλούς] acc., **πολέες** [πολλοί] nom., **πολέεσσιν** [πολλοῖς] dat.: pl. of πολύς. § 41 *c.*

πολεμήιος: adj. *of war, of battle.*

πολεμίζω: *wage war, fight.*

πολεμόν-δε: adv. *to the war.*

π(τ)όλεμος: *war, battle.*

πολέος, πολέσιν, πολέων: see πολύς.

πόληος, πόλιας: see πόλις.

πολιός 3: *gray, hoary.*

π(τ)όλις, gen. π(τ)όλιος and πόληος [πόλεως, § 39 *c*], acc. pl. πόλιας: *city.* § 33 *i.*

πόλιν-δε: *to the city, to town.*

Πολίτης: comrade of Odysseus. κ 224.

πολίτης: *man of the city.*

πολλάκις: adv. *often, frequently.*

πολλέων: fem. gen. pl. of πολύς.

πολλόν [πολύ], **πολλός**: see πολύς.

πολύ-αινος: *much praised, glorious.*

πολυ-ᾶιξ, -ῖκος (ἀίσσω): *with many onslaughts, stormy.*

πολυ-άρητος: *long-entreated.*

πολυ-βενθής, -έος. *very deep.*

Πόλυβος: *Polybus.* (1) father of Eurymachus, α 399. (2) A rich Egyp-

Digitized by Google

tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.

πολυ-δαίδαλος: *highly decorated, cunningly wrought.*

Πολύδαμνα: Egyptian princess. δ 228.

πολυ-δένδρεος: adj. *of many trees.*

πολύ-δεσμος: *much-fastened, well-fastened.*

Πολυδεύκης, -εος: *Polydeuces*, Pollux, son of Zeus, half-brother of Castor, a famous boxer. λ 300.

πολυ-ήρατος: *lovely, charming.*

πολυ-ιδρείαι pl.: *prudence, wisdom.*

πολύ-καρπος: *fruitful.*

Πολυκάστη: Nestor's daughter. γ 464.

πολυ-κηδής, *-ές*, *sorrowful.*

πολυ-κλήις, *-ῖδος*, *with many row-locks, many-oared.*

πολύ-κλυστος: *surging.* δ 354.

πολύ-κμητος: *carefully wrought, well-built.*

πολύ-λλιστος: *fervently besought, with many prayers.*

πολύ-μητις, *-ιος*: *of many counsels, prudent, wise.*

πολυ-μήχανος: *of many devices.*

πολυ-μνήστη: *much-wooed, sought in marriage.*

πολύ-μῦθος: *of many words, wordy.*

Πολύνηος (*νηῦς*): a Phaeacian. θ 114.

πολύ-ρρηνος: *rich in flocks of sheep.*

πολύς or **πουλύς**, fem. **πολλή**, gen. *πολέος*, acc. *πολύν*, *πουλύν* (also fem.), or *πολλόν*, nom. pl. *πολέες* or *πολλοί*, gen. *πολέων* or *πολλῶν*, fem. *πολλέων*, dat. *πολέσιν*, *πολέεσσιν*, or *πολλοῖσιν*, acc. *πολέας* or *πολλούς*: *much, in abundance, large, long*; pl. *many*. *πολύ*, *πολλόν*, *πολλά*, adv. *much, often, by far, far* (the dative not being used to express degree of difference). § 59 *b*. Compar. *πλείων* and *πλέων*, superl. *πλεῖστος*. § 41 *c*.

πολυ-σπερής, *-ές* (*σπείρω*): *widespread, far-scattered.*

πολύ-τλας: *much-enduring, steadfast.*

πολύ-τλητος: *who has endured much.*

πολύ-τρητος: (*much-pierced*), *porous.*

πολύ-τροπος: (*much-versed*), *versatile, shifty, crafty.*

πολυ-φάρμακος: *of many drugs, skilled in drugs.*

Πολύφημος: *Polyphemus*, son of Poseidon and Thoösa, a Cyclops, in whose den Odysseus and his companions were caught. α 70, ι 216 ff.

πολύ-φημος: *of many voices.*

πολύ-φλοισβος: *loud-roaring.*

πολύ-φρων, *-ονος* (*φρήν*): *prudent, skilful.*

πολύ-χαλκος: *rich in bronze, copper.* Epithet of the firmament thought of as a metallic dome. γ 2.

πολύ-χρυσος: *rich in gold.*

πομπεύς, *-ῆος*: *escort, companion.*

πομπή (*πέμπω*): *escort, safe-guidance.*

πομπός: *escort, companion.*

πονέομαι, aor. partic. *πονησάμενος*: *toil, arrange* with toil, *perform* with toil.

πόνος: *toil, trouble.*

Ποντεύς: a Phaeacian. θ 113.

πόντον-δε: *to the deep sea.*

Ποντόνοος: Phaeacian herald. η 179, ν 50.

ποντο-πορεύω and **ποντοπορέω**: *traverse the sea, sail.*

ποντο-πόρος: *sea-traversing.*

πόντος (pontus): *sea, high seas.*

πόποι: exclamation of sorrow, *alas!* of vexation, *shame!* or of pleased surprise, *ah! Can it be!*

πορθμός: (*place of passage*), *strait.*

πόρις, *-ιος*: *calf, heifer.*

πόρον aor. ind., **πόρῃσιν** subjv., **πόροις** opt., **πόρε** imv.: of root *πορ-*, *give, furnish.*

πόρος: *way, passage.*

πορσύνω: *prepare.*

πορφύρεος 3: *foaming, dark.*

πορφύρω: *revolve eagerly.*

Digitized by Google

πληγή: *blow*, *stroke*.

πληθύς, dat. πληθυῖ: *crowd*, *throng*, *rank and file*.

πλήθω: *am filled*, *am full*.

Πληιάδες pl.: *Pleiades*, *Voyagers*.

πλημυρίς, -ίδος: *flood*, *surge*.

πλήν: as prep. w. gen., *except*. θ 207.

πλῆντο: *were filled*. See πίμπλημι.

πλῆξα: aor. of πλήσσω, *smite*.

πλήσᾶσα fem. partic. act., **πλῆσθεν** [ἐπλήσθησαν] aor. pass.: of πίμπλημι.

πλησίος 3: *near*. Generally with gen.; with dat., β 149. πλησίον as adv., *near by*.

πλησ-ίστιος: adj. *filling the sail*.

πλήσσω, aor. πλῆξα and πέπληγον, perf. partic. πεπληγυῖα, aor. pass. partic. πληγεῖσα: *smite*, *beat*, *strike*.

πλῆτο: *was filled*. See πίμπλημι.

πλίσσομαι: *pace off*. ζ 318.

πλόος (πλέω): *voyage*.

πλυνός: *wash-tank*, *washing-trough*.

πλύνω, fut. partic. πλυνέουσα, aor. πλῦναν: *wash*, *cleanse*.

πλωτός 3: *floating*.

πλώω: *float*.

πνέω and **πνείω**, perf. mid. inf. πεπνῦσθαι, partic. πεπνῦμένος (πνεϝ-): *breathe*; perf. mid. *am discreet*, *am prudent*; mid. partic. as adj. *discreet*.

πνοιή: *breath*, *blast*.

πόδεσσιν [ποσίν]: see πούς, *foot*.

ποδ-ώκης, -εος: *swift-footed*, *fleet*.

πόθεν: adv. *whence*, *of what stock?*

ποθέν: indefinite enclitic adv., *from some quarter*.

ποθέω, inf. ποθήμεναι (§ 50 *h*), aor. inf. ποθέσαι: *yearn for*, *miss*.

ποθή: *yearning*, *longing*, *regret* for what is lost, hence *loss*, *lack*.

πόθι [ποῦ]: *where?*

ποθί [πού]: enclitic, *ever*, *methinks*, *I ween*. αἴ κέ ποθι Ζεὺς δῷσι, *if haply Zeus may grant*.

πόθος: *desire*, *longing*.

Ποιάντιος: adj. *of Poeas*. § 42 *i*.

ποιέω, impf. ποίει, aor. (ἐ)ποίησε(ν), mid. ποιήσατο, perf. pass. πεποίηται: *make*, *fashion*, *build*.

ποίη [πόα]: *herbage*, *grass*.

ποιή-εις, -εντος (ποίη): *grassy*.

ποιητός (ποιέω) 3: *made*, *well made*.

ποικιλο-μήτης: (*of varied schemes*), *crafty*.

ποικίλος 3: *of many colors*, *richly adorned*, *cunning*, *intricate*.

ποιμαίνω, iterative impf. ποιμαίνεσκεν (§ 57): *shepherd*, *tend*.

ποιμήν, -ένος: *shepherd*. ποιμένα λαῶν, an epithet of rulers.

ποίμνη: *flock*.

ποῖος 3: *what sort of*, *what?*

ποιπνύω: *bustle*, *am busy*.

πολέας [πολλούς] acc., **πολέες** [πολλοί] nom., **πολέεσσιν** [πολλοῖς] dat.: pl. of πολύς. § 41 c.

πολεμήιος: adj. *of war*, *of battle*.

πολεμίζω: *wage war*, *fight*.

πολεμόν-δε: adv. *to the war*.

π(τ)όλεμος: *war*, *battle*.

πολέος, **πολέσιν**, **πολέων**: see πολύς.

πόληος, **πόλιας**: see πόλις.

πολιός 3: *gray*, *hoary*.

π(τ)όλις, gen. π(τ)όλιος and πόληος [πόλεως, § 39 c], acc. pl. πόλιας: *city*. § 33 *i*.

πόλιν-δε: *to the city*, *to town*.

Πολίτης: comrade of Odysseus. κ 224.

πολίτης: *man of the city*.

πολλάκις: adv. *often*, *frequently*.

πολλέων: fem. gen. pl. of πολύς.

πολλόν [πολύ], **πολλός**: see πολύς.

πολύ-αινος: *much praised*, *glorious*.

πολυ-ᾶιξ, -ῖκος (ἀίσσω): *with many onslaughts*, *stormy*.

πολυ-άρητος: *long-entreated*.

πολυ-βενθής, -έος, *very deep*.

Πόλυβος: *Polybus*. (1) father of Eurymachus, α 399. (2) A rich Egyp-

Digitized by Google

tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.

πολυ-δαίδαλος: *highly decorated, cunningly wrought.*

Πολύδαμνα: Egyptian princess. δ 228.

πολυ-δένδρεος: adj. *of many trees.*

πολύ-δεσμος: *much-fastened, well-fastened.*

Πολυδεύκης, -εος: *Polydeuces*, Pollux, son of Zeus, half-brother of Castor, a famous boxer. λ 300.

πολυ-ήρατος: *lovely, charming.*

πολυ-ιδρείαι pl.: *prudence, wisdom.*

πολύ-καρπος: *fruitful.*

Πολυκάστη: Nestor's daughter. γ 464.

πολυ-κηδής, -ές, *sorrowful.*

πολυ-κλήις, -ῖδος, *with many row-locks, many-oared.*

πολύ-κλυστος: *surging.* δ 354.

πολύ-κμητος: *carefully wrought, well-built.*

πολύ-λλιστος: *fervently besought, with many prayers.*

πολύ-μητις, -ιος: *of many counsels, prudent, wise.*

πολυ-μήχανος: *of many devices.*

πολυ-μνήστη: *much-wooed, sought in marriage.*

πολύ-μῦθος: *of many words, wordy.*

Πολύνηος (νηῦς): a Phaeacian. θ 114.

πολύ-ρρηνος: *rich in flocks of sheep.*

πολύς or **πουλύς**, fem. **πολλή**, gen. πολέος, acc. πολύν, πουλύν (also fem.), or πολλόν, nom. pl. πολέες or πολλοί, gen. πολέων or πολλῶν, fem. πολλέων, dat. πολέσιν, πολέεσσιν, or πολλοῖσιν, acc. πολέας or πολλούς: *much, in abundance, large, long*; pl. *many.* πολύ, πολλόν, πολλά, adv. *much, often, by far, far* (the dative not being used to express degree of difference). § 59 *b.* Compar. πλείων and πλέων, superl. πλεῖστος. § 41 *c.*

πολυ-σπερής, -ές (σπείρω): *widespread, far-scattered.*

πολύ-τλας: *much-enduring, steadfast.*

πολύ-τλητος: *who has endured much.*

πολύ-τρητος: (*much-pierced*), *porous.*

πολύ-τροπος: (*much-versed*), *versatile, shifty, crafty.*

πολυ-φάρμακος: *of many drugs, skilled in drugs.*

Πολύφημος: *Polyphemus*, son of Poseidon and Thoösa, a Cyclops, in whose den Odysseus and his companions were caught. α 70, ι 216 ff.

πολύ-φημος: *of many voices.*

πολύ-φλοισβος: *loud-roaring.*

πολύ-φρων, -ονος (φρήν): *prudent, skilful.*

πολύ-χαλκος: *rich in bronze, copper.* Epithet of the firmament thought of as a metallic dome. γ 2.

πολύ-χρυσος: *rich in gold.*

πομπεύς, -ῆος: *escort, companion.*

πομπή (πέμπω): *escort, safe-guidance.*

πομπός: *escort, companion.*

πονέομαι, aor. partic. πονησάμενος: *toil, arrange* with toil, *perform* with toil.

πόνος: *toil, trouble.*

Ποντεύς: a Phaeacian. θ 113.

πόντον-δε: *to the deep sea.*

Ποντόνοος: Phaeacian herald. η 179, ν 50.

ποντο-πορεύω and **ποντοπορέω**: *traverse the sea, sail.*

ποντο-πόρος: *sea-traversing.*

πόντος (pontus): *sea, high seas.*

πόποι: exclamation of sorrow, *alas!* of vexation, *shame!* or of pleased surprise, *ah! Can it be!*

πορθμός: (*place of passage*), *strait.*

πόρις, -ιος: *calf, heifer.*

πόρον aor. ind., **πόρῃσιν** subjv., **πόροις** opt., **πόρε** imv.: of root πορ-, *give, furnish.*

πόρος: *way, passage.*

πορσύνω: *prepare.*

πορφύρεος 3: *foaming, dark.*

πορφύρω: *revolve eagerly.*

Digitized by Google

πόσε: adv. *whither?*

Ποσειδάων, -ωνος: *Poseidon*, Neptunus, brother of Zeus and god of the sea. After his son, the Cyclops Polyphemus, is blinded by Odysseus, he pursues the latter with inveterate hate. α 20, 68, ε 282 ff., ι 518 ff. He is γαιήοχος and ἐννοσίγαιος.

Ποσιδήιον: *Posidēum, Poseīdon-place.* Prob. a sacred area with an altar. ζ 266.

πόσις, -ιος: *husband, spouse.* § 39 c.

πόσις, -ιος (πίνω, potio): *drink.*

ποσσί(ν) [ποσί]: dat. of πούς.

ποταμόν-δε: *to the river.*

ποταμός: *river.*

ποτάομαι, perf. πεπότηται (ποτή): *fly.*

πότε: adv. *when?*

ποτέ: enclitic indefinite adv. *at some time, once.* εἴ ποτε *if ever*, οὔ (μή) ποτε, *never.*

ποτή (πέτομαι): *flight.*

ποτής, -ῆτος: *drink.*

ποτητόν: *winged, flying thing.*

ποτί: preposition. See πρός.

ποτι-δέχομαι, aor. partic. ποτιδέγμενοι: *wait, await, expect.*

ποτι-δόρπιον: *for his evening meal.*

ποτι-κλίνω, perf. ποτικέκλιται: *lean next.*

ποτι-πτήσσω, perf. partic. fem. ποτιπεπτηυῖαι: *incline towards*, perf. *lie before.*

ποτι-πτύσσομαι: see προσπτύσσομαι.

ποτι-φωνή-εις, -εντος: *endowed with voice, gifted with speech.*

πότμος: *fate, death.*

πότν(ι)α (pot-ens): *mistress, honored, revered.*

ποτόν (πίνω): *drink, wine.*

ποῦ (πόθι): adv. *where?*

πού: enclitic indefinite adv. *anywhere, in any way, perhaps.*

πουλυ-βότειρα (βόσκω): *feeding many, fruitful.*

πουλύ-πος, -οδος: *sea-polyp, cuttlefish.*

πουλύς: see πολύς, *much.*

πούς, gen. ποδός, dat. pl. πόδεσ(σ)ι(ν) and ποσ(σ)ί(ν) (pes): *foot; sheet* of a ship, the rope attached to the lower corners of the sail. πόδεσσιν or ποσ(σ)ίν, *in running.*

Πράμνειος: *Pramnian.* The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραπίδες pl.: (*diaphragm, breast*), *mind.*

πρασιή: (*leek-bed*), *vegetable-bed.*

πρέπω: *am conspicuous.*

πρέσβα fem.: *eldest.* Equiv. to πρεσβυτάτη.

πρεσβύτατος: *eldest.*

πρήθω, aor. ἔπρησεν: *puff out, fill.*

πρηκτήρ, -ῆρος (πρήσσω): *factor, trader.*

πρηνής, -ές: *prone, on one's face.*

πρῆξις, -ιος, *effect, result; trade, errand, matter.*

πρήσσω, subjv. πρήσσῃσιν, iterative impf. πρήσσεσκον, aor. inf. πρῆξαι [πράσσω] (περάω): *do, manage, accomplish, achieve.* ἅλα πρήσσοντες, *traversing the sea.*

πρίαμαι: *buy, purchase.*

Πρίαμος: *Priam*, son of Laomedon, king of Troy. γ 107, ε 106, λ 421.

πρίν (πρό): (1) adv. *before, sooner, formerly;* (2) conj. (esp. with inf.) *before.* τὸ πρίν, *in times past.* Sometimes πρίν as adv. is used in the clause on which the clause introduced by πρίν as conj. depends, as μὴ πρίν σοι ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι, *not (sooner) to tell thee before the twelfth day come.*

πρό: adv. and prep. *before, forward.* πρό οἱ εἴπομεν, *we told him beforehand;* πρὸ κύματ' ἔαξεν, *she broke the waves in front of him.* With gen., πρὸ ἄστεος, *before the city.*

Digitized by Google

προ-βάλλω, iterative aor. προβάλεσκε, aor. mid. προβάλοντο: *throw forward.*

πρό-βασις, -ιος (βαίνω): *live stock.* β 75. *Cf.* πρόβατον.

προ-βλής, -ῆτος: *projecting.*

προ-βλώσκω, aor. partic. προμολών: *go forward, go forth.*

πρό-βολος: *projecting point.*

προ-γενέστερος (προγενής): *older, very old.*

πρό-γονος (γένος): *earlier born.*

προ-δαείς, -έντος: used as aor. pass. partic. of προδιδάσκω, *teach beforehand.*

πρό-δομος: *front of the house, porch.*

προ-έηκε ind., **προέμεν** inf.: aor. of προΐημι, *send forward, send.*

προ-ερέσσω, aor. προερέσσαμεν: *row forward.*

πρό-εσαν [προεῖσαν]: aor. of προΐημι.

προ-έχω and **προύχω**: *have before, stretch out, extend.*

προ-ήκης, -ες, *sharpened.*

προ-θέω, iterative impf. προθέεσκε: *run forward, run in advance.*

πρό-θυρον: *porch.* Pl. used as singular.

προ-ΐδωνται: aor. subjv. of προοράω.

προ-ΐημι, partic. προιεῖσα, impf. προΐειν, aor. προέηκε, pl. πρόεσαν [προεῖσαν], inf. προέμεν: *send forward, send forth, let go, send.*

προικός: adv. *without return.*

προ-καλέω and **προ-καλίζομαι,** aor. imv. προκάλεσσαι: *call forth, challenge.*

πρό-κειμαι: *lie before, lie in readiness.*

Πρόκρις, -ιδος: daughter of Erechtheus and wife of Cephalus. λ 321.

προ-λείπω, aor. partic. προλιπών, perf. προλέλοιπεν: *desert, abandon.*

προ-μνηστῖνοι, pl. 3: *one after the other,* opposed to ἅμα πάντες.

προ-μολών: see προβλώσκω.

πρόμος: *champion, foremost fighter.*

προ-νοέω, aor. inf. προνοῆσαι: *devise.*

προ-οράω, aor. subjv. προΐδωνται: *see before* (*me*).

προ-πάροιθε(ν): adv. with gen., *before, in front of.*

πρό-πᾶς, -πασα, -παν: *all.* *Cf.* ἅπας.

προ-πίπτω, aor. partic. προπεσόντες: *bend forward;* partic. *throwing themselves* on the oars.

προ-ρέω: *flow forward, flow.*

πρός, προτί, or **ποτί**: adv. and prep. *to, toward, on, in addition, besides, moreover.*

(1) With acc., *to, towards.* φέρων πρὸς κίονα, *bearing it to a column;* σκίδναντο πρὸς δώματα, *scattered to their homes;* οὐτάμεναι πρὸς στῆθος, *wound in the breast.*

(2) With gen., *from, in the eyes of, on the side of.* πρὸς Διός, *under the care of Zeus.*

(3) With dat., *on, at.* πρὸς πέτρῃσι βαλών, *casting upon the rocks.*

προσ-αλείφω: *anoint* (*upon*).

προσ-αυδάω, impf. προσηύδων: *address, speak to.*

προσ-έειπε: aor. of πρόσφημι.

προσηύδα: see προσαυδάω.

πρόσθε(ν): adv. with gen., *before, in front of.*

προσ-λέγομαι, aor. προσέλεκτο: *lie near.*

προσ-πελάζω, aor. partic. προσπελάσας: *bring upon, drive on.*

προσ-πίλναμαι: *draw near to.*

προσ-πλάζω: *strike upon.*

προσ-(also **ποτι-**)**πτύσσομαι,** fut. προσπτύξεται, aor. subjv. προσπτύξομαι: *address, greet.*

προσ-τίθημι, aor. προσέθηκεν: *place* (*at*) *there.*

πρόσ-φημι, impf. προσέφην, aor. προσέειπον [προσεῖπον]: *address, say to.*

προσ-φύω, aor. partic. προσφύς: *grow to, cling to.*

προσ-φωνέω: *address, speak to.*

πρόσω: adv. *forward, onward.*

Digitized by Google

προτερος (*πρό*) 3: comp. *before, sooner, (born before), older, former.*

προτέρω: adv. *farther, forward, in.*

προτί: see *πρός.*

προ-τίθημι, impf. *πρότιθεν* [*προετίθεσαν,* § 47 *p*]: *place before.*

προτι-μῡθέομαι, aor. inf. *προτιμῡθήσασθαι*: *address, speak to.*

προτι-όσσομαι: *look upon, see.*

πρό-τονος: *fore-stay* of a ship; two of which held the mast from falling backward. *Cf. ἐπίτονος.*

προ-τρέπω, aor. subjv. *προτράπηται*: *turn forward, turn.*

προύφαινε: impf. of *προφαίνω.*

προύχουσιν: see *προέχω.*

προ-φαίνω, impf. *προύφαινε*: *show forth, shine;* mid. *appear.*

προ-φερέστερος 3: *superior.*

προ-φερέστατος: *most excellent.*

προ-φέρω: *offer, present.*

προ-φεύγω, aor. partic. *προφυγών*: *flee forth,* aor. *escape.*

πρό-φρασσα: fem. of *πρόφρων.*

πρό-φρων, -ονος: always pred., *with willing heart, readily, freely.* § 59 *a.*

προ-χοαί (*χέω*) pl.: *mouth* of a river.

πρό-χοος (*χέω*): *pitcher, ewer.*

Πρυμνεύς, -ῆος: a Phaeacian. *θ* 112. *After; Mate,* since the stern was the mate's post. *Cf. Πρωρεύς.*

πρύμνη: *aft, stern* of a ship. This may be an adj. (*πρυμνός*) except *ν* 84.

πρυμνήσια pl.: *stern-hawsers.*

πρυμνός 3: *last, lowest part. νηὶ δ' ἐνὶ πρυμνῇ, in the (back part) stern of the ship.*

πρωθ-ήβη: *in her early womanhood.*

πρωθ-ήβης: *in his early manhood.*

Πρωρεύς, -ῆος: a Phaeacian. *θ* 113. *Bowker; Skipper,* since the place of the boat's commander was at the prow. *Cf. Πρυμνεύς.*

πρώρη: *prow. μ* 230.

Πρωτεύς, -έος (*protēan*): sea-god, whose home was near Egypt. *δ* 365 ff.

πρώτιστα and **πρώτιστον** (*πρῶτος*): adv. *first of all. τὰ πρώτιστα, that first time.*

πρωτό-πλοος: (*sailing for the first time*), *new.*

πρῶτος (*πρό*) 3: *first, foremost. πρῶτον* and *πρῶτα,* adv. with or without the article, *first, at first, once.*

πτερό-εις, -εντος: *winged.*

πτερόν: *wing.*

πτέρυξ, dat. pl. *πτερύγεσσιν*: *wing.*

πτήσσω, aor. *ἔπτηξαν*: *crouch, cower.*

πτόλεμος: see *πόλεμος.* § 33 *i.*

πτολίεθρον (*πόλις*): *city, town.* § 33 *i.*

πτολι-πόρθιος and **πτολί-πορθος** (*πέρθω*): *sacker of cities.*

πτόλις, -ιος: see *πόλις, city.*

πτόρθος: *branch* of a tree.

πτύσσω, aor. partic. *πτύξᾱσα*: *fold.*

πτωχός: *beggar.*

πυγ-μάχος: *boxer.*

πυγούσιος: adj. *of a cubit, a cubit in length.*

πύθηαι [*πύθῃ*]: see *πυνθάνομαι.*

πυθμήν, -ένος: *base, foot.*

πῡθομαι: *rot, waste, decay.* Distinguished by the length of the stem-vowel from forms of *πυνθάνομαι.*

Πῡθώ, dat. *Πῡθοῖ*: *Pytho,* the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in *θ* 80, **λ** 581. *Πυθῶδε, to Pytho.*

πύκα: adv. *firmly, solidly.*

πυκάζω, aor. inf. *πυκάσαι*: *hide, conceal, cover.*

πυκι-μηδής, -έος: *careful, prudent.*

πυκ(ι)νός 3: *thick, dense, close, strong; prudent.*

πυκινῶς: *prudently, skilfully.*

πυκνά: adv. (*thickly*), *very.*

πυκνός: see *πυκινός.*

πυλ-άρτης: *gate-keeper.* **λ** 277.

πύλαι pl.: *gate.*

Digitized by Google

Πύλιοι pl.: *of Pylus*, *Pylians.*

Πύλος fem.: *Pylus*, a town on the west coast of Peloponnesus, the home of Nestor. Before its bay lay the island Sphacteria, which was important in the Peloponnesian War (425 B.C.), and in its bay (the modern Bay of Navarino) was fought (Oct. 20, 1827) the naval battle which ended the Greek war of independence. α 93, β 214, γ 4 ff., λ 285.

Πύλονδε: adv. *to Pylus.*

πύματος 3: *last*, *uttermost.*

πυνθάνομαι or **πεύθομαι**, opt. πευθοίατο (§ 47 *n*), fut. partic. πευσόμενος, aor. πυθόμην, subjv. πύθηαι [πύθῃ], perf. πέπυσμαι: *learn by inquiry*, *ascertain*, *learn.*

πύξ (pugnus): adv. *with the fist*, *in boxing.*

πῦρ, gen. πυρός neut.: *fire.*

πυρ-άγρη (ἀγρέω): *tongs.*

πυρ-ακτέω: *make to glow*, *char.*

πύργος: *tower*, *wall.*

πυργόω, aor. πύργωσαν: *fortify.*

πυρή: funeral *pyre* .

πῡρη-φόρος: *wheat-bearing.*

πυρι-ήκης, -ες: *fiery-pointed.*

Πυρι-φλεγέθων, -οντος: *Pyriphlegethon* (*Burning with fire*), a river in Hades κ 513. *Cf.* Milton's 'Fierce Phlegethon | Whose waves of torrent fire inflame with rage,' *Par. Lost*, ii. 580.

πυρ-πολέω: *tend* (*watch*) *fires.*

πώ: encl. *ever*, *yet*, *in any way*. *Cf.* πώς.

πωλέομαι, 2 sing. πωλέαι (§ 50 *f*), partic. πωλεύμενοι (§ 27 *b*), iterative impf. πωλέσκετο: *go* (*come*) *often*, *resort.*

πῶμα, -ατος: *cover.*

πῶς: *how*, *in what way?*

πώ(ς): encl. *in any way*, *perchance.*

πῶυ, nom. pl. πώεα, dat. πώεσι: *flock* of sheep.

Ρ.

ῥά: enclitic form of ἄρα.

ῥάβδος: *wand*, *rod.*

'Ραδάμανθυς: *Rhadamanthys*, son of Zeus and Europa, brother of Minos. δ 564, η 323. He was not yet made judge in the realm of Hades.

ῥαίω, subjv. ῥαίησι, impf. ἔρραιε, fut. inf. ῥαισέμεναι, aor. inf. ῥαῖσαι: *dash in pieces*, *wreck.*

ῥάκος, -εος: *rag.*

ῥάπτω: (*sew together*), *contrive.*

ῥέε: impf. of ῥέω, *flow.*

ῥέεθρον (ῥέω): *stream.*

ῥέζω, impf. ῥέζον, fut. ῥέξω, aor. ἔρεξα: *do*, *work*, *offer* sacrifice. See ἔρδω.

ῥεῖα [ῥᾳδίως]: *easily*, *at ease*, *without ado.* Esp. ῥεῖα ζώοντες, of the gods, who 'live at ease.'

'Ρεῖθρον: an Ithacan harbor, mentioned only α 186.

ῥερυπωμένα: perf. of ῥυπόω.

ῥέω, impf. ἔρρεεν and ῥέε, aor. ῥύη (§ 54 *g*) (σρεϝ-): *flow*, *drop off.*

ῥηγμίν, -ῖνος: *beach*, *breaking waves*, *surge.*

ῥήγνῡμι, aor. ἔρρηξε (ϝραγ-, frango): *break*, *shatter.*

ῥῆγος, -εος: *rug*, *coverlet.*

ῥηΐδιος [ῥᾴδιος]: *easy.* ῥηιδίως, *easily.* *Cf.* ῥεῖα.

ῥήιστος 3: *most at ease.*

'Ρηξήνωρ, -ορος: *Rhexēnor.* η 63.

ῥηξ-ήνωρ, -ορος: *rank-breaking*, *brave.* Epithet of Achilles. δ 5.

ῥῑγέω, aor. ῥίγησεν: *shudder.*

ῥῖγος, -εος (frigus): *cold.*

ῥίζα (*wort*): *root.*

ῥιζόω, aor. ἐρρίζωσεν, perf. ἐρρίζωται: *root*, *plant firm.*

ῥίμφα: adv. *swiftly.*

ῥῑνός: *hide*, *skin*, *buckler.*

ῥίον: mountain *ridge*, *headland.*

ῥῑπή: *cast*, *throw.*

Digitized by Google

ῥίπτω, iterative *ῥίπτασκε* (prob. better, *ῥίψασκε*), aor. *ἔρριψε*: *hurl*, *cast*, *toss*.

ῥίς, gen. *ῥῑνός*: *nostril*, *nose*.

ῥίψ, dat. pl. *ῥίπεσσι*: *withe*.

ῥοδο-δάκτυλος: *rosy-fingered*.

ῥοή, gen. pl. *ῥοάων* (*ῥέω*): *stream*.

ῥόθιος: *roaring*, *surging*.

ῥοιβδέω, aor. opt. *ῥοιβδήσειεν*: *swallow noisily*, *suck down*.

ῥοῖζος: *whistling*, *hissing*.

ῥοιή: *pomegranate*.

ῥόος (*ῥέω*): *stream*.

ῥόπαλον: *stick*, *club*.

ῥοχθέω: *surge*.

ῥύη: aor. of *ῥέω*, *flow*.

ῥύομαι, aor. *ἐρρύσατο*, opt. *ῥύσαιτο*: *protect*, *save*, *hide*. *Cf.* *ἔρυμαι*.

ῥύπα pl.: *defilement*, *soil*.

ῥυπάω, partic. *ῥυπόωντα*, perf. *ῥερυπωμένα*: partic. *soiled*.

ῥυτός: *dragged* (*i.e.* too large to carry).

ῥώψ, acc. pl. *ῥῶπας*: *bush*, *shrub*.

Σ.

σά: neut. pl. of *σός*, *thine*.

σαίνω: *wag the tail*, *fawn*.

Σαλμωνεύς, -*ῆος*: son of Aeolus. λ 236.

Σάμη or **Σάμος**, fem.: *Samos*, island near Ithaca. α 246, δ 671, 845, ι 24.

σανίδες pl.: *wings*, *valves* of a door.

σαό-φρων, -*ονος* [*σώφρων*]: *of sound mind*, *discreet*.

σαόω, fut. *σαώσω*, aor. (*ἐ*)*σάωσα*, opt. *σαώσαι*, aor. pass. pl. *σάωθεν* [*ἐσώθησαν*], inf. *σαωθῆναι* [*σῴζω*]: *save*, *rescue*, *bring off safe*.

σάρξ, acc. pl. *σάρκας*: *flesh*.

σάφα: adv. *clearly*, *exactly*.

σβέννῡμι, 2 aor. *ἔσβη*: *quench*; 2 aor. intrans., *cease*.

σέβας: *wonder*.

σέθεν or **σεῖο** [*σοῦ*]: see *σύ*.

Σειρῆνες pl.: *Sirens*. Two mythical maidens who (like the Lorelei of the Rhine) by their sweet song lured sailors to destruction. μ 39 ff.

σείω, impf. *σεῖον*: *shake*.

σελήνη (*σέλας*): *moon*. *Cf.* *μήνη*.

σέλῑνον: *parsley*, *celery*.

σέο or **σεῦ** [*σοῦ*]: see *σύ*.

σεύω, aor. *σεῦαν*, mid. *σεύατο*, 2 aor. *ἔσσυο*, perf. *ἔσσυται*, partic. *ἐσσύμενος*: *drive*, *pursue*, *start*; mid. *hasten*, *rush*, *am eager*. Adv. from partic., *ἐσσυμένως*, *quickly*, *hastily*.

σῇ: dat. fem. of *σός*, *thine*.

σηκός: *pen*, *sheep-fold*.

σῆμα, -*ατος*: *sign*, *mark*, *token*, *monument*, *mound*.

σημαίνω, fut. *σημανέω*: *direct*, *give indications*.

σῇσι [*σαῖς*]: dat. of *σός*, *thine*.

σθένος, -*εος*: *strength*.

σίαλος: *fat hog*.

σῑγαλό-εις, -*εντος*: *shining*.

σῑγῇ: adv. dat., *silently*.

σιδήρεος 3: *of iron*, *iron*.

σίδηρος: *iron*. Iron was little used in Homeric times. See *χαλκός*.

Σῑδόνιοι pl.: *Sidonians*. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.

σίζω: ('*sizz*'), *hiss*. 'Onomatopoetic.'

σίνομαι, iterative impf. *σῑνέσκοντο*: *harm*, *distress*, *harass*.

Σίντιες pl.: earliest inhabitants of Lemnos. Α 594, θ 294.

Σίσυφος: *Sisyphus* of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Ζ 153 ff., λ 593. His offence is not stated.

σῖτος: wheat *bread*, but not leavened ('raised'), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and 'unbolted'); *food*, *victuals*.

σῑτο-φάγος: *bread-eating*. Epithet of men as distinguished both from the

Digitized by Google

gods who lived on ambrosia and nectar, and from the beasts of the field and the forest.

σιωπῇ: adv. dat., *in silence.*

σκαιός (*scaevus*): *left, western.*

σκαίρω: *skip.*

σκαφίς, -ίδος: *bowl.*

σκεδάννῡμι, aor. σκέδασε, imv. σκέδασον: *scatter, dispel.*

σκέδασις, -ιος: *scattering.* σκέδασιν θείη, *make a scattering*, is a circumlocution for σκεδάσειε.

σκέπαρνον: *adze.* Smaller than the ax (πέλεκυς), and used to smooth timber already hewn.

σκέπας: *shelter, protection* (ἀνέμοιο, *from the wind*).

σκεπάω, 3 pl. σκεπόωσι: *protect, ward off.*

σκέπτομαι, aor. partic. σκεψάμενος: *look.*

σκηπτοῦχος (σκῆπτρον, ἔχω): *sceptre-bearing.* Epithet of kings.

σκῆπτρον: *sceptre, staff.* Princes, priests, and heralds carried each a σκῆπτρον as a symbol of authority.

σκηρίπτομαι: *brace (my)self.*

σκιάομαι, impf. σκιόωντο: *am shaded, am in shadows.*

σκίδναμαι, impf. ἐσκίδναντο: *scatter, disperse.*

σκιή: *shadow, shade (ghost).*

σκιό-εις, -εντος: *shadowy*, with reference esp. to the shadows cast on mountains by clouds or peaks, or *shadow-casting*, of the clouds themselves. Of the μέγαρον α 365.

σκόλοψ, dat. pl. σκολόπεσσιν: *paling, palisade.*

σκόπελος: *cliff, peak.*

σκοπιάζω: *watch.*

σκοπιή (σκεπ-): *look-out, watch, height* from which an extended view can be obtained.

σκοπός: *watchman; aim, intention.*

σκύλαξ, -ακος: *whelp, puppy.*

Σκύλλη (σκύλαξ ?): *Scylla*, a monster which lived in a rocky cavern not far from Charybdis. μ 85 f., 261 ff. Later writers assigned her to the Strait of Messina, between Italy and Sicily. *Cf.* 'Vex'd Scylla bathing in the sea that parts | Calabria from the hoarse Trinacrian shore,' Milton, *Par. Lost*, ii. 660 f.

Σκῦρος: *Scyrus*, island of the Aegean sea, northwest of Chios, where Achilles's son Neoptolemus was born and bred. λ 509.

σκώψ, nom. pl. σκῶπες: *owl.*

σμερδαλέος 3: *frightful, terrible.* σμερδαλέον, adv. *terribly.*

σμήχω: *rub off.*

Σόλυμοι pl.: *Solymi*, ancient inhabitants of Lycia. Z 184, 204, ε 283.

σόος or **σάος**, **σῶς** (sanus): *safe.*

σός (σύ) 3: *thy, thine, for thee, of thee.*

Σούνιον: *Sunium*, the southernmost point of Attica ('Cape Colonna'). γ 278. At the highest part of the promontory stand the ruins of a temple of Athena.

Σπάρτη: *Sparta*, capital of Lacedaemon, home of Menelaus. α 93, λ 460.

Σπάρτη-θεν: adv. *from Sparta.* δ 10.

σπάω, aor. σπασάμην, partic. σπασσάμενος: *draw, pull.*

σπεῖος: see σπέος, *cave, grotto.*

σπεῖρον: *canvas, sail, shroud*, pl. *sails, clothes.*

σπένδω, 2 pers. subjv. σπένδησθα, iterative impf. σπένδεσκον, aor. ἔσπεισαν, σπεῖσαν, subjv. σπείσομεν, iterative σπείσασκε: *pour a libation* (σπονδή).

σπέος or **σπεῖος**, gen. σπεῖος or σπείους, dat. σπῆι, dat. pl. σπέσσι, σπήεσσι, or (perhaps) σπέεσι: *cave, cavern, grotto.*

σπέρμα, -ατος: *seed.*

Digitized by Google

σπέρχω, opt. mid. σπερχοίατο: *hasten, strive, blow high* (of winds); partic. *making haste, in haste.*

σπέσθαι: aor. of ἕπομαι, *follow.*

σπέσσι: dat. pl. of σπέος.

σπεύδω, aor. σπεῦσε (studium): *make haste, perform with haste.*

σπῆι: dat. sing. of σπέος.

σπιλάδες pl.: *reefs.*

σπλάγχνα pl.: *vitals, i.e.* lungs, heart, and liver.

σπόγγος: *sponge.* α 111.

σποδιή: *heap of ashes.* ε 488.

σποδός fem.: *ashes.* ι 375.

σπουδῇ (σπεύδω): *with difficulty.*

στάθμη: *line* used as a rule, *chalk-line.*

σταθμός: *door-post, column; stable, farm-building, farm-yard.* σταθμόνδε, *to the farm-yard.*

σταίη: aor. opt. of ἵστημι.

σταμίν, -ῖνος (ἵστημι): *brace.*

στάς, στᾶσα: aor. partic. of ἵστημι.

σταφυλή: *cluster* of grapes.

στείβω, impf. στεῖβον: *tread, tramp.*

στεῖλαν: *stowed away.* See στέλλω.

στειλειόν: *helve* of an axe. ε 236.

στείνομαι: *am crowded, burdened.*

στειν-ωπός (ὀπή ?): *strait* of the sea.

στεῖρα: subst. *keel, cut-water.*

στεῖρα: fem. adj. *barren, farrow.*

στείχω: *go, come.*

στέλλω: fut. στελέω, aor. στεῖλαν: *send; stow away* the sails.

στεναχίζω and **στενάχω, στενάχομαι**: *groan, lament.*

στέρνον: *breast.*

στεροπή: *flash, gleam.*

στεῦμαι: *assert* by word or manner. στεῦτο διψάων, *stood as one thirsting.*

στεφανόω, perf. ἐστεφάνωται: *crown;* perf. pass. *has been set as a crown, crowns.*

στέφω: *crown, heap upon.*

στῆ [ἔστη]: *took* (*his*) *stand, stood,* aor. of ἵστημι, *place, cause to stand.*

στῆθος, dat. pl. στήθεσσι: *breast.*

στήλη: *slab, monument, gravestone.*

στήμεναι [στῆναι]: see ἵστημι.

στηρίζω, aor. στηρίξαι: *stand firm.*

στῆσα, στήσειν κτλ.: see ἵστημι.

στιβαρός 3: *stout, strong.*

στιβαρώτερος: (*thicker*), *heavier.*

στίβη: *hoar-frost.*

στίλβω: *gleam.*

στίχες pl.: *rows, ranks.*

στόμα, -ατος: *mouth, lips.*

στοναχή (στενάχω): *groan.*

στονό-εις, -εσσα: *mournful, sad.*

στόρνῡμι, aor. (ἐ)στόρεσαν, inf. στορέσαι: *spread;* with δέμνια or λέχη, *to make up a bed.*

Στρατίος: son of Nestor. γ 413.

στρατός (στόρνυμι): *army.*

στρεύγομαι: *pine away.*

στρέφω, aor. partic. στρέψας, pass. στρεφθείς: *turn, twist, entwine.* χερσὶν στρεφθείς, *clutching.*

στρωφάω: *twist, spin.*

στυγερός (στυγέω) 3: *hateful, hated, gloomy.*

στυγέω, aor. opt. στύξαιμι, 2 aor. ἔστυγον: *hate, abhor;* 1 aor. *make hateful, dreaded.*

Στύξ, gen. Στυγός: *Styx*, a stream of the lower world. ε 185, κ 514. *Cf.* Milton's 'Abhorred Styx, the flood of deadly hate,' *Par. Lost*, ii. 577.

σύ, gen. σεῖο, σέο, σεῦ, σέθεν, dat. σοί, τοί, τεΐν, acc. σέ: 2 pers. pron., *thou.* Possessive σός. σεῦ, σοί, τοί, and σέ may be enclitic when unemphatic.

συ-βώτης: *swine-herd.*

συγ-χέω, aor. inf. συγχεῦαι: *confound, overcome.*

σύες: *swine.* See σῦς.

συκέη: *fig-tree.*

σῦκον: *fig.*

συλ-λέγω, aor. partic. συλλέξας: *collect.*

συμ-βάλλω, aor. mid. partic. συμβλήμενος: *bring together;* mid. *meet.*

Digitized by Google

σύμ-παντες pl.: *all together.*

συμ-φράζομαι, aor. *συμφράσσατο*: *counsel with, advise.*

σύν and **ξύν**: adv. and prep. with dat., *with, together with, together.* *σὺν κάλυψεν*, *covered together*, i.e. *completely.*

συν-αγείρω: *gather, collect.*

συν-άγω, impf. *σύναγεν*: *bring together.*

συν-άντομαι, impf. *συνήντετο*: *meet.*

συν-δέω, aor. *συνέδησα*: *bind together.*

συν-εέργω: *bind together.*

συν-έριθος: *co-worker, helper.* ζ 32.

συν-έρρηκται: see *συρρήγνυμι.*

σῡν-εχές adv.: *continuously.* ι 74. § 62 *j.*

συν-ήορος (*συναείρω*): *mate, consort.*

συν-τίθημι, aor. *σύνθετο* [*συνέθηκε*]: *comprehend, hear.*

σύν-τρεις: *three together, by threes.*

συρ-ρήγνῡμι, perf. pass. *συνέρρηκται*: *crush*; perf. *broken down.*

σῦς, nom. pl. *σύες*, acc. pl. *σῦς* (*ὗς*, sus, *sow*): *pig, hog, boar.*

[**σύ-στασις,** *-ιος* (*συνίστημι*): *introduction.*]

συφε(ι)ός (*σῦς*): *pig-stye.*

συφεόν-δε: *to the pig-stye.*

σφάζω, aor. *σφάξεν*, perf. pass. *ἐσφαγμένα*: *cut the throat, slaughter* by opening the large artery of the neck.

σφαῖρα (*sphere*): *ball.*

σφαραγέομαι, impf. *σφαραγεῦντο*: *crackle; am full to bursting.*

σφάς: see *σφός*, *their own.*

σφέας acc., *σφέων* gen., *σφί(ν)*, *σφίσι(ν)* dat.: pl. of the 3 pers. pron. These may be enclitics.

σφέτερος 3 and **σφός,** dat. pl. fem. *σφετέρῃσιν* [*σφετέραις*, § 37 *e*] 3: 3 possessive pron. *their.*

σφοδρῶς: *mightily, with all strength.*

σφός: see *σφέτερος*, *their.*

σφῦρα: *hammer.*

σφωέ acc., **σφωίν** dat.: dual of the 3 pers. pron., *they two, for them (two).*

σφῷν: dat. dual of 2 pers. pron., *for you two.*

σχεδίη: *barge*, combining the qualities of a raft and a ship.

σχεδό-θεν or **σχεδόν**: adv. *near, close at hand*, of time and place.

σχέθε, σχεθέτω, σχέθον: see *ἔχω*, *have, hold, check.*

Σχερίη: *Scheria*, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Corcyra (Corfù).

σχέσθαι inf., **σχέσθε** imv.: see *ἔχω.*

σχέτλιος 3: *terrible, dreadful, cruel.*

σχήσεις: fut. of *ἔχω*, *hold, steer.*

σχίζη (*σχίζω*, *schism*): *cleft-wood.*

σχίζω, aor. *ἔσχισεν*: *divide, separate.*

σχοῖνος: *bed of rushes.*

σχομένη, σχών: aor. of *ἔχω*, *hold.*

σῷ: dat. of *σός*, *thy.*

σώζω: *save, preserve.*

σῶμα, *-ατος*: *dead body.*

σώω: *save, protect* (from notice).

σῶς (*σόος*): *safe, sure.*

T.

τά: for *ἅ*. See *ὅς, ἥ, ὅ.*

ταί: for *αἱ*, *the, these, they.* See *ὁ.*

ταλα-εργός: *patient in labor.*

τάλαντον: *talent*, prob. not a very large weight of silver or gold; certainly nothing like the 'talent' of historical times. No coined money is mentioned in Homer, — only bullion.

ταλα-πείριος: *enduring, much-suffering, unhappy.*

ταλα-πενθής, *-έος*: *bearing sorrow, patient.*

τάλαρος: *basket.*

ταλασί-φρων, *-ονος* (*φρήν*): *with enduring mind, steadfast, stout-hearted*

Digitized by Google

τἆλλα: by 'crasis' for τὰ ἄλλα, *the rest.* § 29.
ταμίη (τάμνω): (*dispenser*), *house-wife.*
ταμίης: *dispenser, steward, master.*
τάμνω, aor. partic. ταμών: *cut.*
τανα-ήκης, -εος: *long-pointed.*
ταναύ-πους, -ποδος: *leg-plying.*
τανηλεγής, -έος: *long-grieving.*
Τάνταλος: *Tantalus*, father of Pelops, grandfather of Atreus and Thyestes. λ 582 ff. (From his sufferings comes the English word 'tantalize.')
τανύ-γλωσσος: *tongue-plying.*
τανυ-ήκης, -εος, *long-pointed.*
τανύ-πεπλος: *with trailing robes.*
τανυσί-πτερος: *wing-plying, fluttering*, an epithet of general characteristic.
τανύ-φυλλος: *long-leaved.*
τανύω, aor- (ἐ)τάνυσσε, inf. τανύσσαι, perf. τετάνυσται (τείνω): *stretch, draw;* perf. mid. *lie. Cf.* τιταίνω.
τάπης, -ητος: *rug, coverlet.*
ταράσσω, aor. ἐτάραξε (τραχύς): *disturb, throw into confusion.*
ταρβέω, imv. τάρβει: *fear.*
τάρπησαν, ταρπώμεθα: see τέρπομαι.
ταρσός: *wicker-basket, crate.*
ταρφέα: adv. *often.*
τάρφθεν [ἐτέρφθησαν]: see τέρπω.
ταῦρος (taurus): *bull.*
ταφήιον (τάφος): *burial robe.*
Τάφιοι pl.: *Taphians.*
Τάφος: Taphos is thought of as an island between Ithaca and the mainland to the north. Its inhabitants are sea-faring and piratical in Homer.
τάφος (θάπτω): *burial, funeral-feast.*
τάχα: adv. *soon, quickly, presently*
τάχιστα: adv. *most quickly.*
ταχύς, -εῖα, -ύ: *swift, fleet.*
τάων: gen. pl. fem. of the article ὁ.
τέ (que): enclitic conj., *and.* τέ — τέ, τέ — καί are correlated, *both — and.* τέ is appended to conjunctions, relative pronouns, and adverbs of time and cause, in order to connect the clause closely with its antecedent. τέ — τέ are sometimes combined with other conjunctions, as μέν τε — δέ τε, μέν τε — ἀλλά τε, to show close correlation. Often the exact force of τέ in connexion with other particles is uncertain.
τέγος, -εος: *roof; roofed hall.*
τεῇ: see τεός, *thy, thine.*
τεθαλυῖα, τεθήλει: see θάλλω, *bloom.*
τέθηπα: *wonder.* see θαπ-.
τεθνᾶσιν, τέθνηκε κτλ.: see θνήσκω.
τεΐν [σοί]: dat. sing. of σύ.
τείνω, perf. τέταται: *stretch.*
Τειρεσίας: *Tiresias*, the blind seer of Thebes, to consult whose spirit Odysseus went to the realm of Hades. κ 492, λ 90, μ 267.
τείρω: *distress, oppress, grieve.*
τεῖχος, -εος: *wall* of a city.
τείως: *meanwhile.* See τέως.
τέκεν, τεκέσθαι: see τίκτω.
τεκέεσσιν: dat. pl. of τέκος, *child.*
τεκμαίρομαι, aor. τεκμήρατο (τεκμήριον): (*judge from signs*), *appoint, direct, foretell.*
τέκμωρ: *end, limit, way of escape.*
τέκνον (τίκτω): *child.*
τέκος, -εος, dat. pl. τεκέεσσιν, τέκεσσιν: *child.*
τέκοιεν: see τίκτω, *beget.*
Τεκτονίδης: *Tectonides.* See τέκτων.
τεκτοσύνη: *art of carpentry.*
τέκτων, -ονος: (*former*), *builder.*
τέκωσι: aor. subjv. of τίκτω.
Τελαμών, -ῶνος: *Telamon*, son of Aeacus, and brother of Peleus.
Τελαμωνιάδης: *son of Telamon.* λ 543.
τελαμών, -ῶνος: *broad strap* for the support of shield or sword.
τελέθω: equiv. to εἰμί, *am.*
τελείω: see τελέω.
τελεσ-φόρος: *end-bringing, complete.*

Digitized by Google

τελευτάω, fut. τελευτήσω, aor. τελεύτησεν, pass. inf. τελευτηθῆναι: *bring to pass*, *fulfil*, *accomplish*, *finish;* mid. *come to pass.*

τελευτή: *end*, *accomplishment.* τελευτὴν ποιῆσαι = τελευτῆσαι.

τελέω and **τελείω**, fut. τελέω, mid. inf. τελέεσθαι, aor. (ἐ)τέλεσ(σ)ε, subjv. τελέσω, inf. τελέσ(σ)αι, perf. τετέλεσται, aor. pass. (ἐ)τελέσθη (τέλος): *complete*, *fulfil*, *accomplish*, *perform.* ἦμαρ τέλεσ' ἠώς, *dawn* (*perfected*) *fully ushered in the day.*

τελή-εις, -εντος: *perfect*, *unblemished.* (Possibly, *efficacious.*)

τέλλω, plpf. pass. τέταλτο: *command*, *entrust to* (with ἐπί).

τέλος, -εος: *end*, *issue.*

τέμενος, -εος (τέμνω, templum): (*ground set apart*), *consecrated ground*, *sanctuary*, *royal domain.*

Τεμέση: the later Τάμασος, a place in Cyprus famous for its wealth of copper. (This metal takes its name from that island; *cf.* late-Latin cuprum, aes Cyprium.)

τέμνω: *cut*, *cleave.* γ 175. *Cf.* τάμνω.

Τένεδος: island in the Aegean Sea, near the coast of the Troad. γ 159.

τένων, -οντος: *tendon*, *sinew.*

τέξεις: fut. of τίκτω, *bear.*

τέο [τοῦ, τίνος]: gen. of τίς, *who?*

τεός [σός] (σύ) 3: *thy*, *thine.*

τέρας, -αος: *sign*, *portent.*

τέρετρον: *auger.*

τερήν, neut. τερέν: *soft*, *tender.*

τέρμα, -ατος: *limit.*

τέρπω, mid. τέρπομαι, aor. τερψάμενος, 2 aor. subjv. (τε)ταρπώμε(σ)θα, partic. τεταρπόμενος, aor. pass. τάρπησαν, ἐτέρφθησαν, τάρφθεν, subjv. τραπείομεν (§ 54 *d*), opt. τερφθείητε: *cheer*, *give pleasure;* mid. and pass., *take pleasure*, *make merry*, *delight*, *enjoy myself.*

τερπι-κέραυνος (τρέπω, § 34): *wielder of the thunderbolt.* Epithet of Zeus.

τέρσομαι, aor. inf. τερσήμεναι: *dry.* ὄσσε δακρυόφιν τέρσοντο, *his eyes were dried from tears.*

τερψί-μβροτος: *delighter of men.* μ 269. Epithet of Helios, the sun.

τέσσαρες, neut. τέσσαρα: *four.*

τέταλτο: plpf. of τέλλω, *entrust.*

τετάνυσται: perf. of τανύω, *stretch.*

τεταρπώμεσθα: see τέρπω.

τέταρτος 3: *fourth.*

τέτατο: plpf. of τείνω, *stretch.*

τετέλεσται: see τελέω.

τετεύχαται: see τεύχω.

τετίημαι: *grieve.*

τετίμηται: see τιμάω, *honor.*

τετλάμεν: see τλήσομαι.

τέτμεν and **ἔτετμε(ν)**: aor. *found.*

τετρά-γυος: *of four acres* (using the English *acre* in its primitive indefinite sense).

τετραίνω, aor. τέτρηνε: *bore.*

τετρά-κις: *four times.*

τετρά-κυκλος: *four-wheeled.*

τετρ-άορος: *joined four together*, *four-spanned.*

τέτραπτο: plpf. of τρέπω, *turn.*

τέτρατος: *fourth.* See τέταρτος.

τετραχθά: adv. *into four pieces.*

τέτρηνεν: aor. of τετραίνω, *bore.*

τετυγμένα: *well made.* See τεύχω.

τετύκοντο: aor. of τεύχω, *prepare.*

τετύχηκε: *is.* See τυγχάνω.

τεῦ [τινός]: enclitic gen. of τὶς.

τεύχεα, dat. τεύχεσιν pl.: *arms*, *weapons*, *armor;* *tackle* (*cf.* ὅπλα).

τεύχω, fut. τεύξει, aor. ἔτευξα, τεῦξε, mid. τετύκοντο (§ 46 *e*), perf. τετευχώς, pass. τέτυκται, pl. τετεύχαται, aor. pass. ἐτύχθη: *make*, *build*, *make ready*, *appoint*, *cause;* perf. and pass., *is built*, *is appointed*, *is.*

τεχνάω, aor. τεχνήσατο: *contrive.*

τέχνη: *art*, *skill*, *device.*

Digitized by Google

τεχνή-εις, -*εσσα*, fem. pl. *τεχνῆσσαι*: *artful*, *skilful*, *cunning*, with genitive.

τεχνηέντως: adv. *with art*, *skilfully*.

τέῳ [*τινί*] dat., **τέων** [*τίνων*] gen.: of *τίς*.

τέως: adv. *meanwhile*. See *εἶος*.

τῆ: *here!* An imv. of the root *τα* (*τείνω*). It is always intrans., and followed by another imperative.

τῇ [*ᾗ*]: adv. *where*, *as*.

τῇ [*ταύτῃ*]: adv. *there*.

τῇδε: adv. *here*.

τηκεδών, -*όνος*: *wasting*, *consumption*.

τήκομαι: *waste away*, *pine*.

τῆλε (*tele-phone*): adv. *far*, *far away*.

τηλε-δαπός: *of a distant land*.

τηλεθάω, partic. *τηλεθόωντα*: *flourish*; partic. *luxuriant*, *luxuriantly*.

τηλε-κλειτός and **τηλεκλυτός** (*κλέος*): *far-famed*.

Τηλέμαχος: son of Odysseus and Penelope; the central figure of the first four books of the *Odyssey*.

Τήλεμος: a seer. ι 509.

Τηλέπυλος: city of Laestrygonia. κ 82.

Τηλεφίδης: *son of Telephus* (who was a son of Heracles; wounded by Achilles on the way to Troy; and whose adventures formed the theme of a noted play of Euripides). λ 519.

τηλίκος: *of that age*, *so young*.

τηλό-θεν: adv. *from far away*.

τηλό-θι: adv. *far away*.

τηλό-σε: *to a distance*, *far away*.

τηλοτάτω: adv. *most remote*.

τηλοῦ: adv. *far away*.

τηλύγετος 3: *grown tall*. (A word of doubtful meaning; perh. *dearly loved*.)

τῆμος: adv. *then*. Generally correlative with *ἦμος*, *when*.

Τηΰγετος: *Taÿgetus*, the lofty mountain range which towers above Sparta. ζ 103.

τηΰσιος 3: *fruitless*, *vain*.

τιθαιβώσσω: *build homes*, *store up honey*.

τίθημι, 2 sing. *τίθησθα*, pl. *τιθεῖσι* (§ 55 *a*), impf. (*ἐ*)*τίθει*, impf. mid. *τιθέμεσθα*, fut. *θήσω*, aor. *ἔθηκα*, pl. *ἔθεμεν*, *ἔθεσαν*, *θέσαν*, *θῆκαν*, subjv. *θείω* [*θῶ*], *θήῃς* [*θῇς*], opt. *θείη*, pl. *θεῖμεν*, imv. *θές*, inf. *θεῖναι*, *θέμεν*(*αι*), mid. *ἔθετο*, *θέτο*, imv. *θέο*, partic. *θέμενος*: *place*, *cause*, *make*, *do*.

Τιθωνός: son of Laomedon, brother of Priam, and husband of Eos (*Aurora*). ε 1. He had the beauty of his family, like Ganymede and Paris, and thus won the love of Eos; but she, in asking the gift of immortality for him from Zeus, forgot to ask that he might enjoy eternal youth, and, according to the later story, he withered away, and finally became a grasshopper.

τίκτω, fut. *τέξεις*, aor. *ἔτεκεν*, *τέκε*, subjv. *τέκωσι*, mid. inf. *τεκέσθαι*: *bring forth*, *bear*, *beget*.

τίλλω: *pluck*, *tear* the hair.

τῑμάω, impf. *ἐτίμα*, fut. *τῑμήσουσι*, perf. *τετίμηται*: *honor*; perf. pass. *is honored*.

τῑμή: *honor*.

τῑμή-εις, -*εντος*: *honored*, *precious*.

τῑμηέστερος: *more honored*.

τῑμηέστατος: *most honored*.

τίμιος: *honored*.

τινάσσω, aor. *τιναξάσθην*, subjv. *τινάξῃ*: *shake*, *flap* the wing.

τίνω, fut. *τίσω*. aor. (*ἐ*)*τίσατο*, imv. *τῖσαι*: *pay*; mid. *exact satisfaction*, *repay ourselves*, *punish*.

τίπτε, **τίπτ'**, or **τίφθ'** (*τί ποτε*): *why?* *why*, *pray?*

τίς, **τί**, gen. *τέο*, gen. pl. *τέων*: interrog. pron. *who?* *what?* *τί* (acc.) *why?* *wherefore?*

τὶς, **τὶ**, gen. *τεῦ*, dat. *τέῳ* and *τῷ*: enclitic indef. pron., *any one*, *some*

Digitized by Google

one, many a one. τὶ, *any, in any way, at all.*

τῖσαι, τίσατο, κτλ.: see τίνω.

τίσις: *vengeance, recompense.*

τίσω: *will pay.* See τίνω.

τιταίνω: *draw, stretch;* mid. *exert myself, strive.*

Τιτυός: *Tityus,* a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to η 324.

τιτύσκομαι: *aim, set my course.*

τίφθ': see τίπτε.

τίω, impf. τῖεν, aor. ἔτῖσε, perf. pass. partic. τετῑμένος: *honor.*

τλήσομαι fut.; aor. ἔτλην, opt. τλαίην, perf. inf. τετλάμεν, partic. τετληότι (from root ταλ, *cf.* tuli): *bear, endure, suffer, dare, have the heart.*

τοί [σοί]: enclitic, dative. See σύ.

τοί [οἵ]: *who.* See ὅς. § 45 *j.*

τοί [οἱ]: *the, these.* See ὁ.

τοίγαρ: *well then, therefore, so.*

τοῖον: adv. *so,* prob. spoken with a gesture, having 'deictic' force.

τοῖος 3: *such,* of quality.

τοιόσδε, -ήδε, -όνδε: *such, such as this, such as that.*

τοιοῦτος, neut. τοιοῦτον, neut. pl. nom. τοιαῦτα: *such.*

τοίσδεσ(σ)ιν: dat. of ὅδε. § 45 *n.*

τοῖχος: *wall,* of house or ship.

τοκῆες (τίκτω) pl.: *parents.*

τολμάω, aor. opt. τολμήσειεν: *dare, have courage.*

τολυπεύω, aor. τολύπευσε: *wind up, complete, accomplish.*

τοξάζομαι: *shoot with the bow.*

τόξον: *bow.* τόξα is often used as singular, with reference to the different parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

τόξον.

τορνόω, aor. subjv. τορνώσεται: *shape out, design.*

τοσσάκι: adv. *so many times, so often.*

τόσ(σ)ος 3: *so great, so much, so far, so long.* τόσ(σ)ον, adv. *so much.*

τοσ(σ)όσδε, τοσσήδε, τοσόνδε: *so great as that.*

τοσσοῦτον: adv. *so great, so far.*

τότε: adv. *then.*

τούνεκα (τοῦ ἕνεκα): *therefore, on that account.*

τόφρα: *so long, meanwhile.* Freq. correlative with ὄφρα.

τράγος: *he-goat.*

τράπεζα (for τετρά-πεζα, *cf.* τρίτος): *table.*

τραπείομεν [ταρπῶμεν]: aor. pass. subjv. of τέρπομαι, *enjoy myself.*

τραπέσθαι: see τρέπω.

τραπέω: *tread* the vintage.

τραφέμεν, τράφεν: see τρέφω.

τρεῖς (tres, *drei*): *three.*

τρέμω: *tremble.*

τρέπω, aor. mid. τρεψάμενοι, 2 aor. ἔτραπον, mid. inf. τραπέσθαι (torqueo): *turn.*

τρέφω, aor. ἔθρεψε, partic. θρέψας, 2 aor. inf. τραφέμεν [τραφεῖν], aor. pass. ἔτραφεν, τράφεν [ἐτράφησαν]: *nourish, feed, nurture, rear, am nurse; curdle;* 2 aor. and pass., *grew up, was bred.*

τρέχω: *run.*

τρέω, aor. τρέσσαν: *flee in fright.*

τρήρων, -ωνος: *timid.*

τρητός: *perforated; well-bored;* prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

τρηχύς, τρηχεῖα [τραχύς]: *rough, rugged, rocky.*

Digitized by Google

τρίαινα: *trident.*

τρίβω, aor. inf. *τρῖψαι*: *rub.*

τρί-ετες: adv. *for three years.*

τρί-πολος: *thrice ploughed.*

τρί-πος, *-οδος*: *tripod*, a three-legged stand which was placed over the fire as a support for a kettle. In *δ* 129 the word may mean *three-legged table.*

τρίς: *three times, thrice.*

τρισ-και-δέκατος: *thirteenth*, but without notion of order of rank. *τρισκαιδέκατος ἐγὼ αὐτός*, "I with twelve others."

τρί-στοιχος: *in three rows.*

τρίτατος 3: *third.*

Τρῑτογένεια: *Trito-born, Tritogenīa.* Epithet of Athena. It is best treated as a proper name.

τρίτος 3: *third.* *τὸ τρίτον*, *the third time.*

τρίχα: adv. *threefold, in three divisions.* *τρίχα νυκτὸς ἔην*, *it was in the third* part (*i.e. the last third*) *of the night.*

τρίχες: pl. of *θρίξ*, *hair.*

τριχθά (*τρίχα*): adv. *into three pieces.*

τρῖψαι: aor. of *τρίβω*, *rub.*

Τροίη: (1) the *Troad, Troy*, the country in the northwest corner of Asia Minor with Ἴλιος as its capital. (2) The city of *Ilios, Troy*, itself. *δ* 146. (Strictly adj. *of Troy*, *sc.* *γῆ* or *πόλις*.)

Τροίη-θεν: adv. *from Troy.*

Τροίην-δε: adv. *to Troy.*

τρόπις, *-ιος*: *keel.*

τροπός: *thong, strap* (lit. *twist*) by which the oar was so fastened to the upright thole-pin (*κληίς*) that it played freely upon it as upon a fulcrum.

τροφέομαι (*τρέφω*): *swell, tower up.*

τροφό-εις, *-εσσα*: adj. *swollen.*

τροφός (*τρέφω*) fem.: *nurse.*

τροχός (*τρέχω*): *wheel, round mass.*

τρυγάω, pl. *τρυγόωσι*: *pluck, gather* grapes.

τρῦπανον: *auger, drill.*

τρῡπάω, 3 sing. opt. *τρῡπῷ*: *bore.*

τρύφος: *fragment, part.*

τρῡ́χω: *waste, consume, distress.*

τρώγω: *crop, eat*, of mules. *ζ* 90.

Τρῶες pl.: dat. *Τρώεσσι(ν)* and *Τρωσί(ν)*: *Trojans.*

Τρωή: *Trojan woman.*

τρωχάω, impf. *τρώχων* (*τρέχω*): *trot, run.*

τυγχάνω, aor. subjv. *τύχῃς*, perf. *τετύχηκε* (*τύχῃ*): *chance upon, obtain; chance to be*; perf. *τετύχηκε*, much like *τέτυκται*, *is.*

Τῡδεΐδης: *son of Tydeus*, Diomed.

τυκτός (*τεύχω*): *well-prepared, smooth.*

τύμβος: *tomb, burial-mound.*

Τυνδάρεος: *Tyndareüs.* *λ* 298. See *Λήδη.*

τύπτω: *strike, beat.*

τῡρός: *cheese.*

Τῡρώ, *-όος*: *Tyro*, mother of Neleus. *β* 120, *λ* 235 ff.

τυτθός: *little, young.* *τυτθόν*, *a little.*

τύχῃς: aor. subjv. of *τυγχάνω.*

τῷ: *in that case, therefore.*

τῳ [*τινί*]: enclitic dat. sing. of *τὶς.*

Υ.

ὑακίνθινος: *hyacinthine.* *ζ* 231. *Cf.* Adam's 'hyacinthine locks,' Milton, *Par. Lost*, iv. 301. Prob. with reference to curliness rather than to color.

ὕας: *swine*, acc. pl. of *ὗς.*

ὑβρίζω: *act insolently, am insolent.*

ὕβρις, *-ιος*: *insolence, wantonness.*

ὑβριστής: *insolent man.*

ὑγρός (*hygro-meter*) 3: *moist, watery.* *ὑγρή*, fem. adj. as subst., *the moist, the sea.* *Cf.* Milton's 'O'er *moist*

Digitized by Google

and *dry*, | O'er sea and land,' *Par. Lost*, iii. 652. ὑγρόν, adv. *damply*.

ὑδραίνω, aor. mid. ὑδρηναμένη: *wash*, mid. *bathe*.

ὑδρεύω: *fetch water*.

ὑδρηλός: *moist*, *well-watered*.

ὕδωρ, gen. ὕδατος: *water*.

υἱός, gen. υἱέος, υἷος, dat. υἱέϊ, υἱεῖ, υἷι, acc. υἷα, υἱόν, voc. υἱέ, pl. nom. υἱέες, υἷες, dat. υἱάσι(ν), acc. υἱέας, υἷας: *son*. §§ 26 *f*, 40 *c*.

ὕλη: *wood*, *forest*, *small wood*.

ὑλή-εις, -εσσα: *woody*.

ὑμεῖς, gen. ὑμέων, dat. ὑμῖν, ὔμιν, ὔμμι(ν), ὑμέας: plural of 2 pers. pron., *ye*, *you*.

ὑμέτερος (ὑμεῖς) 3: *your*.

ὔμμιν: see ὑμεῖς, *you*.

ὕμνος (*hymn*): *song*, *strain*. θ 429.

ὑμός (ὑμεῖς) 3: *your*.

ὑός: gen. of ὗς, *hog*.

ὑπ-άγω: *lead under* (the yoke).

ὑπ-ακούω, aor. inf. ὑπακοῦσαι: (*give ear*), *answer*.

ὑπ-αλύσκω, aor. ὑπάλυξε: *escape*.

ὕπατος: *most exalted*.

ὑπ-έδεκτο: see ὑποδέχομαι. § 56.

ὑπ-έδραμε: see ὑποτρέχω.

ὑπέδυ, **ὑπεδύσετο**: see ὑποδύω.

ὑπ-είκω, fut. mid. ὑπείξεαι [ὑπείξῃ]: *yield*.

ὑπείρ: see ὑπέρ.

ὑπ-έκ: adv. *out from under*, *away from*.

ὑπ-εκλίνθη: see ὑποκλίνω.

ὑπ-εκ-προ-θέω: *run forth out from among* (his competitors).

ὑπ-εκ-προ-λύω, aor. ὑπεκπροέλυσαν: *loose away from under* the yoke, *unharness*.

ὑπ-εκ-προ-ρέω, *stream away from out* the depths.

ὑπ-εκ-προ-φεύγω, aor. opt. ὑπεκπροφύγοιμι: *escape*.

ὑπ-εκ-φέρω: (*bear myself away down* out of the scene), *speed along*.

ὑπ-εκ-φεύγω, aor. ὑπεξέφυγον, ὑπέκφυγον: *flee*, *escape*.

ὑπ-έμεινα: aor. of ὑπομένω.

ὑπ-έμνησεν: aor. of ὑπομιμνήσκω.

ὑπ-ένερθε: adv. *below*, *beneath*.

ὑπ-έξ: equiv. to ὑπέκ.

ὑπ-εξ-έφυγον: see ὑπεκφεύγω.

ὑπέρ and **ὑπείρ** (super): prep. with acc. and gen., *over*, *above*, *beyond*.

(1) With. acc., ὑπὲρ οὐδόν, *over the threshold*; νηὸς ὕπερ, *over the ship*; ὑπεὶρ ἅλα (perhaps for ὑπὲρ σάλα, since ἅλς once began with σ), *over the sea*; ὑπὲρ μόρον, *beyond fate*.

(2) With gen., ὑπὲρ κεφαλῆς, *above* (*his*) *head*; ὑπὲρ λέβητος, *over a basin*.

ὕπερ: for ὑπέρ, when it immediately follows its case. § 58 *c*.

ὑπεραί pl.: *braces*, ropes running from the end of the sail-yard to the deck, by which the top of the sail could be properly adjusted to the wind.

ὑπερ-βαίνω, aor. ὑπέρβη: *pass over*, *cross*.

ὑπερ-βάλλω, aor. inf. ὑπερβαλέειν: *throw* (it) *over*.

ὑπερ-βασίη: *transgression*.

ὑπέρ-βη: aor. of ὑπερβαίνω.

ὑπέρ-βιον: adv. *wantonly*.

ὑπέρ-βιος: *excessive*, *wanton*.

Ὑπέρεια: (*Overly*), ancient home of the Phaeacians. ζ 4.

ὑπερ-έχω, aor. ὑπερέσχε: *rise*, of a star.

ὑπερ-ηνορέων, -οντος (ἀνήρ): *haughty*.

ὑπερ-ήσει: fut. of ὑπερίημι.

ὕπερ-θεν: adv. *above*.

ὑπέρ-θυμος: *high-spirited*.

ὑπερ-θύριον: *lintel* of a door.

ὑπερ-ίημι, fut. ὑπερήσει: *throw beyond*.

Ὑπεριονίδης and **Ὑπερίων**, -ονος: *Hyperīon*, *lofty*, *exalted one*, a name of the sun-god, apparently formed with adj. suffixes from ὑπέρ. § 42.

ὑπερ-πέτομαι, aor. ὑπέρπτατο: *fly over*, *fly beyond*.

Digitized by Google

ὑπερτερίη: lit. *over-part*, *over-box*. Prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried. ζ 70.

ὑπέρτερος: *upper*, esp. of the *outer* flesh as distinguished from the viscera (*σπλάγχνα*).

ὑπερφίαλος: *haughty*, *insolent*.

ὑπερφιάλως: adv. *insolently*.

ὑπ-έρχομαι, aor. *ὑπήλυθε*, *ὑπῆλθε*, mid. *ὑπήλθετο*: *go under*, *enter*.

ὑπερωιό-θεν: adv. *from her upper room*. § 36 *c*.

ὑπερώιον, pl. as sing. *ὑπερῷα*: *upper room*, chambers on the 'second floor.'

ὑπ-έστην: *promised*. See *ὑφίστημι*.

ὑπ-έσχετο: see *ὑπίσχομαι*.

ὑπ-ήλθετο, ὑπήλυθε: see *ὑπέρχομαι*.

ὑπ-ηνήτης (*ὑπήνη*): *bearded*. *πρῶτον ὑπηνήτῃ*, *just bearded*.

ὑπ-ηοῖος (*ἠώς*): adj. *at break of day*.

ὑπ-ίσχομαι, aor. *ὑπέσχετο*: *promise*.

ὕπνος (somnus): *sleep*.

ὑπνώω: *slumber*, *sleep*.

ὑπό: adv. and prep. *under*, *beneath*. *ὑπ' ἔμβρυον ἧκεν ἑκάστῃ*, *put a suckling under each*; *ὑπὸ λῖτα πετάσσας*, *spreading a linen cloth beneath*; *ὑπὸ δὲ θρῆνυς ποσὶν ἦεν*, *but below was a stool for the feet*.

(1) With acc., *ὑπὸ ζυγὸν ἤγαγεν*, *led under the yoke*; *ὑπὸ πόντον ἐδύσετο*, *sank beneath the sea*; *φάος οἴχεθ' ὑπὸ ζόφον*, *the light is gone under the darkness* ('into the west').

(2) With dat., *ὑπὸ ποσσὶν ἐδήσατο πέδιλα*, *she bound her sandals under her feet*; *ὑπὸ Νηίῳ*, *at the foot of Nēum*; *ὑπὸ μνηστῆρσιν δαμείη*, *may be slain by the suitors*.

(3) With gen., *under*, *by*. *ὑπὸ στέρνοιο τάνυσσεν*, *stretched under his breast*; *ἔλυσαν ὑπὸ ζυγοῦ*, *released from under the yoke*; *ὑπὸ κύματος ἀρθείς*, *lifted by a wave*.

ὕπο: for *ὑπό*, when it immediately follows its case. § 58 *c*.

ὑπό-βρυχα: acc. as if from a nom. *ὑπόβρυξ*. With *θῆκε*, *put under water*.

ὑπο-δάμνημι, 2 sing. pass. *ὑποδάμνασαι*: pass. *am subject*.

ὑπο-δείδω, aor. imv. *ὑποδείσατε*: *fear*, *shrink before*.

ὑπο-δέχομαι, aor. *ὑπέδεκτο*: *undertake*, *promise*.

ὑπο-δμώς: *underling*, *vassal*.

ὑπόδρα: *askance*, *darkly*.

ὑπο-δύομαι, aor. *ὑπέδῡ* and *ὑπεδύσετο*, partic. *ὑποδῦσα*: *sink into*, *creep over*; with gen., *come forth from*.

ὑπο-θήσεαι: fut. of *ὑποτίθημι*.

ὑπο-κρίνομαι [*ἀποκρίνομαι*]: *answer*.

ὑπο-κλίνω, aor. pass. as mid. *ὑπεκλίνθη*: *lay down under*.

ὑπό-κυκλος: (*wheeled-beneath*), *with castors*.

ὑπό-κυομαι, aor. partic. *ὑποκῡσαμένη*: *conceive*.

ὑπο-λείπω, impf. mid. *ὑπελείπετο*: mid. *remain*.

ὑπο-λύω, aor. *ὑπέλῡσα*: *loose from under* (the rams).

ὑπο-μένω, aor. *ὑπέμεινε*: *remain*.

ὑπο-μιμνήσκω, aor. *ὑπέμνησε*: *remind*, *cause to remember*.

ὑπο-νήιος: *at the foot of* (*lying beneath*) *Mt. Nēum*.

ὑπο-περκάζω: *gradually take on color*.

ὑπο-σσείω: *shake below*, *turn*.

ὑπο-στάς: see *ὑφίστημι*.

ὑπο-στρέφω, aor. partic. *ὑποστρέψᾱς*: *turn about*, *turn*.

ὑπό-σχεσις, *-ιος*: *promise*.

ὑπο-τίθημι, fut. *ὑποθήσομαι*: *suggest*.

ὑπο-τρέχω, aor. *ὑπέδραμε*: *run under* (weapon or outstretched arm).

ὑπ-ουράνιος: *under heaven*, *i.e.* on earth.

ὑπο-φθάνω, aor. mid. partic. *ὑποφθάμενος*: *come before*, *anticipate*.

Digitized by Google

ὕπτιος: adj. *supine, on his back.*

ὗς, gen. ὑός: *hog, swine.* See σῦς.

ὑσμίνη: *battle, conflict.*

ὑστάτιον: adv. *at last, last.*

ὕστατος: *last, last of all.* ὕστατον and ὕστατα adv., *last, finally.*

ὕστερον: adv. *later, hereafter.* ἐς ὕστερον, *a second time.*

ὑφαίνω, iterative impf. ὑφαίνεσκεν, aor. partic. ὑφήνᾱς: *weave, contrive.*

ὑφαντός 3: *woven.*

ὕφασμα, -ατος (ὑφαίνω): *web, garment.*

ὑφάω, pl. ὑφόωσι: *weave.*

ὑψ-αγόρης: (*big-talker*), *boaster.*

ὑψ-ερεφής, -ές: *high-roofed.*

ὑψηλός 3: *high, lofty.*

ὑψι-βρεμέτης (βρέμω): *high-thunderer.* Epithet of Zeus.

ὑψί-κερως (κέρας): *with lofty horns.*

ὑψί-κομος and **ὑψι-πέτηλος**: *with lofty foliage, with high branches, high-crowned.*

ὑψό-θεν: adv. *from on high.*

ὑψ-όροφος: *high-roofed.* See ὑψερεφής.

ὑψό-σε: *on high, into the air.*

ὑψοῦ: adv. *high out.*

ὕω, partic. ὑόμενος: *wet;* mid. partic. *in the rain.*

Φ.

φαάντατος (φαεινός): *brightest.*

φαγέμεν [φαγεῖν] inf., **φάγῃσιν** [φάγῃ] subjv., **φάγοι** opt., **φάγομεν** ind.: aor. of ἐσθίω, *eat.*

Φαέθουσα: *Phaëthusa* (*gleaming*), a nymph. μ 132. *Cf. Phaëthon* as an epithet of the sun, and *Phoebus* as a by-name of Apollo.

φαέθων, -οντος: *bright, gleaming.*

φαεινός (φάος) 3: *flashing, shining.*

φαείνω (φάος): *give light, shine.*

φαεσί-μβροτος: *giving light to mortals.*

Φαίδιμος: king of Sidon. δ 617.

φαίδιμος: *illustrious, glorious.*

Φαίδρη: *Phaedra*, daughter of Minos of Crete, wife of Theseus of Athens. She became enamored of her step-son Hippolytus and, repulsed by him, caused his death and committed suicide.

Φαίηκες, dat. Φαιήκεσσι(ν) pl.: *Phaeacians*, a mythical maritime people whose island was later identified with Corcyra (Corfú). This island is the scene of the action of books ζ–θ, and the story of ι–μ is told to the Phaeacian king Alcinoüs.

φαίης: opt. of φημί, *say.*

φαινομένη-φιν: dat. fem. of pres. pass. partic. of φαίνω.

φαίνω, iterative inf. φαινέσκετο, aor. opt. φήνειε, inf. φῆναι, fut. pass. φανεῖσθαι, aor. pass. φάνη, subjv. φανήῃ [φανῇ], partic. φανείς, iterative φάνεσκε (φάος): *give light, show, cause to appear, utter, give* (δ 12); pass. *appear. Cf.* φαείνω.

Φαιστός: Cretan town. γ 296.

φάμην, φάν [ἔφασαν]: see φημί.

φάνεσκε: iterative aor. pass. of φαίνω.

φάος, -εος, and **φόως** [φῶς]: *light.*

φαρέτρη: *quiver.*

φάρμακον: *herb, drug, poison.*

φαρμάσσω: *temper.*

Φάρος: island near Egypt. δ 355.

φᾶρος, -εος: *cloak, robe.* See χλαῖνα.

φάρυγξ, gen. φάρυγος: *gullet.*

φάσγανον: *sword.*

φάσθαι: inf. mid. of φημί.

φάσκε: iterative impf. of φημί.

φάτις: (*speech*), *report.*

φάτο [ἔφη]: impf. mid. of φημί, *say.*

φάτνη: *crib, manger.*

φείδομαι, aor. opt. πεφιδοίμην: *spare.*

(**φεν-**) aor. **ἔπεφνε**: see πέφνε, *kill, slay.*

Φεραί pl.: a town in Thessaly, on Lake Boebeïs.

Φέρης, -ητος. founder of Φεραί, father of Admetus (husband of Alcestis). λ 259

Digitized by Google

φέριστος: *best.* *φέριστε*, *good sir.*
φέρτατος: *best*, *bravest.*
φέρτερος: *better.*
φέρω, iterative impf. *φέρεσκε*, fut. *οἴσουσι*, aor. *ἤνεικαν*, *ἔνεικαν*, imv. *ἐνείκατε*, *οἰσέτω*, inf. *οἰσέμεν(αι)* (fero, bear): *carry*, *bear*, *bring*, *bear away.*
φεύγω, aor. *φύγον*, perf. partic. *πεφευγότες*, *πεφυγμένος* (fugio): *flee*, *escape.*
φῆ [*ἔφη*]: impf. of *φημί.*
φήμη: (*saying*), *vocal omen*, *omen.*
φημί, 3 pl. *φασί*, subjv. *φήῃ*, *φῇσιν* [*φῇ*, § 47 *a*], opt. *φαίης*, impf. *ἔφην*, 2 sing. *ἔφησθα*, *φῆς*, 3 sing. *ἔφη*, *φῆ*, 1 pl. *φαμέν*, 3 pl. *ἔφασαν*, *φάσαν*, *φάν*, ind. mid. 2 pl. *φάσθε*, partic. *φαμένη*, iterative impf. *ἔφασκον*, *φάσκεν* (fari): *say*, *assert*, *say to myself* (hence, *think*, *believe*). See *εἶπον.*
Φήμιος: Ithacan bard. α 154, 337.
φῆμις, *-ιος*: *talk.*
φῆν [*ἔφην*]: impf. of *φημί.*
φῆναι: aor. inf. of *φαίνω*, *show.*
φήνη: *osprey.*
Φηραί pl.: a town at the head of the Messenian Gulf, the modern Kalamata. γ 488.
φῇσιν [*φῇ*]: subjv. of *φημί.*
φθάνω, aor. *ἔφθης*: *come sooner.*
φθέγγομαι, aor. partic. *φθεγξαμένου*: *utter a sound*, *shout.*
Φθίη: region of Thessaly. λ 496.
φθινύθω: *consume*, *waste away*, *die.*
φθίνω, aor. inf. *φθῖσαι*, aor. mid. opt. *φθῖτο* (§ 49 *b*), partic. *φθιμένοιο*: *waste away*, *perish*, *wane;* aor. act. *destroy.*
φθίω, subjv. *φθίῃς*: *perish.*
φθογγή and **φθόγγος** (*φθέγγομαι*): *voice.*
φθονέω: *grudge*, *begrudge*, *object to.* Sometimes followed by a genitive (of 'separation') of the thing grudged or refused.
-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is used generally as an instrumental, ablative, or locative case. § 36 *a.*
φιλέω, opt. *φιλοίη*, partic. *φιλεῦντας* [*φιλοῦντας*, § 27 *b*], impf. *(ἐ)φίλει*, iterative *φιλέεσκε* (§ 57 *b*), fut. inf. *φιλησέμεν* [*φιλήσειν*], mid. *φιλήσεαι* [*φιλήσῃ*], aor. *φίλησε*: *love*, *show favor to*, *entertain* as a friend; mid. *receive hospitality.*
φιλ-ήρετμος: *oar-loving*, *sea-loving.*
Φιλοκτήτης: *Philoctetes*, a famous archer who had the bow and arrows of Heracles. γ 190, θ 219. The story of his detention in Lemnos is told in B 716–725. He was brought to Troy not long before its capture.
Φιλομηλείδης: Lesbian king who challenged visitors to a wrestling match. δ 343.
φιλο-μμειδής, *-ές* (*smile*): *laughter-loving.* Epithet of Aphrodite.
φιλό-ξεινος: *hospitable.*
φίλος 3: *dear*, *beloved*, *pleasing;* as subst., *friend.* Comp. *φίλτερος*, superl. *φίλτατος*. *φίλος* is often used in Homer where the less emotional English idiom would not use *dear*, but it is distinctly more than the possessive pronoun, and part of the original coloring is lost if it is rendered by *thy*, *his*, *etc.* It is a standing epithet with words which denote relationship, or a part of the human body, or the mind.
φιλότης, *-ητος*: *love*, *friendship.*
φιλοτήσιος: adj. *of love*, *amorous.*
φίλτατος, **φίλτερος**: see *φίλος.*
φιτρός: *log* of wood.
Φοῖβος: *Phoebus*, (*shining*). Epithet (by-name) of Apollo.

Digitized by Google

Φοίνῑκες pl.: *Phoenicians*, known to Homer as a race of skilful mariners, traders, and manufacturers. See Σιδόνιοι.

Φοινίκη: *Phoenicia*, at the northeast end of the Mediterranean.

φοινῑκο-πάρῃος: *purple-cheeked.* Epithet of ships. See μιλτο-πάρῃος.

φοῖνιξ, -ῑκος: (*Phoenician tree?*), *palm-tree.*

φοιτάω, impf. (ἐ)φοίτων, φοίτᾱ: *go to-and-fro, wander, keep coming.*

φόνος: *death, slaughter.*

φορέω, subjv. φορέῃσι(ν) [φορῇ], opt. φοροίη (*cf.* φιλοίη), impf. (ἐ)φόρει (φέρω): *bear.*

Φόρκυς, -ῡνος: *Phorcys*, a sea-god. α 72.

φόρμιγξ, -ιγγος: *phorminx, lyre.*

φορμίζω: *strike the lyre.*

φοροίη: opt. of φορέω.

φορτίς, -ίδος (φόρτος): *merchant-ship.*

φόρτος (φέρω): *lading, cargo.*

φόως: see φάος. φόωσδε, *to the light.*

φράζω, fut. mid. φράσσεται, aor. φράσε, mid. (ἐ)φράσ(σ)ατο, 2 aor. (ἐ)πέφραδε, inf. πεφραδέμεν (§ 46 *e*): *make clear, point out, direct;* mid. *consider, plan, recognize.*

φράσσω, aor. φράξε: *fence.*

φρήν, dat. φρενί, dat. pl. φρεσί: the *diaphragm, midriff, breast,* esp. as seat of intelligence and feeling, *mind, heart.* Freq. in plural.

φρίξ, gen. φρῑκός: *ruffled sea.*

φρονέω (φρήν): *think, consider, plan.* εὖ φρονέω includes both good-will and prudence. φίλα φρονέων, *with friendly heart.*

Φρόνιος: an Ithacan. β 386, δ 630.

φρόνις, -ιος: *knowledge, intelligence.*

Φρόντις, -ιος: helmsman of Menelaus. γ 282.

φῦ [ἔφυ]: see φύω.

φυγῇ: adv. dat. *in flight.*

φύγε: *escaped.* See φεύγω.

φυή (φύω): *form.* *Cf.* φύσις.

φυκτός (φεύγω): *to be escaped.* οὐ φυκτὰ πέλονται, *there is no escape.*

Φῠλάκη: Thessalian town. λ 290.

φυλάσσω, inf. φυλασσέμεναι, φυλάσσειν, aor. subjv. φυλάξω: *guard, watch.*

φυλίη: (perhaps) *myrtle.*

φύλλον (φύω, folium): *leaf.*

φῦλον (φύω): *race, tribe.*

φύλοπις, -ιδος: *din of battle.*

Φῡλώ, -όος: servant of Helen. δ 125.

φύντες: see φύω.

φύξιμος: *way of escape.*

φύρω, perf. partic. πεφυρμένον: *besmear, stain.*

φυσί-ζοος (φύω, ζωή): *life-giving.*

φύσις: *nature.*

φυτεύω (φυτόν): *set out, plant.*

φυτόν: *growth,* esp. *tree, vine.*

φύω, aor. ἔφῡσε, 2 aor. ἔφυ, φῦ, 3 pl. ἔφυν [ἔφυσαν], partic. φύντες, perf. πεφύκασι, πεφύᾱσιν, partic. πεφυῶτε, plpf. πεφύκει (fui, *be*): *put forth, cause to grow;* 2 aor. and perf. *grow.* ἐν οἱ φῦ χειρί, (*grew to*) *clung to his hand.*

φώκη: *seal.* δ 404 ff.

φωνέω, aor. (ἐ)φώνησεν, partic. φωνήσας: *speak, lift up my voice.*

φωνή: *voice.*

φώς, gen. φωτός: *man.*

Χ.

χαίνω, aor. partic. χανών (hio): *yawn, open my mouth.*

χαίρω, iterative impf. χαίρεσκον, aor. ἐχάρη and κεχάροντο, opt. κεχάροιτο: *rejoice, am pleased, am glad.* χαῖρε and χαίρετε, *hail!* the customary form of greeting. *Cf.* χάρις, χάρμα.

χαῖται pl.: *hair; mane* of horses.

χαλεπαίνω, aor. subjv. χαλεπήνῃ: *am angry, rage, am bitter.*

Digitized by Google

χαλεπός 3: *hard, harsh, cruel.*
χαλέπτω: *distress, oppress.*
χαλί-φρων, -ονος: *light-witted.*
χάλκεος: adj. *of bronze, bronze.*
χαλκεύς, -ῆος: *blacksmith, smith.*
χαλκεών, -ῶνος: *smithy.*
χαλκήιος: adj. *of the smith, smith's.*
χαλκ-ήρης, -εος: *bronze-tipped.*
χαλκο-βαρής, -ές: *heavy with bronze.*
χαλκο-βατής, -ές, *with bronze* (covered) *threshold.*
χαλκός: *bronze, copper;* like the English 'steel' for *sword.* This was the most important metal of the Homeric age, for armor, weapons, tools, and utensils. Iron was much less used.
χαλκο-χίτων, -ωνος: *bronze-clad.*
χαμάδις: adv. *to the ground.*
χαμαί (humi): *on the ground.*
χαμαι-ευνάς, -άδος: fem. adj. *sleeping on the ground.*
χανδάνω, perf. partic. (as pres.) κεχανδότα: *contain.*
χανών: see χαίνω.
χαρί-εις, -εσσα, -εν: *graceful, beautiful, pleasing.*
χαριέστατος 3: *most pleasing.*
χαριέστερος: *more pleasing.*
χαρίζομαι, aor. inf. χαρίσασθαι, perf. partic. κεχαρισμένος, plpf. κεχάριστο: *gratify, give gladly, give freely;* pass. *am dear.* κεχαρισμένε θυμῷ, *dear to my heart.*
χάρις, -ιτος (χαίρω): *grace, favor.*
Χάριτες: *Graces.* ζ 18, θ 364.
χάρμα, -ατος (χαίρω): *joy, delight.*
χαρ-οπός: *bright-eyed, fierce-eyed.*
Χάρυβδις, -ιος: *Charybdis,* a mighty whirlpool, near Scylla. μ 104 ff., 260, 441. *Cf.* Milton's 'Or when Ulysses on the larboard shunned | Charybdis, and by the other whirlpool steered,' *Par. Lost,* ii. 1019.
χατέω: *am in need.*
χατίζω: *desire, long for.*

χέε: aor. of χέω, *pour.*
χεῖλος, -εος: *lip, edge.*
χεῖμα, -ατος (χιών): *winter.*
χειμέριος (hibernus): adj. *of winter.*
χειμών, -ῶνος (hiems): *winter, storm.*
χείρ, gen. χειρός, dat. pl. χείρεσσι(ν), χερσί(ν): *hand, arm.*
χείρων, -ονος: *inferior, weaker.*
χερείων, -ονος: *inferior, worse.*
χερμάδιον: *stone* thrown by the hand.
χέρ-νιψ, -ιβος: *water for the hands.*
χέρσος fem.: *dry land, land.*
χέω, fut. χεύω, aor. χεῦε, χέε, ἔχευε. ἔχευαν, imv. χεῦον, χευάντων, inf. χεῦαι, partic. χεύαντες (§ 51 *g*), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεϝ-, *gush*): *pour, heap* (of a funeral mound). ἐμὲ ἰδόντες ἔχυντο, *seeing me they crowded about me;* ἀμφ' αὐτῷ χυμένη, *throwing her arms around his body.*
χηλός: *chest.*
χηρεύω: *am without, lack.*
χθαμαλός (χαμαί) 3: *on the ground, low.*
χθαμαλώτερος: *lower.*
χθιζός (hesternus): adj. (*on*) *yesterday.* § 59 *a.*
χθών, gen. χθονός, fem.: *earth, ground.*
Χίος fem.: *Chios,* island of the Aegean, near Ionia, the modern *Scio.*
χιτών, -ῶνος (*cotton*): *tunic* of linen; the principal male garment, — often the only garment worn at home. The χιτών of ordinary life was probably of linen in the Homeric age, not of wool, long, without sleeves, and ungirt, as in the Periclean age at Athens. This was an Ionic garment and seems, like its name, to have been introduced from the Orient. With increasing complexity of dress, it became the undergarment, as distinguished from a second and outer garment.
χιών, -όνος fem. (χειμών): *snow.*

Digitized by Google

χλαῖνα: *cloak*, *woolen mantle*, *plaid*, often of purple hue (like the later *ἱμάτιον*); used also as a *blanket* by night.

Χλῶρις, -ιδος: wife of Neleus. λ 281.

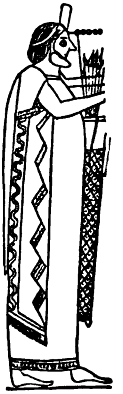
χλωρός (*chlorine*): *greenish-yellow*, *green*, *unseasoned*.

χνόος: *crust*. ζ 226.

χοή (χέω): *pouring*, *drink-offering*.

χόλος (*gall*): *anger*.

χολόω, aor. ἐχολώσατε, mid. χολώσατο, perf. κεχόλωται, partic. κεχολωμένος: *anger*, *provoke*; mid. *am angry*.


χλαῖνα.

χορός (*chorus*, *choir*): *dance*, *place of dancing*. *Cf.* ὀρχηστύς.

χράομαι, perf. partic. κεχρημένον, plpf. κέχρητο: *use*; perf. as pres., *have*; perf. partic. as adj., *longing for*.

χράω, impf. ἔχραε: *beset*.

χρεῖος and **χρέος, -εος**: *need*, *business*, *debt*.

χρει(ι)ώ, -όος: *need*, *necessity*.

χρείω, fut. mid. partic. χρησόμενος: *deliver an oracle*, *declare*; mid. *seek an oracle*, *consult*, with dative.

χρή: *necessity*, the equivalent of χρεώ. Generally used like χρή ἐστι, *it is necessary*, *one ought*. ὅττεο σε χρή, *of what need comes to you*, i.e. *what you want*, — σέ being const. as acc. of 'limit of motion' with the verb (ἵκει or γίγνεται) implied.

χρηίζω: *am in need*.

χρήματα pl.: *possessions*, *property*.

χρησόμενος: see χρείω.

χρίμπτω, aor. pass. partic. χριμφθείς: χριμφθεὶς πέλας, *draw near*, *approach*.

χρίω, fut. χρίσομαι, aor. ἔχρισεν (Christ = *the Anointed*): *anoint*.

χρόα, χροΐ: see χρώς.

Χρομίος: son of Neleus. λ 286.

χρόνος: *time*.

χροός: gen. of χρώς, *skin*, *body*.

χρύσει(ι)ος (§ 26 *f*) 3: *of gold*, *golden*.

χρυσ-ηλάκατος: *with golden arrows*. Epithet of Artemis. *Cf.* Milton's [Dian] 'Fair silver-shafted queen,' *Comus*, 442. (But ἠλακάτη is *distaff*, and this may be *of golden distaff*.)

χρυσ-ήνιος: *flashing with gold*. (Perhaps, *with golden reins*, ἡνία.) Epithet of Ares.

χρυσό-θρονος: adj. *of golden throne*. A fixed epithet, based on early hieratic seated figures of the deity.

χρυσο-πέδιλος: *with golden slippers*.

χρυσό-ρραπις: *with golden wand*.

χρυσός: *gold*.

χρυσο-χόος (χέω): *gilder*, *goldsmith*.

χρώς, gen. χροός, gen. χροΐ, acc. χρόα: *skin*, *body*, hence *self*.

χυμένη: see χέω.

χύσις (χέω): *deluge*, *heaping*, *heap*.

χυτλόω, aor. mid. χυτλώσαιτο: mid. *bathe* and *anoint* after the bath.

χύτο: aor. of χέω.

χυτός (χέω) 3: *heaped up*.

χωλός: *lame*.

χώομαι, imv. χώεο [χώου], partic. χωόμενος, aor. ἐχώσατο: *am angry*, *am wroth*.

χώρη: *place*, *country*.

χωρίς: adv. *apart*, *separately*.

χῶρος: *place*, *space*, *tract*.

Ψ.

ψάμαθος fem. (generally pl.) and **ψάμμος** fem.: *sand* of the sea-shore, *strand*.

ψεύδομαι, fut. ψεύσομαι: *speak falsely*.

ψεῦδος, -εος: *falsehood*, *what is false*.

ψηλαφάω, partic. ψηλαφόων: *feel about*.

Digitized by Google

ψῑλός 3: *bare.* ψιλὴν τρόπιν, *bare keel, i.e.* keel separated from ribs and planks.

Ψυρίη: small island in the Aegean Sea, just northwest of Chios, and between this and Lesbos. γ 171.

ψῡχή: *breath, soul, ghost, life.*

ψῦχος, -εος: *coolness, cool air.*

ψυχρός 3: *cool, cold.*

ψωμός: *bit, gobbet.* ι 374.

Ω.

ὦ: interj. *O!* used before the voc.

ὤ: interj. followed by μοί or πόποι, expressing surprise or displeasure, *Oh! alas!*

ᾧ: dat. sing. of ὅς (rel. or possessive).

Ὠγυγίη: *Ogygia*, a mythical island far to the west of Greece, the home of Calypso. α 85, ζ 172, η 244 f.

ὧδε: adv. *thus, in this way, as follows.* ὧδε — ὡς, *so — as, as — as,* or ὡς — ὧδε, *as — so.*

ᾤδεε: impf. of οἰδέω, *am swollen.*

ὠδίνω: *travail, suffer mightily,*

ὠδύσαο [ὠδύσω]: see ὀδύσσομαι, *am wroth.* § 47 *j.*

ὠθέω, iterative impf. ὤθεσκε, aor. ὦσα, iterative ὤσασκε (§ 57 *b*): *thrust, push, drive.*

ὠΐετο: impf. of ὀίομαι, *bode.*

ᾦιξε [ἔῳξε]: aor. of οἴγνυμι, *open.*

ὠΐσθη: aor. of ὀίομαι, *think.*

ὦκα (ὠκύς): adv. *quickly, swiftly.*

ὠκέα: see ὠκύς, *swift.*

Ὠκεανός: *Oceanus*, the broad stream which flowed about the earth. Also the god of the stream.

ᾤκεον: impf. of οἰκέω, *dwell.*

Ὠκύαλος: a Phaeacian. θ 111.

ὠκύ-αλος: *swift on the sea, swift-sailing.*

ὠκύ-μορος: *swift-doomed, short-lived.*

ὠκύ-πορος: *swiftly sailing, swift.*

ὠκύς, fem. ὠκέα (§ 26 *f*), neut. ὠκύ, pl. fem. ὠκεῖαι, gen. ὠκειάων, dat. ὠκείῃσ(ι): *swift, fleet.*

ὦκα: adv. *quickly.*

ὠκύτατος: *swiftest, fleetest.*

ὤλεσα: aor. of ὄλλυμι, *destroy.*

ὠλεσί-καρπος (ὄλλυμι): (*fruit-losing*), *seed-shedding*, of the willow, which casts its fruit before it is ripe.

ὤλετο, ὤλοντο: see ὄλλυμι.

ὠμο-θετέω, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw flesh* (upon).

ὠμόργνυντο: see ὀμόργνυμι.

ὦμος: *shoulder.*

ὠμός: adj. *raw, uncooked.*

ὤμοσα: aor. of ὄμνυμι, *swear.*

ᾤμωξεν: aor. of οἰμώζω, *groan.*

ὦπα: see ὤψ, *face.*

ὤπασε: aor. of ὀπάζω, *grant.*

ὤπτησαν, ὤπτων: see ὀπτάω, *roast.*

ὥρη (hora, *hour*): *season, hour, time.* εἰς ὥρας, *in its season;* ὥρη εὕδειν, *it is time to sleep;* ὥρη κοίτοιο, *it is time to go to bed.*

ὥριος: adj. *in their season.*

ὤρῑνας: aor. of ὀρίνω, *rouse.*

Ὠρίων, -ωνος: *Orion*, a famous hunter of great beauty, beloved by Eos. He was slain by Artemis, but continued his occupation of hunting in the realm of Hades. λ 310, 572.

ὥρμαινε, ὥρμηναν: see ὁρμαίνω.

ὡρμήθησαν: aor. of ὁρμάω.

ὦρορε, ὦρσε, ὦρτο: see ὄρνυμι.

ὧς or **ὥς**: (adv. of ὁ), *thus, so, in this way.* ὧς — ὡς, *thus — as;* ὡς — ὧς, *as — so;* καὶ ὧς, *even thus;* οὐδ' ὧς, *not even thus;* ὧς αὔτως, *thus in (the same) like manner.* § 45 *h.*

ὡς: (adv. of ὅς), *as.* It is used to introduce relative and comparative sentences, in the sense of *as, like as,* often corresponding to a ὧς or οὕτω. (2) As a conjunction, it introduces (*a*) temporal sentences, *as, when;*

Digitized by Google

(*b*) dependent declarative sentences, *how*, *that*; (*c*) purpose clauses, *in order that*; and (*d*) wishes, *O that*, *would that!*

When it follows its noun in the sense of *like, as*, it is accented, ὥς, *e.g.* ὄρνις ὥς, *as a bird.* When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as θεὸν ὥς, θ 173.

ὦσα, ὤσασκε: aor. of ὠθέω, *push.*

ὠσίν: dat. pl. of οὖας, *ear.*

ὠτειλή: *wound.*

Ὦτος: *Otus*, son of Poseidon. λ 308.

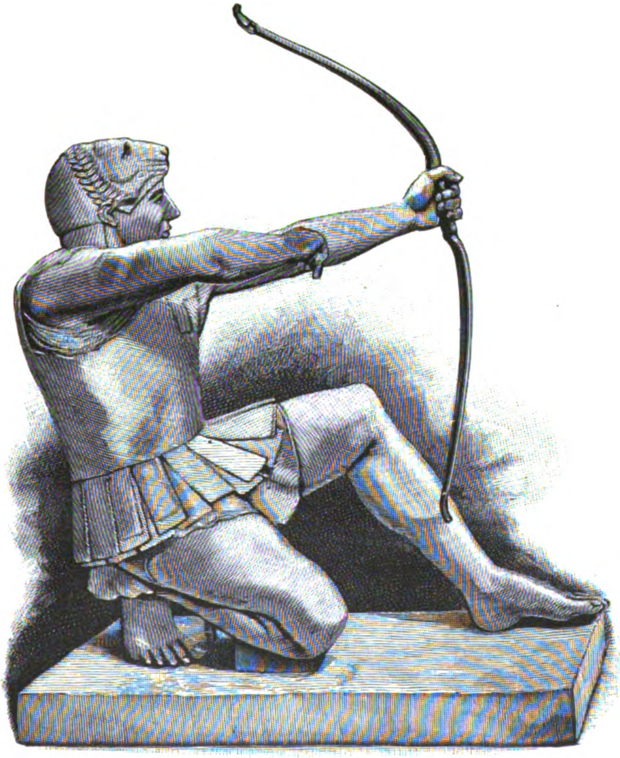
ὤφελες, ὤφελλες: see ὀφέλλω.

ᾤχετο: impf. of οἴχομαι, *go.*

ὠχράω, aor. partic. ὠχρήσαντα: *am pale;* aor. *turned pale.*

Ὤψ, gen. Ὦπος: *Ops.* α 429, β 347.

ὤψ, acc. ὦπα: *face, countenance.* εἰς ὦπα, when one looked *into his face, in countenance. Cf.* ἄντην.



The Bowman Heracles,
from the East Pediment of the Temple at Aegina.

Digitized by Google

Digitized by Google

GREEK TEXT-BOOKS.

		INTROD. PRICE.
Baird:	Greek-English Word-List	$0.30
Collar and Daniell:	Beginner's Greek Composition	.90
D'Ooge:	Greek Composition Tablet	.20
Flagg:	Hellenic Orations of Demosthenes	1.00
	Seven against Thebes	1.00
Goodwin:	Greek Grammar	1.50
	Greek Moods and Tenses	2.00
	Greek Reader	1.50
Goodwin and White:	New Anabasis, with Illustrated Vocabulary	1.50
	Selections from Xenophon and Herodotus	1.50
Greek School Classics Series:	Bain's Odyssey, Book VI	.35
	Gleason's Gate to the Anabasis	.40
	Sewall's Timon of Lucian	.50
Harding:	Strong and Weak Inflection in Greek	.50
Jebb:	Introduction to the Study of Homer	1.12
Liddell and Scott:	Greek English Lexicon, $9.40; Abridged	1.25
Nicolson:	Plutus of Aristophanes	.80
Rizo-Rangabé:	Modern Greek Method	2.00
Seymour:	Homer's Illiad (School Edition) with Vocabulary, Books I.–III., $1.25; Books I.–VI.	1.60
	Language and Verse of Homer	.75
	Homeric Vocabulary	.75
Sidgwick:	Greek Prose Composition	1.50
Tyler:	Selections from Greek Lyric Poets	1.00
White:	Beginner's Greek Book, $1.50; First Lessons	1.20
	First Greek Book	.
	Oedipus Tyrannus of Sophocles	1.12
	Passages for Translation at Sight, Part IV.	.80
White and Morgan:	Anabasis Dictionary	1.25

College Series.

- **Allen:** Wecklein's Prometheus Bound of Aeschylus, $1.40.
- **Beckwith:** Bacchantes of Euripides, $1.25.
- **Bennett:** Xenophon's Hellenica, Books V.–VII., $1.40.
- **D'Ooge:** Antigone of Sophocles, $1.40.
- **Dyer:** Plato's Apology and Crito, $1.40.
- **Flagg:** Euripides' Iphigenia among the Taurians, $1.40.
- **Fowler:** Thucydides, Book V., $1.40.
- **Humphreys:** Clouds of Aristophanes, $1.40.
- **Lodge:** Gorgias of Plato, $1.65.
- **Manatt:** Xenophon's Hellenica, Books I.–IV., $1.65.
- **Morgan:** Eight Orations of Lysias, $1.40.
- **Morris:** Thucydides, Book I., $1.65.
- **Perrin:** Homer's Odyssey, Books I.–IV., $1.40; Books V.–VIII., $1.40.
- **Richardson:** Aeschines against Ctesiphon, $1.40.
- **Seymour:** Homer's Iliad, Books I.–III., $1.40; Books IV.–VI., $1.40.
- **Smith:** Thucydides, Book III., $1.65; Book VII., $1.40.
- **Towle:** Protagoras of Plato, $1.25.

Editions of the Text are issued separately. Each, 40 cents.

The above list is not complete.

GINN & COMPANY, Publishers,

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

LATIN TEXT-BOOKS.

		INTROD. PRICE.
Allen and Greenough:	Latin Grammar	$1.20
	Shorter Latin Grammar	.95
	Caesar, with vocabulary	1.25
	New Cicero, with vocabulary	1.40
	Ovid, with vocabulary	1.50
	Sallust's Catiline, 60 cents; Cicero de Senectute	.50
Allen:	Introduction to Latin Composition	.90
	Remnants of Early Latin	.75
	Germania and Agricola of Tacitus	1.00
Collar:	Gate to Caesar, 40 cents; New Gradatim	.50
	Practical Latin Composition	1.00
Collar and Daniell:	First Latin Book	1.00
	Beginner's Latin Book	1.00
College Series of Latin Authors:		
	Allen's Annals of Tacitus, Books I.–VI.	1.50
	Bennett's Dialogus de Oratoribus of Tacitus	.75
	Greenough's Satires and Epistles of Horace	1.25
	Greenough's Livy, Books I. and II.	1.25
	Greenough and Peck's Livy, Books XXI. and XXII.	1.25
	Kellogg's Brutus of Cicero	1.25
	Merrill's Catullus	1.40
	Smith's Odes and Epodes of Horace	1.50
Crowell:	Selections from the Latin Poets	1.40
Crowell and Richardson:	Bender's Roman Literature	1.00
Ferguson:	Questions on Caesar and Xenophon	1.12
Ginn & Company:	Classical Atlas	2.00
Gepp and Haigh:	Latin-English Dictionary	1.30
Greenough and Kittredge:	New Virgil: Aeneid, I.–VI., with vocabulary	1.50
	Bucolics and Aeneid, I.–VI., with vocabulary	1.60
Gudeman:	Dialogus de Oratoribus	2.75
Keep:	Essential Uses of the Moods	.25
Latin School Classics:	Clark's Erasmus	.50
	Collar's Aeneid, Book VII.	.45
	Collar's Aeneid, Book VII., with translation	.45
	D'Ooge's Viri Romae	.75
	Humphreys' Quintus Curtius	.50
	Roberts' Nepos	.75
	Tetlow's Aeneid, Book VIII., with vocabulary	.45
	Tetlow's Aeneid, Book VIII., without vocabulary	.35
Lord:	Roman Pronunciation of Latin	.35
	Rivi Tiburtini. Metres of Horace set to music	.50
Moulton:	Preparatory Latin Composition	.80
Post:	Latin at Sight	.80
Stickney:	Cicero de Natura Deorum	1.40
Terence:	Adelphoe, Phormio, Heauton Timorumenos (1 vol.)	1.00
Thacher:	Madvig's Latin Grammar	2.25
White:	Latin-English Lexicon, $1.00; English-Latin Lexicon	1.50
	Latin-English and English-Latin Lexicon	2.25

Descriptive Circulars of our Latin books sent, postpaid, on application. The above list is not complete.

GINN & COMPANY, Publishers

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

THE FIRST GREEK BOOK

BY

JOHN WILLIAMS WHITE,

Professor of Greek in Harvard University.

Sq. 12mo. Cloth. 292+62 pages. Illustrated. For introduction, $1.25.

THE lessons in this book have been graded with great care. Each new lesson is built upon the preceding lessons. The author has aimed at a systematic development of the subject, following an even and regular gradation from the simpler to the more difficult and complex lessons. Each lesson consists, by the rule, of a statement of grammatical principles, a vocabulary, exercises, and reading lesson. The principle has been to give only such fundamental facts of grammar as the student must know before he can begin to read the connected narrative of Xenophon intelligently and with pleasure.

The average number of words in each lesson is only ten. Only those words have been given which are really important. By the rule they are words that occur frequently in the first eight chapters of the Anabasis, or words that occur eight times or more in the whole of the Anabasis. All the information about the word that the pupil needs at this stage of his progress is given in the special vocabulary.

A set of brief rules of syntax with illustrative examples is given, to which references are made in the body of the book.

Only those principles of syntax are developed which are so peculiar to Greek as to be really difficult. In the body of the book no stress is laid on the development of the syntax of any other part of speech than that of the verb. In the general vocabularies the aim is to give full information. Particular attention is called to the Greek-English vocabulary.

The book is very fully illustrated, but not primarily for the sake of embellishment. A great deal of study was devoted to this part of the work. The pictures are constantly referred to in the vocabularies. These have been selected from the best sources.

B. L. Cilley, *Teacher of Greek, Phillips Exeter Academy:* I like it, and if I start with the beginners next fall I shall use it.

H. C. Havens, *Instructor in Greek, Preparatory School, Lawrenceville, N. J.:* It is in my judgment unsurpassed in clearness and conciseness, and is admirably arranged, being well adapted for use in classes of all grades.

Chas. B. Goold, *Professor of Greek, Albany Academy, Albany, N. Y.:* I am delighted with the First Greek Book and shall certainly sound its praises to all teachers of Greek. I cannot put the case too strongly.

R. A. Condit, *Professor of Ancient Languages, Coe College, Cedar Rapids, Iowa:* I have used many preparatory Greek books, but this excels them all.

GINN & COMPANY, Publishers,

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

ALLEN AND GREENOUGH'S NEW CICERO

REVISED BY

J. B. GREENOUGH, *Professor of Latin in Harvard University,*

AND

GEORGE L. KITTREDGE, *Professor of English in Harvard University, formerly Professor of Latin in Phillips Exeter Academy.*

WITH A

SPECIAL VOCABULARY, BY PROFESSOR GREENOUGH.

12mo. Half morocco. lxv + 478 + 194 pages. Illustrated. For introduction, $1.40.

THIS new edition of Cicero has been treated with special reference to the use of the orations as models of classic oratory. The Introduction is made to help in this study of applied logic and rhetoric. There is a full life of Cicero, describing his education and development as an orator, as well as his political career. There is a chapter connecting the style of the orations with ancient formal rhetoric. There is also a chapter on Roman oratory and the place of the orator in ancient civilization.

The text includes the following orations: The Manilian Law, four orations against Catiline, Archias, Milo, Marcellus, Ligarius, the fourteenth Philippic, and copious extracts from the Defence of Roscius and the Actio Secunda against Verres.

Almost everything admitting of graphic presentation has an illustration, and no little study has been expended in finding the most suitable pictures. Views of places, scenes of Roman life, and portraits have been specially sought. Many coins are shown. The illustrations are fully explained in the Index, with criticisms.

J. H. Westcott, *Professor of Latin, Princeton University, Princeton, N.J.:* I shall recommend the use of it in the Princeton Preparatory School.

Frank Smalley, *Professor of Latin, Syracuse University, Syracuse, N.Y.:* It is a fine book, splendidly illustrated. It will give me pleasure to recommend it to teachers in preparatory schools. I have seen no edition of Cicero that has pleased me more. If I were called on to teach his orations I would surely use this book.

A. G. Hopkins, *Professor of Latin, Hamilton College, Clinton, N.Y.:* The whole make-up of the book is attractive, and it will be welcomed as a valuable contribution to the undergraduate study of Cicero.

W. B. Owen, *Professor of Latin, Lafayette College, Easton, Pa.:* The many beautiful illustrations make a prominent feature. I am especially pleased also with the excellent chapter on Roman constitution. It will add greatly to the value of the work.

GINN & COMPANY, Publishers,

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

GREENOUGH'S

NEW VIRGIL

EDITED BY

J. B. GREENOUGH, *Professor of Latin in Harvard University,*

AND

GEORGE L. KITTREDGE, *Professor of English in Harvard University, formerly Professor of Latin in the Phillips Exeter Academy.*

AENEID, Books I.-VI., with a special Vocabulary. 12mo. Half morocco. Illustrated. xlv+709 pages. For introduction, $1.50.

AENEID, Books I.-VI., Bucolics, with a special Vocabulary. Illustrated. xlv+807 pages. For introduction, $1.60.

THIS new edition of Virgil contains a longer Introduction, dealing fully with his life and times, his art, his literary influence, and similar subjects. A special aim of the introduction and notes is to introduce the student to a literary study of Virgil and so open the way to a fruitful reading of the classic authors generally. The learner is skilfully introduced to scansion. Full information and practical directions are given, and, in particular, English prosody is made the gate to Latin prosody.

The notes have been faithfully revised. The grammatical references have been made to fit the latest editions of the grammars.

A special feature of the notes is the attempt to illustrate by quotations from a wide range of English poets. Virgil, thus studied, should become a most valuable aid in the general literary culture of the pupil.

Close and discriminating care has been given to the illustrations. Facsimile reproduction has been largely employed in this edition as the only satisfactory process. Fine engravings on wood have been presented where the subject allowed, and the pictures as a whole are believed to possess remarkable power and beauty as well as illustrative value.

E. P. Crowell, *Professor of Latin, Amherst College, Amherst, Mass.*: Worthy of being heartily commended to every teacher and student of Virgil.

W. B. Owen, *Professor of Latin, Lafayette College, Easton, Pa.*: In every respect it is the best Virgil with which I am acquainted.

Charles P. Lynch, *Teacher of Latin, High School, Cleveland, Ohio*: The book is one of rare qualities, not only as a Latin book, but as an English text, for the side lights along the line of English literature are especially pleasing.

Wm. A. Houghton, *Professor of Latin, Bowdoin College, Brunswick, Me.*: I have examined it with care and am prepared to recommend it cordially.

E. C. Benson, *Professor of Latin, Kenyon College, Gambier, Ohio*: The book is worthy of all commendation.

D. O. S. Lowell, *Instructor in Latin, Latin School, Roxbury, Mass.*: I have long tried to teach the great poet in as literary a manner as possible, and this book emphasizes just the points which have been too long neglected.

GINN & COMPANY, Publishers,

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

ANABASIS DICTIONARY

An illustrated Dictionary to Xenophon's Anabasis, with Groups of words etymologically related.

By

JOHN WILLIAMS WHITE, *Professor of Greek, and*
MORRIS H. MORGAN, *Assistant Professor of Greek and Latin, in Harvard University.*

12mo. Cloth. 290 pages. For introduction, $1.25.

THIS Dictionary is not a compilation from other vocabularies, but is made on the basis of a new collection and examination of all the words in the Anabasis itself. It contains all words found in any of the principal editions now in use both here and in Germany, with every meaning which each word has in the Anabasis, and with full references to the passages in which they occur.

The articles on geography, biography, and especially on public and private antiquities, are fuller than is usual in such a work, and are illustrated with nearly one hundred cuts taken from the antique.

This Dictionary is also bound with Goodwin and White's New Anabasis.

John Tetlow, *Head-Master of Girls' Latin School, Boston, Mass.:* If all special vocabularies were like this, there could be, and would be, no question as to their title to supersede the lexicon as a speedy and trustworthy guide to the full interpretation of an author's meaning.

D. W. Abercrombie, *Principal of Worcester Academy, Worcester, Mass.:* Altogether the very best I have ever seen. Leaves nothing to be desired. It must prove to be of the greatest helpfulness to the work in Greek in preparatory schools.

F. W. Freeborn, *Master in Latin School, Boston, Mass.:* This Vocabulary is decidedly the most perfect and satisfactory I have ever seen in any text-book.

F. E. Welles, *Professor of Greek, State Normal School, Geneseo, N.Y.:* The most admirable book for language students.

William McAfee, *Professor of Greek, Claverack College, N.Y.:* It will set the example for an advance all along the line.

Walter B. Jacobs, *Teacher of Greek, High School, Providence, R.I.:* Undoubtedly the best thing of its kind.

E. J. Peck, *Principal of Free Academy, Owego, N.Y.:* A most valuable addition to our preparatory Greek text-books.

A. Eugene Nolen, *Teacher of Greek, High School, Fitchburg, Mass.:* Superior in every respect to all others.

E. E. Wolfe, *Collegiate Institute, Fort Edward, N.Y.:* The teacher could ask nothing better.

Theo. L. Seip, *President Muhlenberg College, Penn.:* The very best.

William R. Tyler, *Principal of Adams Academy, Quincy, Mass.:* Most valuable.

GINN & COMPANY, Publishers,

Boston. New York. Chicago. Atlanta. Dallas.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

Digitized by Google

Digitized by Google